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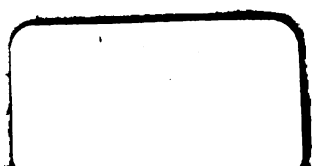
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REV. WILLIAM S. BEARD, *Managing Editor*E. H. HAMES, *Business Manager*

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Happy New Year !

THIS is the Editor's wish for every reader of THE AMERICAN MISSIONARY. Our Happy New Year commenced a month ago, when this greeting was being written. Here is its source: From March 15th to December 1st the circulation list increased more than 750 over last year—the banner year, far and away; and this despite the fact that the three months of largest returns are still before us.

But further, the list of churches whose subscriptions total or exceed 100 is, lacking one, double the list of a year ago. The total of their subscriptions compares thus: 1919, 1,677; 1920, 3,338.

The One Hundred Roll

Pilgrim Church, St. Louis, Missouri, was the banner church last year, sending us a club of 200. Pilgrim Church, Oak Park, Ill., came next, with 184; then the Lewis Avenue Church, Brooklyn, N. Y., with 160; First Church, Elyria, O., 155; First Church, Meriden, Conn., 151; Christian Union Church, Upper Montclair, N. J., 150; Northfield, Minn., 145; First Church, Council Bluffs, Ia., 138; New Milford, Conn., 126; First Church, East Orange, N. J., 125; Whittier, Cal., 118; Fremont, Neb., 112; Madrid, N. Y., 112; Dalton, Mass., 112; St. Joseph, Mich., 111; Hankinson, N. D., 110; Hyde Park, Mass., 109; Madison, O., 108; First Church, Bellevue, O., 104; Florence, Mass., 103; Immanuel, Swedish, New York City, 103; Painesville, O., 101; Park Church, Greeley, Colo., 101; Central Church, Philadelphia, Penna., 100; North Church, St. Johnsbury, Vt., 100; Yankton, S. D., 100; Champaign, Ill., 100.

But neither our happiness nor yours is grounded in statistics. More subscribers mean more people taking to heart Congregationalism's homeland program—more people determined to secure a Christian America with which

“To lift the world up to the rising sun”

Your Co-operation

is asked for the new state representatives who are accepting appointments, and who through correspondence and local and state meetings will seek to promote still further the circulation of THE AMERICAN MISSIONARY.

EVERY READER GET A READER



"WHO OWNS THE WOOL?"

IN a tract, entitled "Who Owns the Wool?" Rev. J. B. Gambrell shows the responsibility of pastors for faithfully pressing the claims of stewardship upon their people:

"Shear the sheep? Yes, frequently and close. The pastors are the shepherds; and it is their business to feed the sheep, care for them and shear them. A shepherd who neglects to shear his sheep ought to be turned off. He is an unfaithful servant of the great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works—not by their dignity or their pretensions, but by their works—and one of the works is to shear the sheep.

"But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them in every way. If sheep be not sheared, they become unhealthy. How many of God's saints are surfeited with the things of this world! Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are turned after their earthly possessions and not set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to good causes. He is doing the best thing for his people when he brings them to recognize their obligations to God in His financial affairs. So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered and crowded before they will submit to the process clearly taught in God's Word; but they must be sheared.

"The question takes on another practical turn: 'Where thy treasure is, there will thy heart be also.' This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh, and the devil; and this is to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's causes, if we count money and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him."



STATING THE FACTS

"THE first thing to do is to tell the people the facts. The second thing to do is to tell them the facts, only more strongly, and the third thing to do is to tell them the facts more pointedly and poignantly still."

This for substance was the ringing utterance of Dr. Chas. H. Parkhurst to a great congregation in the days when he was at his prime as minister of the Madison Square Presbyterian Church in New York. The subject of the sermon was "Religious Unconcern and the Reason For It."

We may adapt Dr. Parkhurst's message to the situation that exists in

many churches in relation to missionary intelligence. Our people need to know the facts, and the wise and efficient leaders and pastors will see to it that the facts are placed before them not once, or even twice, but several times, in order to impress themselves upon their minds and produce the appropriate effect and fruitage.

In coming down from some of the elevated stations in the City of New York one is confronted with the statement, high up near the express train level, "*Morning! Uneeda Biscuit.*" A little further down the statement is seen "*Noon! Uneeda Biscuit.*" Still further down you are informed that at night Uneeda Biscuit, and then successively as you descend toward the street you are reminded that three times a day Uneeda Biscuit and seven days in the week Uneeda Biscuit.

This is good advertising and good psychology and is commended as a method of approach to our people in relation to the missionary situation. The substance of the message may be always the same but the method of impressing its meaning upon uninformed or indifferent people may be varied so as to make each presentation more effective than the last and result in a cumulative effect of information that shall produce the desired result.



ATTENTION, CHURCH TREASURERS!

THE Congregational World Movement, like all other missionary organizations, will include in the reports for the forthcoming Year-Book, only money received before the close of business on January 10th, 1921. It seems wise to call attention to this fact with special emphasis, not only to avoid the disappointments and confusions which may arise from failure to make prompt remittance, but also because the largest possible payments, on account of the Emergency Fund are imperatively needed for the missionary societies which receive the benefits of that Fund. Individual church officers and treasurers, therefore, are urged to make their remittances as promptly as possible.

Remittances for the Emergency Fund, which reach the Congregational World Movement office later than January 10th, will be understood as payments on the apportionment for 1921, unless the donors specify the application of the remittance to the Emergency Fund. As the proportions of division of the Emergency Fund and of the 1921 apportionment vary quite considerably, it is important that this fact be borne in mind.

Will pastors and other church officers please direct the attention of their benevolence treasurers to this notice?



MISSIONARY EDUCATION DURING THE WINTER MONTHS

"THE Survey of the Missionary and Educational Work of the Congregational Churches in all the World, 1920-1921" is a really creditable and comprehensive publication. It has been prepared at great outlay of time and money and needs not only to be distributed among our Congregational constituency but to be read and studied by all.


Why may not our pastors use the "Survey" as the basis of several midweek meetings during the months of January and February, prevailing upon their people to study it and gain the inspiration, as well as information, which would lead to increased missionary activity and giving upon the part of all concerned? Suggestions regarding the use of the "Survey" in this way will be found on page 127 of the "Survey" itself and further help along the same line may be secured on application to Dr. Herbert W. Gates of the Congregational Education Society, 14 Beacon Street, Boston.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE CHURCH MISSION---*Continued*

By Ozora S. Davis, D.D.

The Preacher.

 HO shall be the preacher or missionary? It may be the pastor himself. He knows his people; he understands the parish needs; he will not make the mistakes to which a stranger is liable. But his voice is familiar; his message and methods are known to all his people; he lacks the challenging power of a new personality. In general it is probably better that another man should be the mission preacher.

An evangelist may be called to the task. There are men who are wise and effective for this service. They are, however, generally accustomed to union evangelistic campaigns rather than to the simpler church Mission. But the best evangelists can adapt their methods to the needs of a single church.

The third possibility is to call in the aid of one or more neighboring pastors. It is difficult to discover men who can be spared from their regular work to perform such a service. When pastors can be found, it is obvious that they have certain qualities which make them effective in a Mission. They know the needs and the problems and possibilities of a church. They can speak to the situation from present experience. They are likely to be closer to the purpose of the mission than a traveling evangelist. Such an exchange of service is a most satisfactory act of ministerial fellowship.

Duration of the Mission

The shortest period of time during which a Church Mission can profitably be carried on is eight days, including two Sundays. The best time to start is Sunday, as it is generally also the most favorable day for closing. Therefore eight, fifteen or twenty-two days seem the natural periods for the services. It is generally best to omit the meetings on Saturday, unless it shall be found best to use this day for children's service.

The Preacher's Themes

The preacher will naturally devote his sermons to the specific announcement of the gospel as it has been historically understood and preached by the Christian church. He will have due regard for the cumulative effect of his preaching and come steadily onward with the appeal which he makes for decisions. He will study variety and attempt to be popular, but never flip-pant or sensational.

Decisions

In some way the message of the Mission must be so brought home to the wills of hearers that they will make and register decisions to act upon the truth. How to secure the expression of decision in the best way is one of the preacher's most serious problems. This appeal for decision is generally called "casting the net." One may express such a decision by raising one's hand, rising, coming forward, speaking, or signing a card. The use of the card is growing in favor.

The point of supreme importance in the registration of decisions is to remember that they involve only the beginning of the process of Christian living, and that conservation commences the moment a card is signed.

THE PASTORS' SECTION

MISSIONARY LITERATURE

TELL me what a man reads and I will tell you what he is," is a well-known saying. We should be sorry to believe without qualification such an assertion in connection with church people and missions, for 'tis too true that our giving has not always been based on a knowledge of actual needs and conditions but more often contributions have been made from a sense of duty or through a definite appeal from the pulpit. The number who really read missionary books, magazines and leaflets would be found upon investigation to be a woefully small proportion of the church membership.

All seven of the missionary Societies give long and careful preparation to the reading material, to picture for the denomination its opportunity and responsibility for World Wide Missions.

A rich supply of attractive and worth while material is annually published, which has been prepared by both men and women who not only carry the message of the Gospel to places far and near in the spirit of the Master, but have the ability to make live pen pictures of the fields where they labor and to present possibilities of new work with a statesman-like grasp of the whole situation. Again Secretaries or men of affairs, experts each on his own subject, provide up-to-date, well-written articles.

A liberal education on conditions in our country as well as the best possible approach to the development of patriotism, real Christian patriotism, may be found in a careful perusal of the material furnished by our National Home Boards.

If only this splendid material could reach the People-in-the-Pews, we have no doubt that so generous would be the response to the need presented, that there would be no anxiety concerning sufficient funds for the Congregational World Movement and for special needs as well. Indeed the increase of funds in missionary treasuries from churches in 1920 may, without doubt, be credited in part to such presentation of needs through the World Wide Survey, published by the Congregational World Movement, which has had a wide use by pastor and people. If then we would have Congregationalists intelligent givers to our great missionary enterprises, it will be well for us as a denomination to pay more attention to securing the reading of missionary material by the People-in-the-Pews.

While there is perhaps but one way to lead a horse to water, it is frequently necessary to resort to all sorts of ways to make him drink, and so with the wealth of literature provided, how shall we persuade the People-in-the-Pews to enjoy it?

Without claiming any special wisdom, a few suggestions which have brought results may be mentioned. It goes without saying that much depends on the Pastor-in-the-Pulpit. A wise pastor, well read in denominational leaflets, as well as in theology, will draw attention to attractive leaflets distributed in the pews from time to time on Sunday mornings, not in the stereotyped way, but in some fashion to arouse curiosity, and create a desire on the part of the People-in-the-Pews to know more of the contents of such leaflets, with consequent disappearance of the material as the con-

gregation wends its way homeward; without some such suggestion from the pulpit the largest part of it will be left in the pews.

Or perhaps it may be wiser to have a limited amount distributed at the door as the congregation leaves for home—the perversity of human nature creating a desire to read something a little difficult to secure. These same methods of distribution could be used in the Church School, for the Benevolent Societies are always ready and willing to provide a sufficient quantity for any of the different departments of the church and a suggestion from the pastor carries more weight than one from any other source.

The Education Society has such wise suggestions and plans for increasing interest in missionary reading in the Church School, however, that no further mention is needed. Many other methods will present themselves to the pastor and standing committee, and a variety of such methods will give much better results, than the use of but one. “Have you read the story of —?” “Oh, but you cannot afford to miss that; you’ll find it in *THE AMERICAN MISSIONARY* for December,” will set some one looking for the magazine and perhaps subscribing for it, because it is not already on the Library Table with *Harper’s*, *The Century*, *The Atlantic Monthly* or *Ladies’ Home Journal* or other family reading.

A certain church has just set aside a large library table for display of missionary reading. Not a conglomeration of many leaflets on many fields, just thrown down anyhow, but a few carefully selected pamphlets relating to the fields in which that church is specially interested, to be changed from time to time as each field comes under consideration. There will be leaflets for grown-ups, others for young folks, a special selection for Juniors, and still others for the little people. The person in charge of such a table should be ready in season and out to persuade folks to taste of the good things provided, and should know how to select for different personalities as well as different ages. Statistical leaflets have been provided for the business man; economic and vocational leaflets for those interested in vocational training; historical and biographical material for students, and illustrated leaflets, travel leaflets and the work in story form for those who prefer lighter reading.

Having persuaded people to read, the church proposes to use a midweek meeting occasionally for a literary digest or a literary review. Assignments will be made for review, and the congregation will be ready to add information or point of view of their own, other than that received by the reviewer. Much discussion and current information may be developed which will make the field discussed a real live place to those who have never seen nor ever hope to see the place itself. Then again, a midweek meeting another month may be planned like an old fashioned spelling bee with sides chosen, the leader to ask questions on certain leaflets on display, the side answering the greatest number of questions the winning side.

Would it be interesting to arrange the meeting after the Quaker fashion, women one side, men the other? Perhaps it might be fairer to select leaders and have them choose, the person in charge of the meeting to ask questions. If enough enthusiasm could be aroused to carry some of these plans into the sociables of the church, many more could receive first hand missionary information. Why not a “Persons and Place” or a Book Social, when every guest should either dress to represent some missionary or field, or book or leaflet itself brought to the attention through the missionary exhibit?

Again the inventiveness of pastor and people will evolve many other ways of clinching the information in the minds of folks who need the impetus

of doing what other folks are doing, apart from any general desire for missionary information—the rank and file in our congregations.

There are always those other exponents of the adage with which we began our talk, who may be known by their reading, who bear the burden of responsibility because of their knowledge of the need. Those faithful ones who give and give and rejoice in the opportunity. That more of this joy may be known by those who as yet know not of either need or opportunity, is our great hope and desire, that with every member well informed, we may reach the goal of accomplishment set for us by the Congregational World Movement.

Good Reading for Good Congregationalists.

"The Church and the Community"—Ralph E. Diffendorfer.

"Serving the Neighborhood"—Ralph A. Felton.

"Mr. Friend-o'-Man"—Jay T. Stocking.

"The Argonauts of Faith"—The Adventure of the Mayflower Pilgrims.

—Basil Mathews.

"Frank Higgins—Trail Blazer"—Thomas D. Whittles.

Interesting Pamphlet Literature.

A Helping Hand For The Toilers.
 Not Least Among the Princes of Judah.
 In the Heart of the Southwest.
 From Ohio to the Golden Gate.
 Frontier Experiences.
 Building a Modern Church.
 The Dearest Spot on Earth.
 What is the C. C. B. S.
 The Community Church in a College Center.
 Little Ferry's New Day.
 Finding One's Way In City Mission Work.
 A Church With An Experience.
 Chiesa Italiana Evangelica del Redentore.
 Snapshots of Home Missions.
 Larger Parish and Demonstration Parish Plans.
 The Romance of a Mission Field.
 An Italian Student and Soldier.
 The Soul of the Indian.
 The Negro—An Asset of the American Nation.
 Agriculture and Human Culture.
 Country High Schools for Negro Youth.
 A Question to Democracy.
 The Goodwill Settlement.
 A Call From the Cumberlands.
 A Summary.
 The Tale of the Trapper.
 The Hold-up in Jericho Canyon.
 Heroism on the Frontier.
 Prairie Preachers.
 Put Out Your Team and Come In.
 Where Three Roads Meet.
 Working Directions for Reconstruction Units.
 Our America-That-Is-To-Be.
 The Mayflower Packet.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Have you seen the new folder on the Larger Parish Plan, entitled "Larger Parish and Demonstration Parish Plans?" If not, send for some copies.



"The Malden Survey," prepared by the Interchurch World Movement, is a valuable study of church life in a Massachusetts city. The cost is \$2.50. It is published by the Interchurch. Can we get a copy for you?



How much this old world of yours and mine needs a genuine New Year, and whether or no it shall have it, depends not so much on governmental policies as upon how each of us meets each day and the full sweep of its social contacts.



Loyal Congregationalists who are thinking of giving in large figures to the Congregational World Movement next year, if they have not seen it already, should write for copies of the new Survey. The material concerning the Church Extension Boards is more "racy" than most novels.



A departition is being made this year in connection with the Midwinter Meeting of the Board of Directors. The place of meeting will be Aurora, Illinois. The Societies will be quartered at Aurora's new hotel, and the meetings will be held in the rooms of the New England Congregational Church.



Do you know that the Interchurch World Movement has libraries relating to various phases of missionary work? We have in stock a limited number of the Immigration Library, which sells for \$2.50, and consists of the following volumes: "Old Homes of New Americans;" "The New Immigrant;" "The Broken Wall;" "The Promised Land;" and "The Immigrant Invasion."



January is one of the two months assigned to The Congregational Home Missionary Society for special promotion in the Sunday School. A new service in dialogue form, explaining "The Larger Parish Plan," has been prepared for this campaign, and accompanying it is a poster with photographs of one of our larger fields. If your school does not receive the material promptly, notify Rev. Herbert W. Gates, D. D., Missionary Education Secretary, 14 Beacon Street, Boston, Massachusetts, or the Publication Department of the Home Missionary Society, 287 Fourth Avenue, New York City. We prophesy a keen interest in this program when it reaches the Sunday School leaders.

SOME RESULTS ATTAINED THROUGH WORLD MOVEMENT FUNDS



The moneys received from World Movement funds have enabled us to begin a religious work for the Negroes in the North, an effort made absolutely essential in view of the migration of Negroes from Southern States during the past two years. The most notable example in this direction is the New Plymouth Congregational Church in Detroit.



World Movement funds have provided the necessary increases in salaries which have enabled us to keep a large number of our missionaries on their fields. Had this money not been available work in certain parts of the country would have been abandoned entirely, and the workers compelled to seek some other occupation in order to earn a livelihood for themselves and their families.



Emergencies on the field caused by shortage of ministers have made special demands upon the Superintendents and their assistants. Congregational World Movement funds have made possible a few additions to the staff of general workers, and these have in many cases saved the day in places where the churches would unquestionably have gone out of existence without this timely temporary help.



On the strength of the help afforded by the World Movement we have had the courage to go on with the work of the Italian Mission in Brooklyn, New York. This has been reorganized, with a strong representative committee made up of men from the various Brooklyn churches in charge of its business affairs, and plans are being made to make this Italian Church of the Redeemer a genuine social and community center, which shall ultimately have a clinic and a visiting nurse, as well as to add to and strengthen certain features already under way.



We have been enabled to continue work, plans for which were made long ago in pre-war days. Among the most noteworthy examples is the service of Rev. Luman H. Royce, Director of City Work, who has recently made a survey of certain cities in the Rocky Mountain District and on the Pacific Coast, from which concrete results are expected. Also the service of Dr. Dana, Director of Rural Work, whose surveys in rural regions and missionary districts have constituted a valuable part of the home missionary program during the past year.



Serious financial depression in the agricultural sections of the country, caused by falling prices in farm products, has already resulted in several vacancies. This throws additional responsibility upon the commissioned general workers. Their burdens will be heavy and their time fully occupied in looking after the pastorless churches that need and must have the shepherd-ing care of the "pastor of all the churches." The World Movement has made it possible for the Extension Societies to keep these general workers in the field.

THE CALL OF THE LOGGING CAMPS

By A. D. Dodd, Union Theological Seminary, New York

THE claim at last was completely logged over, the donkey engines, on their forty-foot sleds, had dragged themselves to the plank road, and the small crew was taking them down preparatory to closing the camp. The temporary foreman, George, who was an expert moonshiner out on bail, was leaving camp with me. The three men who stayed looked at us as we sat on the truck and laughed at the combination. "Look at the moonshiner and the preacher leaving camp together! What will become of us now that these two specialists are getting out?"

George was an American, born on the Peninsula, as the great timber section between Puget Sound and the Pacific Ocean, north of Grays Harbor, is called. At thirty he had been struck by a log and many bones in his body were crushed and his right arm was paralyzed. Gradually, after many operations, he had regained his strength, and through sheer grit and unbreakable cheerfulness, he was now, after five years, taking responsibility as before and doing a man's full work. The doctors, however, were not yet through with stringing up his ribs with silver wire and in other ways artificially patch-

ing him together and bringing back new life into his right arm. He had spent hundreds of dollars on his teeth alone, and all the bills were paid out of what he earned in his crippled condition. He knew nothing of any trade except logging, and had no education. "I guess there is not much

up here," he would say laughingly, as he tapped his forehead, "or I wouldn't be working where I am."

A special friend of his, one of the half dozen "Shortys" to be found in every camp, was born in Russian Poland, and had supported himself since he was sixteen. At about eighteen he came to this country, working on farms in New Hampshire and Pennsylvania, on Great Lake steamers and in factories. He had gradually drifted westward until he hit the lumber industry a year or so ago. His ability and hard work had



A "CHASER" RIDING A LOG DOWN AN INCLINE IN THE SKID-ROAD

won complete respect from everyone who came in contact with him. Like some other loggers he had been accustomed to earn enough money, and save it, so that for several months of the year he could live in town as a gentleman and do no work at all. Although he had spent ten years in this country his English was still hard to understand.



A MODEL LUMBER CAMP

One night a dozen of us sat around the fire in the sheet iron stove in the center of the bunkhouse. Around Grays Harbor, near the coast, a fire is always necessary after sundown, even in the month of June. A particularly friendly "woodbuck" (one who saws wood) moved over to the bench on which I sat and began to talk with me. He told me that he had been born in the city of Baltimore, grew up as a wharf-rat, but afterward learned the bookbinder's trade, and then went west to the Dakotas for his health. He worked in the harvest fields for some time, and later I learned, traveled all over the United States. He had served as guide on all the important trails west of the Mississippi, and had traveled and worked in Northern Canada, Alaska, South America, several places in Africa, all over Europe, and in Australia.

Such were some of the men with whom I worked in the lumber camps of Washington. On June 1, 1920, I arrived in Aberdeen, and applied for a job at a local employment agency. In two days there was a satisfactory opening in a small camp west of Seattle, one of the old time camps

with a bad reputation, and that afternoon, with my bedding roll on my back, I boarded the truck which took three of us to the scene of our labors. During the seven weeks I remained in that camp they were short of men, and I was used as a handy-man, moving from one job to another as the need arose. When that claim was logged out, I "rolled up," as they say, and got a job in another camp for the remaining three weeks of my vacation. The contrast could hardly have been greater. The first camp was made up largely of single men, a mixture of typical loggers who had spent their lives in the woods, and of foreigners who had recently drifted in. Most of the men stayed in the camp for months without visiting the town. In the second camp, of the eighty on the payroll, sixty lived in a town about six miles distant, and went home at night. Many of them were married, and the labor turnover was very small. There were half a dozen college men who were working during their vacation season. The foreman himself was a college man and a Christian gentleman. This camp, however, was an anomaly in the lum-



A "DONKEY" TRAVELING THROUGH THE WOODS

ber industry. Its living conditions were immensely superior to those in the first and its employees were treated as men and not as merchandise to be bought and sold.

The experiences a man meets in such work are varied. At Christmas and around the Fourth of July all camps close for at least a week, as there are no loggers to work. They all celebrate. Not wishing to lose time during my short summer, I secured the job of guard for the camp while the men were absent that Fourth of July week. The night camp closed, four of us slaughtered and prepared for market the last three pigs the camp had raised. After that I was left alone, to guard against fire and moonshiners who might attempt to steal corn and sugar. I had plenty of food supplies and enough work to keep me from getting lonely. Twice the owner or superintendent came to the camp with visitors, and it was the guard's task to provide the meals. A logger must be able to turn his hand to anything.

The second night I was on guard duty a group of loggers with a set of boxing gloves were looking for a

little sport. A young fellow who they said knew nothing about boxing, but had learned to slug hard in the Navy, wanted to spar with some one. When they invited me to a couple of rounds with him, although I told them I had never boxed, I could not refuse. So we had two rounds of what was more friendly fighting than sparring.

There is comparatively little fighting in the camps since the state went dry. The old days when men stamped upon each other with their calked boots have gone. So have the days when loggers were always seen on the streets in their rough logging clothes. All money does not go for liquor now, and the men take pride in owning good clothes and dressing as well as the next man while in town. Little money is saved, but there is much less of the wild and useless spending of the fruits of months of toil in the woods. Most of the loggers realize that the saloon was a curse to them, and while some still think that a government monopoly of the liquor business should be allowed, the majority favor prohibition. According to the story of one man, when the liquor question

came up for popular vote in the state of Washington, the loggers all went to town, got gloriously drunk, were driven to the polls in the cars of the saloon keepers, and then voted the state dry. It has been stated by independent observers that ninety per cent of the lumberjacks voted for a dry state.

Another improvement which prohibition has brought is the higher plane of conversation among the loggers while in camp. There is a keen interest taken in industrial and economic conditions, and much discussion over them. In all the camps of Washington the eight-hour day is the rule. Few men would go back to ten hours, even if the pay was increased proportionately. They feel that eight hours of that work is enough for any man. A few men strike easy jobs, but as a rule, from my experience, the day is well put in. They work all the year around, regardless of weather, and there is a long cold rainy season in the lumber region of Washington.

Wrong living conditions brought the I. W. W. into this country, and the organization has been responsible for the greatest improvements that have taken place in these conditions. The men seem to think the I. W. W. is a local organization, whose sole purpose is to improve living conditions. While comparatively few are real "Wobblies," as the I. W. W. are called, the majority are sympathizers.

Almost without exception, the lumberjack is opposed to the church. Most of them affirm a vague belief in God, and real respect for Jesus Christ as a great socialist. Their best idea of a Christian can be summed up probably in the words of two young fellows who were talking together after a sky pilot had delivered a strong message to the camp: "If a man tries to be square and treats others square, he is about as good a Christian as any;" and "If a man follows his conscience, he is a Christian."

Their criticisms of the church are that it is filled with hypocrites, both ministers and laymen; that all it does is to ask men to believe something instead of serving them; and that it is an organ of the moneyed classes. "Blacky" stated his views to me one day as follows: "Why aren't ministers sincere? If I leave one job for another with more money in it, I say that I left because I got more pay. Ministers who have, say, a \$5,000 church, and are called to one paying \$6,000, tell the people that Jesus called them to the best-paying pulpit, when they really go because of the higher salary." Loggers are apt to see everything from a physical point of view.

At the present time the only service the church is rendering the loggers in their isolated lives, is the work done by the sky pilots. The two with whom I was acquainted were splendidly fitted for their work, and considering the limitations under which they served were a vital influence in the camps. But the influence of the sky pilot is more negative than positive. The one I came into contact with most frequently had fifty-three camps under his care, and was therefore able to visit each one for a night only once in two months. He could do little more than make personal contacts and give a talk. The effect of this was always marked and uplifting, but, so far as could be judged, it wore off in a day. It was of benefit chiefly in keeping the loggers from forgetting the existence of moral and religious ideals. The only really effective way is through personal salvation—the winning of their allegiance to the greatest person and the greatest cause in the world. This can be done only by continuous personal, vital contact. Men of the right spirit and calibre and training must go into the camps and live and work with the loggers, month after month. It is a slow and difficult way, but the only sure one, and the results would be satisfactory and rewarding.

THE TESTING OF THE NEGRO MIGRANT AND THE CONGREGATIONAL OPPORTUNITY

By Rev. Harold M. Kingsley, Director of Negro Work

AFTER a period of race movement, the exodus of Negroes has become normal, except in places like Detroit, Pittsburgh, Buffalo, Gary, Youngstown and Akron, where the incoming Negroes are more numerous than at any time during the migration proper. However, this is exceptional, and the migration, while still going on, is on a scale smaller than before.

The better class of Negroes is coming at present, professional and business people, men with some capital, men who have been trained and have a desire for leadership. Here is Congregationalism's great opportunity. While we have a mission to the whole race, at present ministry is needed for the many members of our own denomination who are migrating to the North.

With the return to civilian life of over 3,000,000 soldiers; with the coming of 25,000 immigrants weekly; with the curtailing of business enterprises and increased efficiency in industry, the labor market is again nearly normal. At present there are but few more jobs

than there are men to fill them, and the coming winter will see a return to normal conditions, if not the creation of a surplus of labor.

The Negro has had a splendid time in his new environment, and he has made good. He is industrious, tractable, thoroughly American. He has produced no crime or disease problem. Moreover, he is still on the job, and possession is nine points in labor as in law. Still, the settling down of the country to a normal basis of business activity is to prove a test to the Negro migrant. Can he hold his own? What will be the outcome of competition with foreign labor? Will he be able to maintain his splendid record for good nature and industry, or will the struggle embitter him?

The Political Problem

We are living in a presidential year. Not only has the Negro long been the balance of power in some of our large cities, but he has become the balance of power in some of our large states, and consequently he is becoming the balance of

power in the nation. Such papers as *The Boston Transcript*, *The New York Herald*, and *The New York Evening Post* are devoting considerable space to special correspondence on the new distribution of the Negro

population in the Middle West. The charge is made, for example, that this exodus, which everyone knows to be spontaneous and un-



REV. H. M. KINGSLEY



A WEDNESDAY AFTERNOON STORY AND RECREATION CLASS

directed, is being engineered for political ends. A more sinister and equally groundless charge is that which is made to impress the women that Anglo-Saxon purity is at stake and that all women must vote the Democratic ticket in order to save the Middle West—the charge that there are twenty Negro men migrants to every one woman. Investigators are unanimous in the statement that Negroes either bring their families with them or send for them within three months, a thing very unusual among Southern European immigrants. This sowing the wind in order to catch a few votes will have the inevitable reaping of the whirlwind. It is one of the dangers that the Negro faces. He needs not only the highest type of church but the sort of church that affords him sympathetic contact with and interpretation by the sane people of the community. Here is one phase of the great opportunity for leadership that the testing time of the migrant Negro brings to the Congregational church.

The Housing Problem

The greatest problem of the exodus, and the most abiding and unyielding, a problem of the crowded city life of industrial America, and by no means confined to any one race or class, is the housing question. Negroes are home lovers, and at the slightest opportunity become home owners. They usually bring a little money to the North with them, and they are speedily separated from it by the vultures of the real estate world, in many cases vultures of their own race. There is no organized leadership among Negroes to combat this evil, and here is another opportunity for the Congregational churches in this testing time of the Negro migration.

The Recreation Problem

Connected with the great work problem of the Negro is a play problem equally as great. He finds himself in a new and strange industrial environment. He does not know the play life of the city worker and goes

at it as best he can. His churches have little equipment or no program. He goes in for the sights, and he gets them in big cities like Cleveland, Chicago, Detroit, Pittsburgh and Toledo. Houses of ill fame, buffet flats, cabarets and gambling joints flourish openly in many Negro sections. The Black Belt of Chicago is an extreme example of this and a good deal of



A PRIMARY CLASS

race trouble may be expected as long as such conditions are permitted to exist. Here is a definite task of elevating standards, scrutinizing politics, providing recreation that will benefit and not vitiate. The Congregational churches have long led in this field. This new opportunity in the testing time of the Negro migrant, is seen in one of its largest aspects in the problem of recreation.

The Problem of Religion

Negro churches are divided into two classes: the established church of numbers and influence, usually possessing a fine type of minister, but with buildings too small and pitifully overcrowded, and with little or no

equipment for more than formal religious services. The second class is the small Negro mission in basement or store front, usually manned by ignorant men, the blind leading the blind. After two years of continuous study of the situation, I have come to the conclusion that the Negro small church is usually poorly led, caters to ignorance, and is many times a menace to people whose chief difficulty is that of adjustment to new and complex environment. On the other hand, the legitimate churches are facing an overwhelming problem with exceptional leadership and splendid courage and faith. They need above all things larger and better equipment for institutional activities and community programs. I say unhesitatingly that these churches are doing under a heavy handicap as fine a piece of work as any other group in America. They need every encouragement from every one interested in such problems. Here is the opportunity of a generation for Congregational churches. During these testing times a dozen of our strongest Negro ministers, thrown into the gap at strategic points, and adequately backed by program and money, would do more than any other single agency in helping pass this crisis of adjustment. So much for the general situation and the acute problems resulting from it.

Our Problem in Specific Terms

There are the following Congregational churches among colored people in the North: Iowa, Des Moines; Illinois, Chicago; Ohio, Painesville and Cleveland; New York, Buffalo, Canarsie, Corona, Manhattan, Brooklyn and Utica; New Jersey, East Orange; Maine, Portland; Michigan, Detroit; Massachusetts, Boston, Amherst, Haverhill, Pittsfield, Springfield, Brockton; Rhode Island, Newport; Connecticut, New Haven and Hartford; three organizations in Washington, D. C.; California, Los Angeles; Missouri, St. Louis; Indiana, East Chicago. In addition, there

are prospects for planting other churches in the following places: Philadelphia, New York, Cleveland, Gary, Ottawa, Detroit, Chicago and Los Angeles. In the words of Dr. Proctor, "the situation calls for a string of churches from Sandy Hook to the Golden Gate."

The church in Brooklyn, under Dr. Proctor, and the one in Detroit, cared for by the Detroit Union and the Home Missionary Society, are new pieces of work attempted on a larger scale and with a big program. Dr. Proctor is fathering an ambitious community church center scheme that will run upwards of a million dollars when completed and which, it is planned, will minister to every phase of Negro life in Brooklyn. He has already doubled the membership, has started a substantial building fund, secured wide publicity, and is pleading eloquently to influential audiences throughout the East for an adequate church program for Negroes in the testing time.

The work at Detroit is a most interesting and illuminating experiment. Founded eighteen months ago by Negro migrants from Alabama, fostered and housed temporarily by the First Church, leading a precarious existence because of the inability to secure adequate leadership, this church was settled upon by the Home Missionary Society, after careful investigation, as the one affording the type of membership, the kind of community, the sort of local sympathy and backing, which would warrant an experiment on a large scale with every reasonable hope of success. Accordingly, in closest co-operation with the Detroit Union, the writer was allocated to Detroit for an indefinite period, and given an assistant for the summer months, in order to find out what could and ought to be done. The experiment has fully justified itself in that the membership grew from thirty-three to seventy-one in three months. Through the co-operation of the Church Building Society

and the Detroit Union a property costing \$18,350 was secured. The program is outlined briefly as follows:

1. An adequately manned church, with staff consisting of a minister, an assistant and a parish worker.

2. A parish home for working girls, the two houses bought for church purposes to be fitted up to this end as soon as possible.

3. A service of song, keeping alive the plantation and jubilee melodies, by trained groups of young people.

4. Recreation features for the young, especially for boys of the 'teen age.

5. Special religious services, cottage and community prayer meetings, pastor's classes, a modern church school program, and a service by individuals and groups to secure conversions.

6. A seven-day church, up to the minute in program and activity.

It has been suggested that the Director make Detroit his residence, that a simple office be fitted up for him, that he meet the state Superintendents of commonwealths where there is a large Negro population and confer with them as to possible co-operation, and that he address himself mainly to the missionary and administrative phases of the work.



RUSSIAN REFUGEES ENTER CARLETON COLLEGE

By Rev. Otto C. Grauer, Chicago, Ill.

WHEN Rev. Andrew J. Moncol, pastor of our Slovak Church at Holdingford, Minnesota, was in Japan, in Y. M. C. A. service, he found two fine young Russian refugees, Boris and Vladimir Stroikoff, whose home was in Irkutsk, Siberia. Their father was a well-to-do lumber merchant of that city. The "Reds" came and shut them up in the cellar, while they plundered the house, took away their father's business and broke up the home. The boys fled to Mongolia and made their way to Japan. They were anxious to reach America and continue their education. They were, therefore, delighted to have Pastor Moncol interest himself in their plans. They entrusted to him the direction of their movements and so came to this country by way of Vancouver and the Canadian Pacific, to Minnesota, and arrived at the Congregational parsonage at Holdingford about the middle of October.

I spent Sunday, October 24th, with the Slovak Church in that place, and had the pleasure of getting acquainted with these young men, neat in appearance, polite and pleasant in

manner, and educated so far as they had finished the "gymnasium" or academy course of study. They have learned to speak English to some extent. They are musicians, one playing the piano and the other the 'cello. They played sacred music with skill and effect at our services in the Slovak Church on Sunday. They are ambitious for a higher education in this country. At present Boris is aiming to be an engineer, while Vladimir wants to become a physician. Ultimately both are very desirous of returning to their own country and sharing in its development.

Pastor Moncol went with them to Carleton College, where they received a warm welcome and a promise of scholarships. It will be most interesting to watch their development in an American college environment. They were brought up in the Greek Catholic Church. There is a church of that faith almost within a stone throw of the Holdingford parsonage, but they did not appear to be interested in it, and were very happy in our services and fellowship. The older brother, Boris, said earnest-



BORIS AND VLADIMIR STROIKOFF

ly, "I like your ways." Let us hope they will continue to like them and that they will become one of us in spirit and in life, and, if they go back

to Siberia, we trust it will be as Christian men upon whom America has put the stamp of true Americanism.



WANTED—MORE BOYS LIKE THIS

IN the First Congregational Church of Sherburne, New York, there is a class of six boys—so the pastor, Rev. William A. Trow, writes us—of the Intermediate grade, who each took a list of eight names with whom to do special service. It seems that this church is making a special Christmas effort for the American International College at Springfield, Massachusetts. Readers of home missionary literature will have seen, probably, the folder published by this Society, entitled "Out of Every Kindred," which describes the work of that institution.

One of the friends of THE AMERICAN MISSIONARY wished to get this magazine into the homes of the people, and each of the six lads took a

list of eight names to interview, with the understanding that the boys were to be paid forty cents a piece, of which twenty-five cents was to be given for the Christmas Drive and fifteen cents kept by each lad.

The boys did several good things, the pastor says. First, they worked together; second, they put THE AMERICAN MISSIONARY into homes where it might promote an interest in the benevolent work of our denomination; third, they gave of their earnings to make others happy, and fourth, they secured a class offering of \$3.00 for the college, inasmuch as the teacher duplicated the gift of the boys.

We commend this splendid type of effort to others.

AN APOSTLE OF BROTHERHOOD

*By Wendell M. Thomas, Jr., New York City**(Concluded)*

EVERY sermon I preached was on a big subject to a small audience. Some of my topics were "Faith," "Sin and Salvation," and "The Church." I remember one church service which we turned into a prayer meeting. The results for good or evil cannot be measured—I didn't notice any marked change along any particular lines. At some a very lively interest was manifested, particularly when subjects with which the congregation was familiar were presented. I had the audacity to present an India pageant unassisted. Dressed in native costume I played the successive parts and verbally pictured the necessary supers and scenery. I can only say that the attention was close and the offering liberal.

The Sunday School was going along with a routine program. Of course, I rushed right in and waked it up. No, I didn't; things don't happen that way in frontier missionary work. However, I believe we did manage to bring about a somewhat higher development on a higher plane. In spite of the very real obstacles in the way of attendance, the Teacher Training Class is meeting weekly for the consideration of practical problems and the study of Miss Slattery's book, "Talks with the Teacher Training Class." Day school opened in September and it is probable that the two

teachers will help out to some extent with the Sunday School work. The new Graded Lesson supplies are here, and those for the younger classes will doubtless be used with profit. Our piano also came during my term of service, and after a day's work on the section, I helped take it from the station to the schoolhouse. After it had been tested by our musicians,

it was declared satisfactory, and the ladies are paying off the easy installments by selling ice cream.

When we were making preparation for our Sunday School picnic, one of the residents of the place, who never comes to church, kindly gave his time and lent his lumber. He and the boys and myself cleaned up the ground near the spring and made a table and benches. Only forty ate dinner there, however, and many of them left afterward to attend a school meeting, so



YOUNG BUT A COWBOY

I kept the boys busy at baseball and other games. This group of boys, which I had hoped might be organized into a troop of boy scouts, melted away one Saturday afternoon and never came back. The distance and the work in the fields kept them away and it was not possible to do anything more at that season of the year. I seemed to hear a voice saying, "Study human nature; you don't know how to get results."

The aim of the ministry is to bring to pass the Kingdom of God.

Since it "cometh not with observation," what we do and say in the Master's name is surely and silently

some definite service, recognition and sympathy flow in. My opinion, too, is that when the Sunday School becomes a going concern, it will bring not only more pupils, but the parents as well.



PREPARING FOR THE WILD HORSE RACE

working toward that goal. However, the soul of Christian life breathes in the organized church. How may it become strong, vital, comprehensive. In the seminary I had accepted the theory that religion should grow out of life, and not life out of religion. But I didn't apply it. I began with meeting the people. First and foremost, the minister should get acquainted with his people. That means work—all winds of work. It also means play. One should know something of the lives of the people and adapt his services accordingly. The church wins support by ministering to the needs of its people, and the greatest need here is for wholesome social gatherings. While I was on the field, we gave one fine entertainment, with outside talent, and it was a great success. If the plan started could have been kept up! But that was a physical impossibility. The women have much to do in their homes, and the men—well, that wasn't in their line at all. When the church or minister performs

in except as God, in due time, gathers up the threads of his effort and weaves them into His plan.

It has been my experience that people everywhere are innately good. Environment has much to do with their mode of expressing this goodness, and if the people in frontier settlements are denied the privileges of fellowship and sociability which the church should offer, the only substitute is pretty sure to be



A SCHOOLHOUSE CHURCH

the dance hall—rarely absent from such towns, and usually with attractive surroundings.

REUBEN L. BREED

A Tribute

THE death of Reuben L. Breed closes, before the volume is half finished, the story of an eventful, aggressive life. His responsible relationship to the missionary work of our fellowship was at its height when an incurable malady seized him. It is this missionary responsibility to which we desire to testify.

About ten years ago Dr. Herring invited Dr. Breed to come into the secretarial group of the Home Missionary Society. At that time his capacity for work of this character had not been revealed, but the keen judgment of the General Secretary of the Society saw the possibilities in the young man and he promptly called for his strength and devotion.

Dr. Breed's work with the Home Missionary Society touched many aspects of its life. He threw his full heart into the social and religious problems of the immigrant, studying the subject both through the writings of others and through careful, immediate personal contacts. For example, he spent days on Ellis Island, securing first-hand impressions. He developed a quick and earnest sympathy with the perplexed newcomers. His knowledge and energy made him a leader among the workers of the various denominations who were devoted to the interests of new Americans.

It soon became manifest to Dr. Breed that the problems of the industrial city were, in a large measure, the problems of the industrial workers recruited from the countries of Europe. By necessary deduction he was led to study the practical programs of churches in the larger urban communities, especially as they come into contact with the wage earners of the cities.

When, therefore, the Chicago City Missionary Society sought a superintendent to carry forward the work so long and effectively conducted by Dr. Armstrong, they found their man in Dr. Breed. This is by far the largest of the city societies in Congregationalism. The tremendous growth of Chicago required the planting of a large number of churches. The unforeseeable irregularities of the city's expansion have created a series of problems in these churches, due in some cases to extremely rapid growth, with the perplexities of providing property and leadership, and, on the other hand, to the disappointments resulting from failures of communities to realize their expectations. Dr. Breed set himself to his task with enthusiastic energy. He was naturally one of the men who magnify their work. This work, in itself so great, could not be over-magnified. It was in the midst of this huge task that his labors were arrested and his work among us ended.

Dr. Breed was a personality of deep religious conviction, a man whose loyalty to the cause in which he labored could be expressed only by the full measure of his ability. There is a great system of ethics built upon the doctrine that loyalty is the fundamental virtue. Dr. Breed was an outstanding example of the ethical values which result from this underlying spiritual conception. He is a shining example of those sterling spirits who would rather die than surrender.

—H. F. S.

A WORK FOR FINNISH CHILDREN IN WISCONSIN

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work

PAST well-developed farms, where the clover grew rank and the cattle were sleek and fat; through deep forests and lakes

a hundred and thirty Finnish families, and a lesser number of Poles and Lithuanians. It was a Polish mother who, when our supply of oil had run short, gave us what she had been using for her sewing machine and so enabled us to get to the next farm, where we found further help.

There were many Finnish children in all the schools we visited, and in some cases the entire school was almost made up of them. On all sides and by all people, Finnish, Polish, or American, Catholic or Protestant, we were received with cordial-



* A FINNISH FARMSTEAD IN WISCONSIN

where the summer campers found relief from the city in quietness broken only by the rustle of leaves and branches, the song of birds, and splash of fish; beside piled-up stumps and blazing logs, where the cut-over lands were being cleared for the plow, the little Ford found its way over roads now smooth, now rough, to the new homes where Finnish and other settlers were building our new America out of what was left up in northeastern Wisconsin after the heavy lumber had all been cut. It was late in May, and we found the woods full of flowers, white trillium and violets; also we found the homes full of children, which was more immediately to our purpose, as we were more interested in society than in botany. Among these new homes there was little opportunity for social religion, and our hope was to bring a better chance for this into them.

We found, in two days, more than

ity and our purpose to open vacation Bible schools was welcomed. So evident was the desire, that two weeks later the Home Missionary Society sent a graduate of the Schauffer School, Miss Phoebe Johnson, whose home was in Hancock, Michigan, and whose native speech was Finnish, to visit and work among these people for the three months of the past summer.



SCHOOL IN WISCONSIN—MOST OF THE CHILDREN ARE FINNISH

Rev. P. H. Ralph, now of Beloit, at that time superintendent for northeastern Wisconsin, and much interested in this special piece of work,

has recently written us as follows:

I found Miss Johnson to be a young woman of the right spirit and temperament for the kind of work we asked of her. She was interested in the people and their problems. I think she really understood them, and at any rate, I understand them better after conferring with her. Rev. H. R. Vaughn conducted the vacation Bible schools in that county, and Miss Johnson helped him in many of them. In addition to her school work, she called on many of the Finnish families, and because the people could understand her, I believe our work was commended to them in a new light. Vacation schools were held at six different points, covering nine weeks of work. In some cases, schools were held only one week, which was not enough, but was better than nothing. In all there were 176 pupils enrolled, and as nearly as we can determine almost one hundred of these children were Finnish. It will be readily seen how valuable Miss Johnson was among these groups. Mr. Vaughn reports that the work of the Finnish children compares favorably with the best work he has ever done in any vacation

Bible school. He says these children took the work more seriously and gave it better attention than any other children he has ever taught. I think Miss Johnson should be retained in our service. I hope she can go to Vilas County again next summer.

Miss Johnson is now engaged in study at the Moody Bible School in Chicago. Her own impression of the work, as she puts it in a letter to Mr. Vaughn, is:

I feel very deeply that what these Finnish people need more than anything else is Jesus Christ, and that the best way to reach them is by house-to-house visitation.

One of the greatest opportunities of our work today is the one we have among the Finnish folks, and if only the means were at hand this work could be greatly extended. There are peculiar conditions existing among these people which call us to take up the task now.



A SERIES OF MISFORTUNES

"And if any man—take away thy coat, let him have thy cloak also."

(EDITOR'S NOTE.—No one really expected that the present campaign of burglary would have extended to the church. It evidently has, however, and herewith is presented an additional reason for devotion to the box work.)

I CAME to S. the other day to hear Rev. Campbell Morgan of London speak. After the meeting, some one took my spring overcoat and left his in its place. The one left is very poor—not becoming to a man of the pulpit.

It may be that you know how to help out a minister who is in need. Should some Ladies' Aid desire information through your office, I know you will remember me. This has been a week of strange occurrences. The first day of my visit my hat was exchanged for another. The one I thus acquired was worth three or four dollars more than mine, but the following night this one was also exchanged for one so worthless that when the mistress of the manse saw

it, she exclaimed, "You disgrace me!" To be held in contempt by the woman who promised to love at all times "for richer, for poorer," is indeed a test of good nature.

You may perhaps wonder why three exchanges in a few days. Well, after a wonderful sermon one is not thinking about hats and coats. He is thinking of heavenly things, of things above and not of things below. Therefore, he looks up as he reaches down and grabs the first thing he puts his hand on; then he wakes up from his heavenly reverie to realize that he is in a world of thieves and robbers, and that he had better look down as well as up. I go home today—away from this wicked city.

Church-going should be the habit of every thoughtful life.

MEETING EMERGENCIES ON THE FRONTIER

By H. Roy Phillippi, Hedgesville, Montana.

THERE were three churches on this field when I began work here last summer--Hedges, Nihil, and Rothiemay. Although we face the usual difficulties to be encountered on frontier fields, and there are many obstacles to be overcome, there has been such hearty co-operation on the part of the State Superintendent and his Associate, and the inspiration of a visit from Dr. Moore, all of which have combined to make the work interesting to the missionary.

In July, while on our way to Billings, Associate Superintendent Johnson and myself stopped to visit a family who belonged to the Rothiemay church and who were living near the village of Franklin. They expressed an earnest desire to have church services held in the village, thus obviating the long journey to Rothiemay and offered their support if the project could be put through. I made an appointment to preach there on September 7th, and when I arrived found the place of meeting completely filled. It was also filled every night thereafter as long as I remained in the place. Everybody in town seemed to want to attend church. When I left, on September 14th, they had voted to organize a church and elected the various committees to look after the organization. I shall never forget how those people lined up in front of the stores and chatted until my Ford came into sight, when they would make their way to the schoolhouse to attend the services.

Rothiemay should be called a relationship of friendly people and not a town. The "Rothiemay spirit" is what I like to call it. One Sunday

evening not long ago I baptized five children, received seven new members into the church and administered the Lord's Supper to seventy-six people. I was told that there were fourteen others who were unable to get into the building and who made themselves as comfortable as possible outside in order to hear the service. The spirit of fellowship and concentration of purpose displayed at the meetings in this place are a revelation, and never fail to inspire the minister as well as

the members. The Ladies' Aid, organized in my absence last winter, has done wonders. As soon as the crops warrant it, they will put up a substantial church build-

ing. Already they have \$6,000 informally solicited.

There are wonderful possibilities at Hedgesville. I know of no place where so many people are capable of doing a thing so well as the people of this town. They are folks of culture and refinement, and they have shown hearty sympathy in the church work.

It is the general opinion that another year the parish should be divided. It is too large for one man to care for. I have a plan of division which I believe fits the situation very nicely, and I have suggested it to the Superintendent. Frequently I have felt that I was trying to eat soup with chopsticks, the work is so great and my efforts so feeble. However, it is owing to those efforts that some children have heard a sermon for the first time, and that Christian burial has been given to some of our friends, and when I reflect upon these facts, I feel that the curtain of sin, ignorance and superstition has been pushed back a little farther.

A Sunday Itinerary

Hedgesville S. S.	10 a. m.
Hedgesville Church	11 a. m.
Nihil S. S.	2 p. m.
Nihil Church	3 p. m.
Rossville Church	5 p. m.
Rothiemay Church	8 p. m.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF NOVEMBER	Last Year.....	9,390.52	2,588.59	11,979.11	1,981.47	9,997.64	3,063.32
	Present year	8,032.50	4,305.76	12,338.26	3,006.42	9,271.84	8,998.05
	Increase .....	.....	1,717.17	359.15	1,084.95	.....	5,934.73
	Decrease	1,358.02	.....	.....	.....	725.80	.....
FOR EIGHT MONTHS FROM APRIL 1	Last Year.....	64,268.58	20,276.33	84,544.91	19,746.37	64,798.54	92,877.15
	Present year	62,553.90	22,408.65	84,962.55	21,877.49	63,085.03	66,932.21
	Increase .....	.....	2,132.32	417.64	2,131.12	.....	.....
	Decrease	1,714.68	.....	.....	.....	1,713.48	25,944.94
Cong'l World Movement Funds							
Seven months from May 1....		.....	.....	70,309.63	46,263.90	24,045.83	.....

THE FIGURES INTERPRETED

The eye of the friend to home missions will catch those last two figures showing decreases. Over against the decrease from the living should be placed the receipts from the Congregational World Movement of \$24,045.83, leaving a net increase from the living of \$22,332.35. The size of this increase should be contrasted with the receipts of five years previous. Equalizing the legacy receipts, as is the practice of the Society, so as to eliminate the loss in that item, the receipts are practically 40 per cent higher than those of the corresponding eight months of 1915. The cost of doing our home missionary work is not less than 66 2-3 per cent in advance of 1915, so that there is a gap of 26 2-3 per cent unprovided for. Practically 20 per cent has been saved (!) by cutting off that amount of home missionary work. As nearly as we can estimate, the other 6 1-2 per cent will show at the end of the year as debt, unless we succeed in cutting off more of our work, or increasing the funds proportionately.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The Pageant, The Court of Brotherhood, given at the Annual Meeting of the Association at Springfield, made a great impression on the large audience which filled the Municipal Auditorium.

No more effective way can be used to present the work of the Association to the Churches than by the presentation of the complete pageant, or by using the episodes to present different phases of the work.

The Book of the Pageant sells for fifty cents a copy, each episode printed separately ten cents each or three copies for twenty-five cents. Costumes and properties including curtain may be rented from the Association. Write to Mrs. F. W. Wilcox, Bureau of Woman's Work, 287 Fourth Avenue, New York, New York, for terms. You should see it. It's fine.

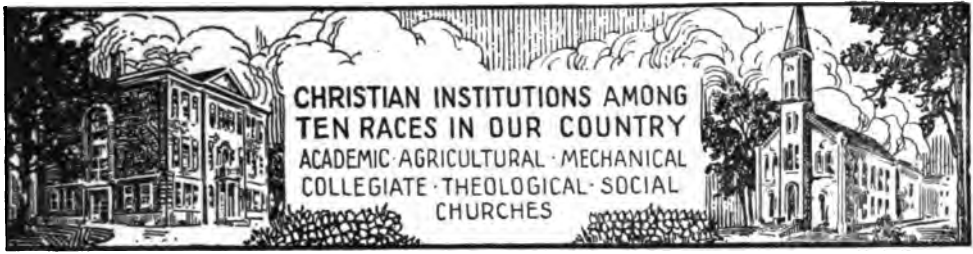


We are sending the American Missionary to thirty thousand subscribers and these represent many more readers. If any A. M. A. School or College is not duly exploited because its work and its need are not reported to the Editor, the natural inference is that it does not exist. We cannot expect spectacular reports of every day duty, but teachers are prone to undervalue what lies at their door because things have lost significance when seen habitually. They forget that what's usual to them may be quite unusual to others. Events and happenings ordinary to the teacher may be far from that to the reader.



The San Jose *Mercury Herald* takes the American Missionary Association to task for its resolution expressing sympathy with our Japanese brethren in California, and for our deprecating race prejudice as "unchristian." It says, "What the American Missionary Association should have done before passing judgment, indeed before discussing the question at all, was to have sent a delegation to the state to learn from observations and investigations the facts of the invasion (sic)." As this is precisely what the Association did, and on two different occasions, we feel relieved from this part of the criticism.

The Herald justifies its attitude by saying "They are a race of another color, of another religion, of another breed, unassimable, but even if assimilable still objectionable." It is true that the skin varies from the white, but human nature is all the same color. We hope also they will come to accept our religion which includes christian brotherhood. The resolution which is criticised in no way opposes a restricted immigration, as thorough as it need be, but it should be without discrimination against, a capable and brilliant race on the way to Christian civilization on race and color grounds. We cannot think insulting discriminations are Christian.



NINETEEN TWENTY-ONE

"He came to my desk with quivering lip,
 The lesson was done;
 'Dear Teacher, I want a new leaf,' he said,
 'I have spoiled this one.'
 In place of the leaf so stained and blotted,
 I gave him a new one, all unspotted,
 And into his sad eyes smiled,
 'Do better, my child.'

I came to the throne a trembling soul,
 The old year was done.
 'Dear Father, has't thou a new leaf for me?
 I have spoiled this one.'
 He *took* the old leaf, though stained and blotted,
 And gave me a new one, all unspotted,
 And into my sad heart smiled,
 'Do better, my child.' "



Let me but live my life from year to year
 With forward face and unreluctant soul,
 Nor hurrying to, nor turning from the goal;
 Not mourning for the things that disappear
 In the dim past, nor looking back in fear
 From what the future veils; but with a whole
 And happy heart that pays its toll
 To Youth and Age, and travels on with cheer.



" 'To every man there openeth
 A Way, and Ways, and a Way.
 And the High Soul climbs the High Way,
 And the Low Soul gropes the Low,
 And in between, on the misty flats,
 The rest drift to and fro.
 But to every man there openeth
 A High Way and a Low.
 And every man decideth
 The Way his soul shall go.'

NOW FOR ANOTHER YEAR

The A. M. A. has entered upon its seventyfifth year. Of the seventy-four already passed, sixty have been lived with the Negro in the South. We went to work out the problems of Christian brotherhood with all of our distinctive and unpopular principles. But we did not go in hostility to those who did not hold them; rather in the love and patience of Christ. The Emancipated people tumbled over themselves to welcome us; for though their ignorance for the most part was very dense, they knew that they needed us. We could have expected nothing less than the opposite of a welcome from the White people of the South. They were still smarting from the wounds of a sectional war. Hostility, natural, positive and unconcealed was the heritage of our teachers. They were aliens and strangers. Christian Ministers publicly warned the people of the localities where we were, against them. The distrust was general and it sometimes found expression among the less conscientious and more bitter in the torch of the incendiary. We lived on identified with the people who needed us and welcomed us. Unrecognized otherwise and unwelcome we did not retaliate even in spirit, but we stood firm in spirit and in our educational program.

As the years came and went and schools opened and teachers taught, gradually the sectional feeling softened—gradually—for the unbelief in our ideas was rooted very deep. While the general public opinion in the South remained apathetic when not antipathetic, the hostile attitude which environed our schools grew less and less. Our schools felt a growing sympathy, little by little, as the people near observed the Christian spirit of our schools and it was seen that the education of the Negro meant honesty, sobriety, industry, self-knowledge, self-reverence and self-control, all the while making for responsible Christian character. Distrust in the localities of schools began to yield and quite often passed into a confidence which in many cases became a degree of cooperation.*

Here is where we have arrived after sixty years. Again and again we are thanked for coming and for staying by against prejudice, misjudgments and oppositions, having justified our faith through evil report unto good report. Therefore seeing that we are compassed about with so great a cloud of witnesses we enter upon another year to run with patience the race that is set before us.

It is this Providence of God in the past that gives us the pledge of the future, and courage to carry the same Christianity on to the yet unreached millions of an oppressed race; for there remains much land to be possessed. While in the environment of our schools, we have fairly won the present good will, and antipathy has become sympathy, and Christian Southern men—and here and there a woman of vision—are welcoming and helping, the end is not yet. It is a long road to Brotherhood. It's a long way to Justice and that is scarcely half way to Brotherhood. Nevertheless according to his promise we look for a new earth wherein dwelleth righteousness.

—As an illustration—In November last the City of Florence, Alabama, through its Board of Commissioners passed the following resolution: "Whereas the Board of Commissioners of the City of Florence recognize that the Burrell Normal School is a valuable asset of the city, and are cognizant of its good work and influence among the colored people of the city;

Resolved, That there is hereby appropriated and set aside for the use of the Burrell Normal School out of the general funds of the city, such a sum as will equal the water rent of the school for the months of November and December and for the entire year of 1921.

Resolved, That an electric light be placed at a convenient point in close proximity to said school, the cost and its maintenance to be borne by the city of Florence, This was voted without dissent.

The great majority of Southern men have not yet found their voice against race hatred and race opposition. Public opinion is a long way from the brotherhood of man as man. The walls of caste are still high, and are very strong. It remains for us to present with renewed faith and purpose to the Negro race the personal hope for their souls and the hopes for their race. The unreachd and the untaught millions earnestly call to us. If the way seems long and the progress seems slow, we are to prove that Christianity is sure. We are needed that those down may not remain down. We are needed to teach them that they are to lift up their eyes like men, but like Christian men; that they are to conquer prejudice by worthiness, to meet race hostility with only a stronger purpose to command respect, to go on up-building themselves, deserving their rights which must and will come. And so the American Missionary Association begins another year.



GLEANINGS FROM THE ANNUAL MEETING

American idealism, crystalized in action, manifests itself in two forms. There is the avalanche type, sudden and overwhelming, seen in the response to Lincoln's call to save the Union in '61, and in similar responses in '98 and '17 to succor an oppressed people and to join a larger movement for freeing the world from threatening domination of enthroned egotism. The avalanche is spectacular and its results are immediately visible. The glacier type is more conservative. It moves slowly, but with tremendous pressure. Exhibiting often a disregard for publicity, it patiently moves forward, effecting vast changes in the region of its work.

The American Missionary Association is of this latter type. It labors under the doctrine of the supreme Idealist who said that "the kingdom of God cometh not with observation." Its workers are content to remain out of sight but they are leavening the belated races of our great national melange with American and Christian ideals; and though out of sight they are human ladders on whose rungs many a boy like Booker Washington and William De Berry has climbed into prominence and constructive leadership. In days when the grasping spirit of humanity is so much in evidence as to dishearten some advocates of altruism in private and public life, it is refreshing to come into touch with an association of practical optimists who refuse to be down-hearted in darkest America or in the most backward homes.

The Springfield Republican.



I hope and pray that the American Missionary Association will not consider for a moment the proposal to close any of its schools in the South. If you could know the conditions there for education of the Negro, the discouraging conditions which they face in their rightful desire to see their children educated, you would not consider for a moment any proposal to curtail the Association's educational program.

The Association's educational program has been our hope; I pray that you will do nothing which will tend to handicap this work. It is through this Association especially that we look for a proper understanding between the white man and the black. We must work together for the common good of both races, and we can do it.

There are three classes, both of white and black, in the South, the good whites and the good blacks. Then there are the bad whites and the bad blacks.

Between these two is a floating group which will ally itself with either good or bad, depending upon the contingency.

It is our purpose and it should be our aim to ally this group in the interests of the good whites and the good blacks. It is our duty to point out to them that with their cooperation we can solve this difficult but not impossible program.

Then with this accomplished and with a universal desire manifest to give the Negro those opportunities which he craves and to which he is entitled, we will see a solution of this problem which should remain operative for all time.

—L. B. Moore, Ph. D.



PRICKING THE BUBBLE

The case against Japanese in California presented to Secretary of State Colby by Governor Stephens through the report of his State Board of Control is greatly weakened by the discovery that the census figures just issued show the increase of Japanese population in California to have been overestimated by sixty per cent.. The Board of Control's estimates, based on arrivals at the port of San Francisco and birth statistics, indicated an increase of 45,923 in ten years. The census shows an addition of 28,840. There is no evidence, as charged, that the Japanese sought to evade the census figures. The Board given out by their own papers are in excess of the census figures. The Board of Control overlooked the important fact that Japanese are migrant. Thousands of them have moved on into Utah, Idaho, Wyoming and Colorado.

The percentage of Japanese land holdings in California was also exaggerated by comparing the total acreage leased and owned by them with the irrigated acreage only. The report of the California Board of Control was widely circulated three months before election. Census reports come out two weeks after.



TEACHING THRIFT IN PUBLIC SCHOOLS

The school board of Norfolk, Virginia, is so successfully promoting thrift among the children of that city as to attract attention in other States, North and South. The simplicity of their methods and the results speak for themselves.

In the sixteen school weeks since the plan was introduced 4,122 white children, 39 per cent of the total colored enrollment, deposited \$7,827, an average per child of \$2.49, or 16 cents per week.

The percentage of colored as compared with white savers is striking as is a comparison of the amounts withdrawn by each. White children drew out over half their savings, the colored ones only a sixth of theirs; so that the former excess of \$11,000 fell to \$2,500 excess at the end of the term. The white children doubtless have a wider range of wants; but the figures may also indicate more interest and oversight from colored than from white parents and more home teaching of thrift to reinforce the efforts of the school.

The banks of Norfolk endorsed the work by giving \$1,000 for material with which to start it. During vacation they have had a weekly Children's Day, when any child, white or black, may come to the bank and deposit any sum from five cents up. The banks believe that they are thus serving both their own and the community's present and future interests.

TEACHER'S LETTER FROM LINCOLN NORMAL SCHOOL, MARION, ALABAMA



TEACHER'S HOME, MARION ALABAMA

The school rooms are fast filling up and it will not be long until every seat is taken. The pupils were a little late in starting because the cotton crop was later than usual and the children usually must get it all picked before entering school. The making of molasses, or syrup as they always speak of it, is another of the farm duties that the children always have to help with, so others were delayed by that. It is a very interesting process to see the juice crushed out of the sugar cane or sorghum and then boiled down for the winter's supply of sweetening.

All of the girls in the graduating class last spring have been able to get very good positions as teachers in some of the large towns and cities of the state. This was due to the ad-

vanced work in Pedagogy we were able to give them with a good deal of practice of real teaching. The superintendents in the schools where they are working have spoken highly of their work. This pleases us very much, for more than anything else we wish to train our graduates to go out and be the leaders of their people.

Another cause for rejoicing is the fine way in which our graduates have fulfilled their obligations. Last spring a missionary from Africa was here and made a very stirring appeal for the African people. Our children very much wished to help, and determined to raise \$60 to give her the complete control of a little African girl so that she might train her as a nurse. The students all through the school were given the opportunity to

make pledges, and to my surprise and great pleasure enough was pledged to get two girls. All members of the Senior class pledged \$5.00 each, with the privilege of paying it



A GRADUATE OF LINCOLN SCHOOL, MARION, ALABAMA, WITH HER COUNTRY SCHOOL.

this fall after they began to earn money. You know, it is very easy to make such promises, but another thing to fulfill them, so you may know how delighted I am to report that every pledge from the Seniors has been paid with the exception of two who had sickness in their families, and I feel sure that after the next pay day those two will send theirs.

Another cause of pleasure is the fact that the boarding halls for both boys and girls are very nearly full, and with a superior class of students. There seems to be such a good spirit of willingness to help in any possible way and most of the pupils are here to study and do their best in their classes.

I wish to send my heartiest thanks to all the societies who have been so faithful in keeping us supplied with second hand clothing, for this really is one of the important parts of our work. New clothing has been almost prohibitive for poor folks, as you know, so I believe it is a real missionary act to provide the garments at a small cost so that they may be comfortable and send the children to school neatly clad.

Times are harder this year than last because cotton is scarce and very low in price. Even those who have any are forbidden to sell it, but are compelled to hold it until the price goes up. This works a great hardship to our people for many of them have spent most of their time for months raising the crop and are dependent



CLOSING EXERCISES AT THE END OF THE SCHOOL YEAR IN A CHURCH FOR THE COLORED PEOPLE.

upon it for their ready money. They are expected to pay cash for their food and clothing, and when it cannot be obtained they are hard put to it.



SIGNIFICANT AND SUGGESTIVE

The Harlem Real Estate Exchange recently sold a large estate in the heart of the city of Norwich, Connecticut, consisting of several acres, bordering on the Yantic River, to a colored man who proposes to open it as a summer hotel. The property is beautifully located in the healthful and beautiful section of the city. It is planned to make a large recreation centre for the colored people. The old colonial building formerly a sanatorium—now of thirty rooms—is to be enlarged to the extent of eighty with spacious piazzas at the estimated cost of \$100,000.



LE MOYNE INSTITUTE, MEMPHIS, TENN.

Le Moyne Institute opened with an unusually large attendance, the practice school turning many away before the close of the first day.

The first month of school has just closed with a total enrollment of 469 and an average daily attendance of 444. About 100 could not be received for lack of room.

While the teaching force was short at the opening of school, as in most schools, the general interest and eagerness of pupils to get back to school made the burden of the work seem lighter, and with an added member to the faculty later, school is now moving on in the usual earnest and busy fashion.

Le Moyne is a city high school with students from all parts of a large city, from out in the suburban towns, and some coming in from a distance on the early train. Many boys and girls from neighboring states are working their way through school in the homes of the city.

In a recent survey of the Memphis schools made by the United States

Bureau of Education, it was recommended that Le Moyne should add a year—preferably two—to her course of study for the better preparation of teachers for city and country schools. This recommendation is quite in harmony with the desire and plans of the school for the past five or six years. Only completion of definite arrangements stands in the way of this greatly enlarged increase in Le Moyne's usefulness to the people who need it.

Le Moyne maintains a Practice School from the first six grades, with an enrollment of some 15 pupils to the grade. These are under the instruction of two regular teachers. This training prepares for the most common conditions under which the graduate must teach in city and country schools.

About forty per cent of Le Moyne graduates become teachers. Many of the principals of both city and country schools are Le Moyne graduates, and our graduates are always in great demand for teaching schools both in city and country.



"ONE BY ONE"

President Schurman, addressing the graduating class of Cornell, went somewhat out of the usual course. He said: "Would you abolish poverty, would you advance civilization? Then educate individuals one by one to be more virtuous, more intelligent, more skillful, more industrious." In the Church and in the State for some decades the idea, or perhaps the feeling rather than the idea, that civilization and religion are to be promoted in masses, has been abroad, and is increasing. It is a delusion. The work of life in all respects is an individual one.

TEN MILLION FOR NEGROES FROM CATHOLICS

A recent statement from high Catholic authority estimates the number of Negroes without church ties at 6,000,000; and the archbishops of Baltimore, New York and Philadelphia are calling for large sums for work among this group.

A writer in *America*, a leading Catholic publication, urges the assumption of this task by the Knights of Columbus. This order, with its membership of 600,000, could, it is claimed, easily raise in two years the \$10,000,000 needed to finance the work along both community and religious lines. The card-indexing of all Negro non-church members is urged as a preparation for propaganda. Each city or town, it is said, could be districted, and put under the charge of K. of C. district committees. "The Knights," we are told, "could go even further. They could seek out, get acquainted with, and in numerous ways show interest in, the welfare of these people."

One thing friends and enemies of Catholicism are agreed upon: it is a church which takes up big problems on a big scale, and notably where those problems concern the poor, the suffering, and similar handicapped folk. The proposed movement will be watched with interest by many outside the church immediately concerned.



CHILD LABOR

The National Child Labor Committee calls attention to the fact that in spite of increasing adult unemployment, more children have left school to go to work in 1920 in many industrial centers than in 1919.

"But it is not only because of adult unemployment that children should be taken out of industry. The place for every American child up to 16, at least, is in school. The child who goes to work at 14 has an earning capacity at 25 just half as great as the child who stays in school until he is 18; and the child who goes to work at 14 is twice as liable to sickness and disability as the child who stays in school. In fact the loss to the nation in health, efficiency, and happiness, created by premature employment is incalculable. As Mr. Hoover puts it, child labor is 'poisoning the springs of the nation at their source.'"



STRUGGLE AND STRENGTH

I have a friend who was making a collection of butterflies. He lacked a Grand Emperor. He provided himself with a chrysalis. He put it away during the autumn and paid no attention to it during the winter. In the Spring he saw a little movement in the chrysalis. He said it is life. Day after day he watched it, until finally he saw it was having a perfectly terrific struggle to get out of its imprisonment. One day it got on his sympathies, and so he took his knife out of his pocket and slit the chrysalis, and in two or three days the Grand Emperor lay on the table before him. He waited, but alas it never flew. The struggle of the remaining days was necessary for the development of the wing muscles, and when he relieved it of the struggle he robbed it of the highest powers.

In want to say that before the flight the struggle must come. In the life of the race where there is no struggle there is no flight.

Do not get discouraged over a hard task. There is no fun in an easy job. Its the hard task that is worth the doing and its the hard task that pays when it is done.

Do not fail in your part of the struggle, and in due time, according to the principle of the development of races, for the life of every race must be an evolution, you will rise up and as on the wings of an eagle you shall run and not be weary, you shall walk and not faint.—*Bishop Anderson.*

WHAT A NEGRO EDITOR THINKS ABOUT THE SOLID SOUTH

It is a question in the minds of thoughtful leaders whether the breaking of the Solid South will be beneficial to the race. It is the opinion of a majority of these that it will not.

The inroads upon the Solid South in the recent election were the results of abnormal conditions. It is pretty well agreed that the recent political upheaval, which operated in favor of the Republican nominees, was a revolt against Wilsonism.

The traditions of the South will never permit it to have any love for the Republican party. For the Republican party to succeed in the South, it will be expected to reverse its own traditions, in order to conform with those of the South. The traditions of the South are against the political equality of the colored man. In fact his equality in every sphere of human endeavors.

The breaking of the Solid South means the formation of a political segment minus the black man. The South will accept no other conditions but these. Therefore, we can see no real advantage either for the race or for the nation by this effort to break the Solid South.

What the party in power should do is to reduce the representation in the South. It had an opportunity once before to do it and failed. It will now have another opportunity. The country expects that it will equalize the ratio of representation, and will be very much disappointed if it does not. It will be doubtful if it will ever have such another opportunity. The party in power will commit a fatal blunder if it throws away this God-given chance to deal fairly with the electorate.



A WHITE SOUTHERN VIEW

The Negro migration in the South, according to an investigator, will be helpful to all.

The decrease in the black population in those communities where the negroes outnumber the whites will remove of the fear of negro domination. *Many of the expensive precautions which the southern people have taken to keep the negroes down, much of the terrorism incited to restrain the blacks from self-assertion will no longer be considered necessary;* for, having the excess in numbers on their side, the whites will finally rest assured that the negroes may be encouraged without any apprehension that they may develop enough power to subjugate or embarrass their former masters.

The negroes, too, are very much in demand in the South and the intelligent whites will gladly give them larger opportunities to attach them to that section, knowing that the blacks

once conscious of their power to move freely throughout the country wherever they may improve their condition, will never endure hardships like those formerly inflicted upon the race. The South is already learning that of negroes not only drives them out for that section, that the persecution of negroes not only drives them out but makes the employment of labor such a problem that the South will not be an attractive section for capital. It will, therefore, be considered the duty of business men to secure protection to the negroes lest their ill treatment force them to migrate to the extent of bringing about a stagnation of business.

The exodus has driven home the truth that the prosperity of the South is at the mercy of the negro. Dependent on cheap labor, which the whites will not readily furnish, the wealthy southerners must finally reach the position of regarding themselves and

the negroes as having a community of interests which each must promote. "Nature itself in those States," Douglass said, "came to the rescue of the negro. He had labor, the South wanted it, and must have it or perish. Since he was free he could then give it, or withhold it; use it where he was, or take it elsewhere, as he pleased. His labor made him a slave and his labor could, if he would, make him free, comfortable and independent. It is more to him than either fire, sword, ballot boxes or bayonets. It touches the heart of the South through its pocket." Knowing that the negro has this silent weapon to be used

against his employer or the community, the South is already giving the race better educational facilities, better railway accommodations, *and will eventually, if the advocacy of certain southern newspapers be heeded, grant them political privileges.* Wages in the South, therefore, have risen even in the extreme southwestern States, where there is an opportunity to import Mexican labor. Reduced to this extremity, the southern aristocrats have begun to lose some of their race prejudice, which has not hitherto yielded to reason or philanthropy.



IN GEORGIA

BORN and raised in Griffin, Ga., and having an occasion to visit my old home a few weeks ago, because of the death of my father, I found conditions so changed one would be startled. When I was a boy the Manleys, Boyds, Dismukes and other white families too numerous to mention, had a more kindly disposition towards the Negro than those now in power.

"I read with interest in The Griffin Daily News and Sun (the mouth-organ for Spalding County), of the great progress the Board of Trade was making, but the saddest thing that came under my observation was the wholesale beating and ill treatment of the Negro in general throughout Spalding County.

"While there a Negro, Fletcher Perdue by name, had hired a hand who had left a white man by name of Grady Westly of the Birdie Settlement; he was unmercifully beaten for no other reason than he hired the colored man.

"In October, 1919, an old man, Tom Allen by name, was beaten in the same settlement by a crowd of whites because he disputed the word of a storekeeper about the size of a lamp chimney.

"Later Tom Miller, of the same

settlement, was unmercifully beaten and his front teeth knocked out when the officers of the law came to his house by night instead of during the day. He had not committed any crime but the officers were in search of another Negro; he refused to open his door, with the above results.

"John Brown, who was living on the place of Haskell Bass was beaten unmercifully.

"Dough Stahl was also beaten. Oscar Amie was taken out and beaten. These are not all, there are numerous similar cases. A young man, Elles by name, was beaten to death in Sunnyside near Spalding because he told a white man that he was just from the army and did not feel like going to work immediately.

"The *Daily News* is always making a plea for Spalding County and Georgia. How can any Negro with sense stay in a place where beating, killing and every means of ill treatment is as common as 'pig tracks'!

"I want to advise every Negro seeking a location to flee from Spalding County, for there no justice nor consideration awaits them. I advise Negroes to come to Cleveland or some other place where 'A man is a man for a' that.'"

ANTI-LYNCHING LAW

Two days before Thanksgiving Day a Mississippi mob battered down the doors of a courtroom, seized a prisoner who was being tried at a special term of court, and dragged him at the end of a rope tied to the rear axle of an automobile, finally hanging the lifeless body and riddling it with bullets.

On Thanksgiving Day a New York newspaper published the following headline:

"Lynch Negro by Mistake

"Georgia Posse Shoots Brother of Man Who Killed White."

In Mississippi the sanctity of a courtroom was violated. In Georgia an innocent man was brutally murdered. No one will be punished for participation in these or the fifty other atrocities which have disgraced the United States before the world in 1920.

The American people are now given opportunity to end this disgrace. Senator Curtis and Representative Dyer have introduced in Congress a Federal anti-lynching bill which provides:

1. For a \$10,000 fine to be paid by any county in which a lynching occurs.

2. For prosecution of negligent state and county officers in United States Courts.

3. For trial on charges of murder in a United States Court of all participants in lynchings.

May we ask those who want lynching in the United States stopped to write their Senators or Representatives urging enactment of Federal anti-lynching legislation?

JAMES W. JOHNSON,
Secretary of the National Association
for the Advancement of Colored
People.



THE KU KLUX KLAN IN FLORIDA

THE FLORIDA TIMES-UNION informs its readers that the work of organizing branches of the Ku Klux Klan has already been started throughout Florida and is progressing rapidly in Jacksonville, Palm Beach, Hastings, Daytona, Lakeland, Palatka and several other places. It is announced that a branch of the Klan will be organized at an early date in every city and town. It adds:

"The Knights of the Ku Klux Klan, which is but a reorganization of the order that ran the carpet bagger and the scalawag from the South in the stirring days of the reconstruction period and restored to the white people of the South their rightful place in the nation and the management of their own affairs *sic.*' was formed in Atlanta in November, 1915. While conditions today are

not the same as they were when the original Klan was organized, the need for an organization of this character is just as pressing now as it ever was, according to its founders." Its announced purpose is "the maintenance of white supremacy."

On the other hand THE FLORIDA SENTINEL says: "Just why the troubles and mistakes of a half century ago should now be revived passes our way of thinking. It is plainly said that the reorganization of these bandits is for the repression of the colored people. Many changes have taken place since the days of the Ku Klux Klan. Very few of the conditions obtaining then are now existing. The black man has learned to love law and order and has demonstrated his patriotism at home and abroad.

"It argues badly to say a band of lawless men are superior to legally established authority to direct public affairs. No sensible man will deny the fact that too much has been done in the past years to foster hatred and mistrust between the two races and any man, or organization of men who are so lost to reason as to band themselves together to intensify hatred, and discourage progress in a people who have at all times shown

an unmistakable disposition to obey and uphold the laws of the land are not entitled to toleration. Florida's strong and surest arm of toil in all lines of its industrial development is the black man. There are industries now crying for labor, whose scarcity has come about by reason of inhumane treatment and poorly paid wages. Organizing Ku Klux Klans in Florida will not better this condition."



A TRIP TO HUMACAO, PORTO RICO

THERE were a great many things of interest to see on the way to Humacao. A neat building on a hill just before reaching the town is the Ryder Memorial Hospital. In this little centre of first aid to the sufferer, there is more to see in a minute than one could see all day further on in the town. A cottage close by the hospital is the home of Dr. and Mrs. Maxamilian Schurter. He, the resident physician of the hospital, she, the matron. The little hospital, which is the outcome of a medical missionary work started by Dr. Schurter under the Congregational Missionary Board several years ago when he opened clinics in Humacao, Fajardo and other towns in that part of the island, accommodates sixteen patients. It is always full and needless to say Dr. and Mrs. Schurter are always busy as well as the trained nurse. Perhaps there is no more ideal site for a hospital than this knoll which overlooks beautiful palm-studded meadows, and is overshadowed by a range of hills. A stiff breeze blows continually through its halls and wards, and one rejoices in the fact that this haven of health is here to soothe and to save the many absolutely desolate of this region.

Last month, three thousand and twelve patients were treated and given medicine at this clinic, aside from the regular patients who were in the hospital for treatment. This means strenuous effort for everyone connected with the work, and sacrifice too, while this big humanitarian work is being carried on unobserved, and to many entirely unknown. Some unaccountable something makes the fond little mother forget while she watches over the patients as they come out of the anesthetic, or feeds some patient who is entirely helpless. She is matron and assistant nurse, for one could not do it all, and she is also the light and impetus of the little home hard by.

There were sick folk, busy folk, kind and hospitable folk in Humacao, and on the home run there was still another treat. It was a wonderful sunset. The old rose tints of the west were so deep and lustrous that they cast a roseate hue over all nature. The reflection of the gorgeous sky-curtain burnished the highway and caressed the passer by. It said so much. It meant so much to many who lingered in its receding light. It spoke a new message of hope and lofty aspiration!

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for November, and for the two months of the fiscal year to November 30th.

RECEIPTS FOR NOVEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	10,067.03	368.23	3,311.67	50.78	5.00	13,802.71	3,384.15	17,186.86	9,587.82	26,774.68
1920	9,771.92	463.59	4,499.96	94.50	23,101.39	37,931.36	7,187.12	45,118.48	8,323.26	53,441.74
Inc. Dec.	296.11	95.36	1,188.29	43.72	23,096.39	24,128.65	3,802.97	27,931.62	1,264.56	26,667.06

Receipts Two Months To November 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	17,498.79	643.62	5,598.36	42.21	5.00	23,787.98	1,501.06	25,289.04	18,065.88	43,354.92
1920	20,040.70	516.20	6,060.27	122.50	23,101.39	49,831.06	3,600.29	53,431.35	15,036.03	68,527.38
Inc. Dec.	2,541.91	127.42	451.91	80.29	23,096.39	26,043.08	2,099.23	28,142.31	2,969.85	26,172.46

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	330.75	191.23	554.86	96.00	.....	1,172.84	7,715.88	8,888.72	.....	8,888.72
1920	157.22	276.38	306.72	30.00	.....	770.32	7,964.06	8,734.38	.....	8,734.38
Inc. Dec.	173.53	85.15	248.14	66.00	.....	402.52	248.18	154.34	.....	154.34

Summary of Receipts Two Months To November 30

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	43,354.92	68,527.38	25,172.46	.....
Designated by Contributors for Special Objects	8,888.72	8,734.38	.....	154.34
Total Receipts Two Months	52,243.64	77,261.76	25,018.12	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Another fire! This time it was in Brooklyn, in that historic Plymouth Church which Henry Ward Beecher, Lyman Abbott and Newell Dwight Hillis made famous. Its Sunday School building and Parish House were crowded with memorials of the greatest value. Yet it was in the Sunday School building that the fire started and raged for a time, endangering the whole great plant. Several of the beautiful stained glass windows recently placed in the church were broken by the firemen in their efforts to save from destruction that great auditorium. Fortunately they were successful, and most of the building remains. This adds another to the list of great churches visited by disastrous fires, including Montclair, First; St. Thomas, New York; San Francisco, First; Forest Grove, Oregon; Creston, Iowa, and others. Make sure that you are fully insured!



Pomfret, Connecticut, has been renovating its fine old Colonial Church, restoring its original architectural beauty. At the same time they have installed a new organ. The \$20,000 they are spending upon this improvement is more than twice as much as the original cost of the building in 1832. The church was already one hundred and seventeen years old when this building was erected. The organization dates back to 1715.



Dupree, South Dakota, dedicated its new church in September, and raised enough money at that service to pay all bills and furnish the church. This Society put its shoulder under the burden, helping the church to win this victory.



Montrose, Colorado, has its fine new Community Church practically finished, and is carrying on its "larger parish" work by the aid of a Ford car which enables the church to reach seven outstations. The new edifice has cost about \$65,000 and the Church Building Society helped to finance this important enterprise.



Paso Robles, California, is rejoicing in a new parish building which was planned when the house of worship was built nine years ago. Their dream has at last been realized, and there is a good place for the social and educational work of the church.



Judith Gap, Montana, is planning a \$12,000 church and has called to preach in it the Rev. Rufus Whitaker who carried through so successfully the building of a church and parsonage at Rapelje, Montana.



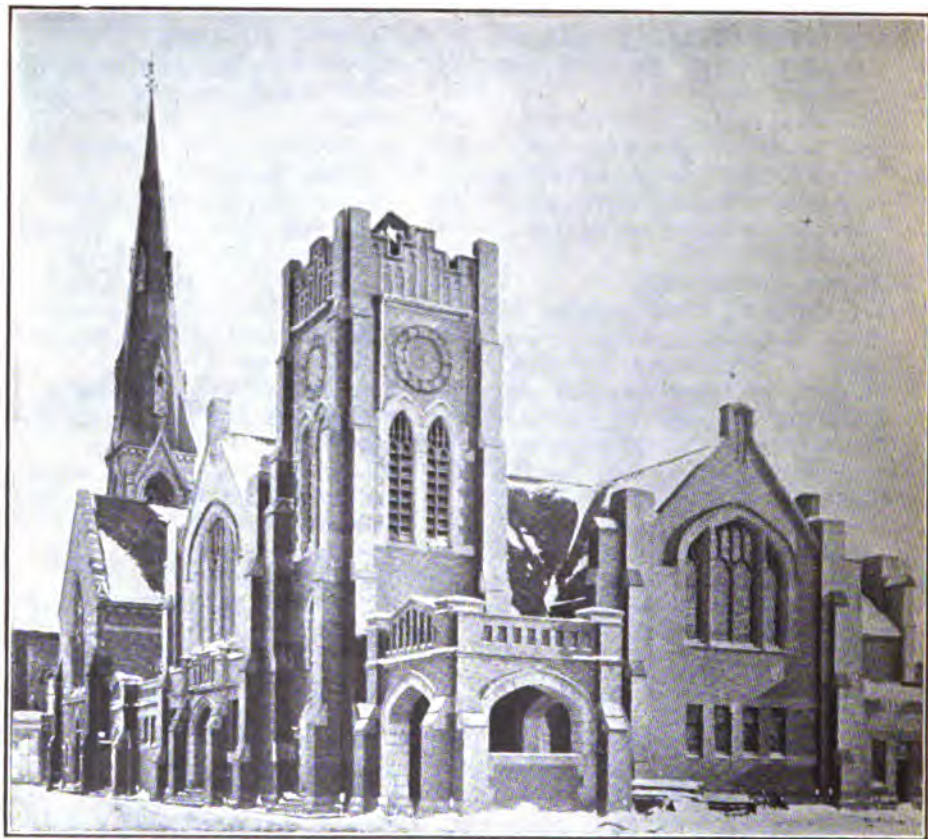
Rosedale, Kansas, a suburb of Kansas City, recently dedicated its new church building, which gives it an excellent equipment for community service. The people have carried through this important enterprise in spite of many perplexities, and we are glad we are able to co-operate with them in completing the plant. More than \$4,200 was pledged at the dedication service to pay last bills.

WHAT YOUR ARCHITECT WILL WISH TO KNOW

(In order that he may plan your new building intelligently and wisely, it will be well for your architect to visit your place if possible and look over the ground. If this is not convenient you can greatly aid him by giving him explicit and ample information on certain important points. Answers to the following questionnaire would doubtless give him the information he needs.)

1. Name of your church? What denomination?
2. Name and address of Pastor?
3. Location—City, State, Street, Number.
4. If not in a city, is it in a village, or in the open country?
5. What is the population within one mile? Within three miles?
6. Have you a corner lot, or is it an inside lot?
7. Dimensions of lot?
8. Give ground plan showing lot with dimensions, streets, location of neighboring buildings, location of trees, etc., and give points of compass. If you have a photograph of the situation and surroundings, please send it.
9. If the lot is not level, give approximate grades? Is it on an elevation or in a valley?
10. Does the church own the lot with a deed containing no restrictions, or does it contain a reversionary clause?
11. Is the lot fully paid for, and the church without debt?
12. Total membership of church?
13. What shall be the seating capacity of the new church?
14. What architectural style is preferred? Colonial, Greek Temple, English Parish, Gothic, etc.?
15. Which is preferred, a steeple or a tower?
16. Shall there be a gallery in the church?
17. What treatment of the ceiling do you prefer?
18. What system of ventilation do you wish?
19. Do you wish the basement completed for social and recreational purposes?
20. Or do you wish a separate Parish House and Sunday School Building?
21. What is the membership of your Sunday School? Young Men's Club? C. E. Society?
22. Do you wish separate rooms for your Sunday School Departments?
23. Shall there be a Library and Reading Room?
24. Do you wish a gymnasium? A swimming pool? A bowling alley? A basket ball room?
25. Do you wish a large assembly room besides the auditorium?
26. Shall we plan for a kitchen and dining room?
27. Are you to have occupational training as well as a Sunday School?
28. Where will you place the organ, and what will be its size and cost?
29. How large a choir will you provide for?
30. Do you wish the architect to design and procure seats?
31. Do you wish a church bell?
32. What sort of heating plant do you wish?
33. What lighting system do you wish, and what sort of fixtures?
34. Do you wish stained glass windows, and if so of what kind?
35. How many toilet rooms do you wish?
36. What office rooms do you wish?
37. Proposed cost of church?
38. Proposed cost of Parish House?
39. Does this cost include architects fee?
40. Where is the water main?
41. Where is the sewer?
42. Where is the gas or electric connection?
43. Is the Parsonage to be on the church lot?
44. Is so, indicate on ground plan its location?

45. Do you wish the parsonage planned now of a style in harmony with the church?
46. How many rooms in the parsonage?
47. Proposed cost of parsonage?
48. Have you a plan in operation for financing the erection of these buildings? If so, please describe it.
49. How much is already raised and immediately available?
50. Will you build everything at once, or by separate "units"?



OSHKOSH, WIS., FIRST CONGREGATIONAL CHURCH



SOME ACHIEVEMENTS OF THE PILGRIMS AND THEIR SUCCESSORS

By Secretary Charles H. Richards

WE rarely know how far one little candle throws its beams. When the Pilgrims signed the compact in the cabin of the Mayflower they could not have dreamed that they were laying the corner-stone of one of the mightiest nations of the world. They knew not

that the principles and ideals that led them to make their great adventure would shape the modern world. They did not foresee that their successors, cherishing the Pilgrim faith and polity, would inaugurate enterprises of vast beneficence. Take two examples:

The great Missionary Movement, which is a marked feature of the modern world, owes very much to the Pilgrims and their descendants. One of their declared objects in coming to this new land was that they might evangelize the savage inhabitants here. John Robinson, their pastor, lamented that in self protection they had "killed some before they converted any." John Eliot, who came to Massachusetts in 1631, mastered the Indian language that he might give the Gospel to these children of the forest in their own tongue. His pioneer work bore good fruit; so that forty years later there were thirty Indian towns in New England with native preachers, and several thousands of "praying Indians."

When the conditions of life and travel gave larger scope for such effort, societies began to be organized to follow the westward migration from New England which had set in, so that the frontier communities might have the same Christian influences which the pioneers had enjoyed in their former homes.

It was a band of college boys, however, a little more than a hundred years ago, praying under a haystack at Williamstown, Massachusetts, that made the Christian people of this country wake up to the fact that "the field is the world." The condition of their brothers and sisters in heathen lands, the ignorance, superstition, and degradation that engulfed them in darkness, stirred these young hearts to deep compassion. The spirit of self-sacrifice possessed them. They dedicated their lives to the task of carrying into non-Christian lands the transforming ideals of the Gospel. They were the Pilgrims of their later day. Theirs was a venture of faith which carried them across oceans as it brought Brewster and Bradford to these shores. The immediate result of their self-devotion was the organization of the American Board of Commissioners for Foreign Missions in Boston, in 1810, which was the

first Foreign Missionary Society organized in this country. It is still among the foremost in the world.

There were those who at that time ridiculed the project as chimerical and fantastic. There are still those who think the effort to evangelize the whole world a visionary and useless endeavor. But the churches have been more and more convinced that all the blessings we here enjoy, of light and peace and hope and ennobling purpose, should be given to every weakest and neediest person on earth, and that, instead of having a few favored nations and fortunate communities, the whole world should be illumined with the Truth, and all mankind should be lifted up to the full realization of the Christian ideal. The fire first kindled in the hearts of those young men in Williams College has spread everywhere. All the churches are aflame with a holy passion for this self-denying work of evangelizing the whole world. It has given to men a sense of the solidarity of our race, and the essential brotherhood of man, no matter what the color or condition, which nothing else could have given. It is making the whole world one.

As leaders in this vast and growing work, the missionaries who have been sent forth by churches of the Pilgrim faith and polity have borne a conspicuous part. The Independents of Great Britain have worked side by side with Congregationalists from this country in the great foreign field. Robert and Mary Moffat and David Livingston carried the torch of Christian civilization through the dark continent of Africa. Goodell and Hamlin and Riggs and a host of others brought the Gospel face to face with Islam in Turkey and laid the foundation for a new order of things. The Scudders and Humes and Chamberlains in India; Parker and Williams and Bridgman in China; Green, Davis, and De Forest in Japan; the lonely heroes of the Pacific Islands; the brave champions of a free and pure

religion in Mexico and Spain; and a constantly growing army of soldiers of the Cross have made the stations of this great Board dynamos of power for the moral renovation of the nations.

Home missionary work has also kept pace with that abroad. It has been divided into departments of specialized effort, so that church planting, church fostering, church building, education, ministry to the depressed and side-tracked peoples, and care for the veteran ministers, are all phases of one common homeland work. Through these agencies the churches of the Pilgrim faith and polity have been trying to keep pace with the marvelous development of our country, planting Christian institutions in every part of the land, evangelizing and educating the new communities, helping to transform the intrushing flood of immigration into the finest type of American citizenship, and trying to establish society on the firm foundation of Christian principles.

Other great groups of churches have had a notable share in this great work, but the successors of the Pilgrims, called Congregationalists, organized the first Foreign Missionary Society in America, the first Home Missionary Society, the first Education Society, the first Church Building Society, the first Temperance Society, the first Christian Endeavor Society, and other organizations for missionary effort. Their leadership and influence have been remarkably large in proportion to the size of the denomination.

In the work of Education, also, the Pilgrims and their successors have always held a foremost place. The early colonists in New England were not generally of the literary class, but they were better educated than the majority of the common people in England.

They were more "bookish" than many have supposed. Elder Brewster had a library of four hundred

books. He had been in Cambridge University, carried on a "printery" in Holland, and was a man of some literary skill. Governor Bradford had eighty books in his library. Captain Miles Standish had fifty books, including "Caesar's Commentaries." Longfellow was right when he describes this sturdy soldier as reading Caesar. At least thirty-four others of the Pilgrim company had books which were carefully inventoried when their estates were settled. Those who came later to Salem and Boston also brought with them many books. About fifty university graduates were in the pulpits and public positions of the new settlements here. Most of them were graduates of Cambridge University in England, that "nursery of Puritanism." They believed in education, and laid the foundation of our present public-school system. The first free public school in America was the one they started in Plymouth. They enacted a law in Massachusetts that every town with fifty families should provide a school where children should be taught to read and write; and every town with a hundred families should have a grammar school to fit young men for college.

They were determined to have an educated ministry. Six years after Boston was settled the Massachusetts General Court voted 400 pounds to start a college, locating it in "Newtown," which name was afterwards changed to Cambridge in remembrance of the University from which so many of their leaders had come. Three years later (1639) it took the name of Harvard College in honor of John Harvard's generous donation. Sixty-five years later Yale College was established in Connecticut by a group of Congregational ministers, finally finding its home in New Haven. These two ancient universities still retain a prestige and a far-reaching influence in educational matters which is felt to the remotest boundaries of our country. Later Dartmouth and

Amherst and William and Bowdoin and Middlebury were founded, with still others springing up around them. New England became the schoolhouse of the nation. She seemed to have had as Prof. Peabody has said, "a monopoly of education for two centuries."

The children of such training carried with them the traditions of the higher education as they migrated westward. As the result a line of colleges sprang up like beacon towers, illuminating the path across the continent—Oberlin and Beloit, and some two score others—kindling the torch of knowledge everywhere. They were the first to create institutions for the Christian education of the Negro race in the South, and have given more for that work than all other denominations combined.

With the growth of educational ideals these people early saw the importance of higher education for women. Oberlin College in 1834 was the first institution in America to offer a full college education to young women. Four years later Mary Lyon started the seminary at Mt. Holyoke, now a college, the precursor of all Woman's Colleges. She was a pioneer in this field, and her example and success gave the inspiration which led to the establishment of Smith and Wellesley in Massachusetts, Rockford College in Illinois, Milwaukee-Downer in Wisconsin, and others which open wide the door of opportunity to women.

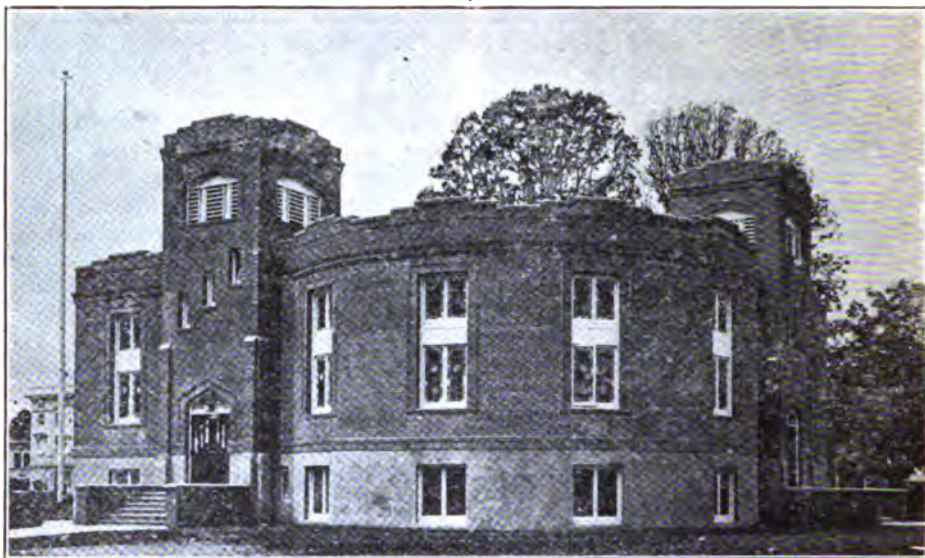
Not less than forty universities and colleges are today being carried on under the direction of Congregationalists. They have more than 23,000 students, and their permanent work is assured by productive funds amounting to more than \$40,000,000. A good many of the institutions which they founded have become un denominational, and it is safe to say that at least a hundred universities

and colleges have been the fruit of the educational seed planted on these shores by the early colonists of New England.

The vigor, breadth, and intellectual force of these colleges carried on by the spiritual descendants of the Pilgrims have powerfully affected not only the states where they are located, but regions far beyond such lines. The remarkable development of state universities in the last half century has been greatly influenced by the example and the standards of these pioneers of Education.

The heroes of the Mayflower and their successors have made a remarkable contribution to modern progress. Champions of democracy in both church and state, the Pilgrims and their descendants made freedom a commanding fact and force in the world. Deeply religious, yet always looking for "more light," they have helped to make Faith rational, practical, and satisfying. They have done much for the elevation and improvement of worship. Aflame with the apostolic purpose to evangelize men, they have been equally resolute in insisting that Christian principles must be applied to every department of life, and that the spirit of brotherhood shall control all civic and social relationships. They have made manifest the close kinship of all the peoples of the world, and their missionary stations around the globe have made the thrill of Christian brotherhood felt by multitudes. They have been a mighty factor in the educational development of our country, working always to produce that ideal commonwealth which the founders had in mind—an educated common people with educated Christian leaders. Their ideals have become guiding principles in the civic and social life of the best part of our modern world. They are still helping to make a better day for humanity.

Seeley, California, in the Imperial Valley, is making its church building a real community center. The Chamber of Commerce holds its meeting there. It welcomes the Farm Center also. The School Board holds its sessions there. The kitchen and dining room offer hospitality to all classes.



FIRST CHURCH, FOREST GROVE, OREGON

THE NEW CHURCH IN FOREST GROVE, OREGON

THIS church organization is the oldest of any denomination in that section of the northwest. It was organized in 1845, and the Pacific University was organized in 1849. They have stood side by side through all these years, sharing the vicissitudes that come to organizations so related.

The ground on which the church stood was the gift of Cushing Eells and consists of a full block 200 by 400 feet. The town has grown up on three sides solidly around the church block. The fourth side is covered by the thirty-acre campus of the University, a splendid location for the church, the best in the city. The original church building was erected in 1859. Some years later they erected their second building which was destroyed by fire in 1901. In 1904 they had completed their third building which had served their purpose from that time until the morning of July 20th last, when it also was destroyed by fire.

It was of course a terrible blow to the people, but under the able and inspiring leadership of their present pastor, Rev. W. Walter Blair, who had

begun his work with them only a month before the fire, the people at once took courage and determined to "arise and build." Being the leading church in the town, the leading church of our denomination in that part of the state, and with the University directly at their doors, they determined that they must build in such fashion as to meet the demands of the present modern situation. They accordingly planned to construct a modern church building, which would cost them at least \$32,000.

The new church has been completed and was dedicated with a week of special services last June. A fine organ has since been installed. The edifice is regarded as the best house of worship in the city. The people are enthusiastic because it gives them a splendid working plant. The auditorium will seat three hundred people and is one of the neatest, most restful and beautiful places for worship in that section. In just one minute the entire building can be thrown into one large auditorium seating seven hundred, every seat in full view of the platform and pulpit. It is a fine equipment.

THE CONGREGATIONAL EDUCATION SOCIETY

Increase is the word found in all reports of our institutions.



Increase in the number of students was generally reported at the opening of academies and colleges.



"More pupils than usual."—*Kidder Institute*.



"The school crowded with students and a number turned away."—*Iberia Academy*.



"College buildings taxed to their utmost capacity by unprecedented enrollment."—*Rollins*.



"More young women than usual, several from Czecho-Slovakia."—*Schauffler*.



"The year opened with an enrollment of 122, about thirty per cent above that of the previous year."—*Franklin Academy*.



Whitman College and Conservatory, Walla Walla, Washington, have the largest registration in the history of the institution. It has nearly reached the 600 mark and expects to reach 700 before the close of the year.



Increase in housing facilities. "We need a new modern dormitory for boys and a gymnasium for athletic training and basketball."—*Franklin*.



"Last winter it was necessary to put cot beds around the boiler in the heating plant and to crowd from four to five boys in rooms ten by twelve feet in size. We are building a dormitory to accommodate eighty-four boys. The need of a girl's dormitory is most urgent."—*Billings*.



"The basement of the Academy Church, used now for twenty years for schoolroom and classrooms, has been a make-shift far too small and inconvenient. A modern school building is sorely needed."—*Ward Academy*.



We were not prepared for the avalanche that came during the first week of school. They came to us from near and far. Small girls and big girls came; they ranged all the way from sub-preparatory students to college seniors, and they came with the same willingness to be stowed away almost anywhere. Soon all the rooms that had previously been occupied were filled. Still more girls and trunks arrived on every train. Then the Y. W. C. A. room was given up to be occupied by three girls. Next the sewing room was given up to another trio of girls, while the small reception room off the parlor

was set aside for a sewing room. Still they came, and it was finally necessary to remove the furniture from the store room to the attic and settle two more college girls in the store room. At the present time there are forty-one students and five teachers in Dill Hall. It seems as if the housing problem might soon be one of the problems that we shall face. There is not the same congestion in the men's building, owing to the fact that several of the men have found homes outside of the dormitory.—*Northland College*.



Increase in salaries of teachers. The increased cost of living is a fact that must be reckoned with.



"We have been compelled to increase the salaries of practically all of our teachers in order that they may have even the vital necessities of life."—*Northland*.



"A spirit of loyalty and a desire to serve where the need was obvious kept with us six former teachers and brought to us two new teachers, though salaries were far below the amounts paid for like work in public school positions. Some of our teachers received less than was received by many of the recent pupils teaching in district schools."

"The basic salary to class-room teachers is at present five hundred dollars and living. We cannot get, much less hold, good teachers on such a basis."—*Ward Academy*.



"The increase of salaries made necessary this year with other rising costs makes a larger income imperative."—*Fairmount*.



Increase in opportunities to give. Several states are conducting financial campaigns to assist their educational institutions.



The Congregational World Movement is the channel through which abundant streams of silver and gold are looked for.



"Southern people have given money for the support of the school to an amount never before reached."—*Atlanta Seminary*.



Scholarship aid is especially needed at the Congregational Training School for Women. "Every year there are worthy young women who desire the training the school offers, but who are unable to meet the expense."



"The school has been fairly swamped with applications for assistance for pupils."—*Billings*.



"We need maps for use in teaching history, ancient, English, and European. The dictionary which we are using has lost a number of pages at each end of the alphabet. We need a blackboard and a large clock for the school room. These are the immediate needs of which we daily feel the lack." This appeal comes from Thrall Academy, Strool, South Dakota, to which anyone may mail any or all of these supplies and be sure of appreciation. Sheldon Ward is Vice Principal in charge.



REDFIELD COLLEGE

SONS AND DAUGHTERS OF THE PILGRIM FAITH IN REDFIELD COLLEGE

THE Pilgrim spirit is very much alive in the great Northwest. The faith, piety, thrift, the many virtues of the Pilgrims, all are to be found among the Stundists or Russian Germans who have settled in large number in our northwestern states. In all essentials of their religious life these Russian Germans are similar to the Pilgrims of New England, Covenanters of Scotland, Waldenses of Italy, Huguenots of France.

These people came to our shores under circumstances which form an almost exact parallel to the conditions which drove our own Pilgrim fathers from their native land to seek refuge along the shores of the Atlantic. It was for conscience' sake that these Germans left Russia nearly a half century ago to seek freedom in America. For many years they had lived as colonists along the Black Sea and the Volga. Their political and religious freedom had been gradually curtailed. They sought to escape from the authority of the state church, and to find a home in a land where they could worship God

according to the dictates of conscience. They came to America by thousands. A great part of the Northwest has been brought to its present state of prosperity largely through their industry and thrift. These modern Pilgrims brought not only thrift and industry: but also an open Bible, loved and read, a home atmosphere pervaded with religion, and a love for the simpler forms of church service and the prayer-circle. They naturally affiliate with our Congregational churches.

A home missionary while preaching on the borders of Montana was surprised by the question: "Is not your church the church of the Pilgrim fathers?" Assured that this was the case, the stranger continued: "I have come all the way across the water to find a congregation worshipping under that name, whose history I read in Russia.

It is to the sons and daughters of these later Pilgrims that Redfield College opens its doors. For thirty-four years it has been doing heroic service in South Dakota. The motto



COMMUNITY LEADERS OF THE FUTURE

of the college and seminary is "America First." The aim of the institution is to train young people from the German Congregational churches for American citizenship, for the Christian ministry, and for missionary service among their own people and

on foreign fields.

There are over fifty students in the college. In the Seminary there are twenty, two of whom will graduate in the spring. The three graduates of last spring are serving churches in Canada, North



PREPARING FOR CHRISTIAN LEADERSHIP. REDFIELD THEOLOGICAL STUDENTS AND TWO PROFESSORS

Dakota, and Nebraska. Six young men are taking studies preliminary to entering the Seminary and there are six young women who are hoping to take up foreign missionary work.

There are over 200 German Congregational churches. They have raised \$120,000 as an endowment fund for Redfield College. There is

still needed \$50,000. The Education Society helps the college, and gives student aid to the theological students. Redfield College presents a great opportunity for Americanizing a fine body of stalwart, earnest young people, preparing them to be leaders among their people, and for strengthening and enlarging the church of the Pilgrim faith.



PASTORAL OVERSIGHT OF COLLEGE STUDENTS

THERE are 122,949 students in state universities and agricultural colleges, and they are among the high grade young men and women of our land.

They are away from home at a critical period of life and without the loving care of parents. As these institutions are under state control, religious influences are at a minimum; in fact, religion is not officially recognized.

The fact that tens of thousands of our best youth were without religious influences while spending four years in study did not impress the churches until a few years ago, when the fact was suddenly recognized that here was a very large field for Christian effort.

At present, religious denominations are entering this field with interest and ardor. State Home Missionary Associations, local churches in places where state schools are located, and the denominational Religious Education Boards are combining in paying the salaries of university pastors and student helpers.

The Congregationalists entered this new work a few years ago through these three bodies. In eleven state universities and agricultural schools there are at present enrolled 3,743 Congregational students, and Congregational pastors and student helpers are now at work in nine state institutions in Kansas, Iowa, Michigan, Washington, Wisconsin, California, and Illinois.



COMPARATIVE STATEMENT

RECEIPTS FOR OCTOBER 1920		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year	5,068.00	1,683.00	19.00	750.00	7,512.00
	Last year	4,535.00	1,358.00	2,862.00	506.00	9,261.00
	Increase	523.00	325.00	.....	244.00	1,092.00
	Decrease	.....	.....	2,843.00	.....	2,843.00
RECEIPTS FOR NOVEMBER 1920	This Year	4,580.00	2,285.00	.....	256.00	7,122.00
	Last Year	3,553.00	1,348.00	.....	1,298.00	6,199.00
	Increase	1,027.00	938.00	.....	.....	1,965.00
	Decrease	.....	.....	.....	1,042.00	1,042.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY



"ONLY A FUNERAL COULD BRING OUT SUCH A CROWD"

TWO YEARS AGO AND NOW

THIS is the story of a lassie, several dolls, a home missionary pastor, some Sunday Schools, and a funeral service without any one being dead. It all happened in the Northwest, where a good many things worthwhile are occurring today in connection with our Sunday School Extension work.

Thirty-two miles up in the hills from a little town in the state of Washington, lived the small girl who occupies the central place in the picture. Living for awhile in that separate and different world of childhood which has its own joys and sorrows, the little one decided to organize her dollies into a funeral occasion. Finding out what was going on, mother suggested that her little daughter play at something more cheerful, and asked her why she did

not have a church service. To this the response came, "Oh, no, Mama, there are too many dolls to play church; only a funeral could bring out such a crowd."

In Tonasket, Washington, two years ago, a home missionary pastor found a Sunday School of thirteen meeting in the basement of the parsonage, and looking more like a funeral than the wee girl's dolls. But the pastor himself was very much alive, and went steadily ahead with the work until a large Sunday School resulted, regular services of worship and other activities were instituted, and the best site in town secured for a church building. Meanwhile, the various activities were housed in the High School building, where in addition to local work, the County Sunday School Convention was enter-



SOMETHING WORTH WHILE.

tained. The picture of the Sunday School was taken during the summer vacation time, hence only a part of the membership was present, the total enrollment, including mission schools in the country round about being two hundred and fifty. For out in four directions, there are regular appointments, and three other

points where occasional services are held, one of these being in the community where the doll funeral took place. Thus the minister and the little child unite in demonstrating that "the supreme task of the Christian religion is that of converting the neighborhood into the brotherhood."



The Extension Secretary has been absent from the New York office most of the time since the summer vacation period. Itineraries have taken him as far northwest as Oregon and Washington, and at the time of this writing, he is visiting State Conferences in the South. Everywhere the Sunday School Extension work is meeting with a fine response, and the open doors of opportunity are far more than can be entered without a larger number of workers and adequate financial resources.



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give \$_____ to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

The BOARDS FOR THE DEFENSE OF THE MINISTRY

The Annuity Fund for Congregational Ministers
The Congregational Board of Ministerial Relief
375 Lexington Avenue, New York

THE FOUR PHASES OF THE WORK

(The Annuity Fund for Congregational Ministers, endowed by the Pilgrim Memorial Fund, and The Congregational Board of Ministerial Relief are now conducting jointly a fourfold work for Congregational ministers.)

I. The Expanded Plan of the Annuity Fund. This fundamental, far-reaching plan goes into effect January 1, 1921. Under its terms provision will be made for an old age annuity for any Congregational minister to whose credit an amount equivalent to six per cent of his salary has been deposited annually. All accumulations to his credit, including interest additions, will be applied for this purpose at age sixty-five. If he begins his membership in the Annuity Fund at thirty years of age and the deposits are regularly continued until he is sixty-five, the accumulation will provide at that time an annuity, for the rest of his life, equivalent to approximately one-half the average salary which he has been receiving during the period. A proportionate annuity will be available for any one who shall have been a member for a shorter period.

In the event of his prior incapacity to continue in the duties of a Congregational minister by reason of total and permanent disability, resulting from disease or accident, provision has been made to convert his payments into a disability annuity. In the event of his death the accumulation to his credit will be applied toward purchasing an annuity for his widow, or making provision for any minor orphan children.

The plan has the endorsement of foremost actuaries as the finest example of the application of the modern scientific pension system to

the ministry. In the course of years it is bound to change the economic status of the minister by assuring him of adequate protection for his old age.

It is expected that a large number of ministers will enter the Expanded Plan early in 1921. The form of application for membership under this plan is now ready and will be sent on request. Every church is asked to co-operate by paying one-half the annual dues of its minister for the first year of his membership and thereafter one-half of his payment after he shall have received credit for his share in the income of the Pilgrim Memorial Fund. The Secretary will be glad to furnish any church full particulars of the steps involved in introducing its pastor to membership. The cost will ordinarily be a modest item in the budget after the first year. Every church, it is hoped, will thus honor its pastor and do its part, in fellowship with other churches, in elevating the standards of the ministry and promoting its effectiveness.

II. The Original Plan. Under this plan, which began its operation in 1914, ministers have been admitted as members by paying annual dues which, according to actuarial tables, are sufficient to enable the Fund to pay (at age 65, 68, or 70, as the member may choose) an annuity of \$100, provided he has served thirty years as a Congregational minister. The widow (or minor orphan children) in the event of the death of the member, receives three-fifths of

the annuity.

In addition to this annuity, provided through the minister's own payments, the plan provides for an additional annuity up to a maximum of \$400 out of the funds provided by the churches, including the income of the Pilgrim Memorial Fund. A proportionate annuity is available for all who have served less than thirty years, in each case in accordance with the period of service. Provision is also made in case of death or permanent disability.

Nearly 900 ministers have entered the Annuity Fund under the Original Plan and have paid as dues from the beginning \$288,405, of which \$107,929 has been paid by them in the year 1920. These figures reveal what the ministers are seeking to do for themselves, and their confidence in the Annuity Fund as the defense of their age.

Any who are members under this Original Plan may transfer to the Expanded Plan if they so desire, carrying over the equity which they have acquired through their membership. While there is no invariable rule to determine the decision, it may be said in general that for men under fifty years of age there will ordinarily be great advantage in the Expanded Plan. For men on the smaller salaries it offers annuities at a much lower cost. For men on the larger salaries, a much larger result will be obtained than through the Original Plan. The Actuary will work out each case referred to him, showing what may be expected.

On the other hand, the Original Plan is of peculiar advantage to all over fifty years of age and makes a return upon the minister's payments of extraordinary value because of the supplementary annuities through the income of the Pilgrim Memorial Fund. The older men are rapidly awakening to their great opportunity through this plan. More than 150 men over fifty years of age have entered the plan in the year 1920. New mem-

bers under the Original Plan will be received only up to December 31, 1921.

Every man in the ministry should make every effort to enroll in one plan or the other during 1921. Protection for the minister and his family begins on his entrance to the Fund. Moreover, it is literally true in this case that "time is money." The earlier the minister's payments start in the Original Plan the lower the rate. In the Expanded Plan, the sooner the minister's accumulation begins the larger the annuity at sixty-five years of age. Every day after entrance interest is accumulating and for many the result at sixty-five will reveal a larger amount earned through the compound interest than the aggregate of the minister's own payments.

Attention is called at this point to the fact that these plans of the Annuity Fund—the Original Plan and the Expanded Plan—are both of them absolutely dependent upon the Pilgrim Memorial Fund which acts as their endowment. Only as subscriptions to it are paid promptly and in full can this great work for the ministry be accomplished.

III. A Supplemental Plan for the Older Men. The entire net income of the Pilgrim Memorial Fund must be limited in its distribution as credit toward providing old age annuities to all members of the Annuity Fund. Since the provision of an adequate annuity under the Expanded Plan requires payments over an extended period of years by the ministers, supplemented by credit from the income of the Fund, those honored servants of our churches who are now nearing sixty-five years of age will not be able to make the requisite accumulation in the comparatively short period remaining for their payments. To divert the income of the Pilgrim Memorial Fund from its main objective to meet this need of the older men would leave the problem of protecting the minister's old age still unsolved, since it would frustrate the

comprehensive plan by which the needs of the ministry as a whole will ultimately be met. Therefore, special appeal is made through the Congregational World Movement to secure a fund of \$100,000 a year to be expended in principal as well as interest to supplement annuities for these older men.

The judicious distribution of this modest sum of \$100,000 annually, supplementing the payments of the ministers and their churches, would give such addition to the annuities for the older men that they would be approximately commensurate with what would have come to them if the plan had been inaugurated years ago. We only seek to make amends in some degree for the neglect of previous years that men who have given their lives to the service of the churches shall not be deprived of the advantage which would be theirs if past generations had made such provision for them as will be the portion of the ministers in generations to come.

IV. The Congregational Board of Ministerial Relief. Established nearly thirty-five years ago, this Board has a record of extraordinary service for the aged and disabled veterans of the Congregational churches, or their widows who are without sup-

port. Many of them have served the churches for forty years, or even fifty years, with utter disregard of their own needs. They have passed beyond the age when they were eligible for membership in the Annuity Fund. They have accepted salaries pitifully small, giving them only a bare subsistence, making adequate provision for old age impossible. Their situation is pathetic to the last degree. If there is one obligation resting on our Congregational churches more than any other it is to see that these who have given their all for the churches are defended in their old age. To leave one soldier of the Cross under the limitations of age helpless to provide for himself, or to allow one poor widow to suffer for food and clothing, or to become a public charge, would be an intolerable reproach to the church.

The average grant that The Congregational Board of Ministerial Relief was able to make in 1920 was \$215. The maximum was \$400. In addition is the gift from the Christmas Fund, but the total is all too inadequate.

The General Secretary of the Annuity Fund, 375 Lexington Avenue, will be glad to answer any inquiry that may be made.



THE PILGRIM MEMORIAL FUND

THE Pilgrim Memorial Fund acts as an endowment of the Annuity Fund for Congregational Ministers. It is a trust fund held by the Corporation for the National Council. The distributable income is paid over semi-annually to the Trustees of the Annuity Fund. The entire sum thus paid in 1920, \$68,000, has been set aside for the Contingent Reserve which backs the value of the certificates of membership in the Annuity Fund.

At this writing, December 7, the Financial Secretary reports collection of subscriptions aggregating \$2,519,950. It is not wise to lay too

much stress upon the fact that subscriptions to the Fund have gone beyond \$5,000,000. Subscriptions are not cash in hand. Moreover, since the original objective was suggested, conditions have so changed through the "High Cost of Living" that it was definitely declared at the last National Council, and universally accepted, that the Fund should reach \$8,000,000 to meet the need.

There are more than 100,000 subscriptions. A very large proportion of these are individually for small amounts. Many of them are for one dollar, or two dollars per year. An immense correspondence is involved.

This necessitates a large force which can only be reduced as subscriptions are fulfilled. Every subscriber is asked to assist by responding promptly to notice that a payment is due in accordance with the terms of his subscription. Further, the time is so favorable for exceptionally advantageous investment of trust funds, that all who are able to anticipate full payment add materially to the face value of their subscriptions. No one can tell how soon conditions will change. Anticipating payments promotes the present great financial advantage.

As the Pilgrim Memorial Fund is accumulating and ministers are applying for membership in the Annuity Fund, the conviction of the profound significance of this Fund deepens continually. It is singularly attractive to any one who wishes to make any gift or bequest count to the utmost for all the years to come. It will promote the effectiveness of the church through helping to provide a virile, self-respecting ministry, not only defending its age but dignifying its position, making effective its labor, and aiding materially in recruiting its personnel with the strongest men.

DR. RICE'S SEVENTIETH BIRTHDAY

MANY of the friends of Dr. William A. Rice, Secretary of The Congregational Board of Ministerial Relief, joined in congratulating him on his seventieth birthday which he celebrated in his home at East Orange, New Jersey, November 5th. Dr. Rice at the time was confined to his home by illness, but the day was made happy for him by letters of glowing affection, and by beautiful floral offerings from the force at the offices of the Board.

We regret to announce that Dr. Rice's illness still continues and that he will not be able to resume his duties this winter. The Directors have extended to him a leave of absence and he hopes to spend the winter in the South in the effort to recover his health. Letters which continually come to the office reveal afresh the profound sense of indebtedness which our churches feel for his gracious and efficient administration. He has had the privilege of seeing the cause which he loves rise from comparative neglect to a place where it commands the loyal support of our churches. From the Board of Ministerial Relief he has witnessed and promoted the growth of the larger movement of the Annuity Fund endowed by the Pilgrim Memorial Fund, to meet the needs of the ministry. May the Lord crown his life with the richest joy in the retrospect of nineteen years of faithful, fruitful service!

COMPARATIVE STATEMENT OF CURRENT RECEIPTS

For the Eleven Months, Ending November 30, 1920

	Churches	Women's Societies	San. School Y. P. S. C. E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919.....	15,529.41	2,367.17	2,087.83	1,855.80	8,250.35	3,059.54	57,442.48	86,592.58
1920.....	17,520.14	1,041.27	1,979.94	3,402.94	6,403.02	3,056.71	57,592.26	90,996.28
Increase	1,990.73			1,547.14			149.78	4,403.70
Decrease		1,325.90	107.89		1,847.33	2.83		

Note—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the Eleven Months ending November 30, 1920.....\$14,309.39

Note—Receipts from Cong'l World Movement\$19,045.52

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

'COURAGE and GOOD CHEER'

THE message which the Federation would like to send forth to its readers this month is an appeal for courage and good cheer. Let us "have a heart" which will tackle the difficulties and lift the burdens which confront us and with a steady pull all together lift our loads. The critical, carping spirit is over us all. We are in a fault-finding mood. We are tired and find things very wrong and badly managed and impossible. Now this attitude doesn't help any one. We may enjoy taking a fling at this misdirected world which includes our churches and missionary organizations and colleges and denominational affairs, but it really doesn't get anywhere. It hurts us and destroys the springs which feed the impulses of generosity and devotion. Unintelligent criticism is everywhere and the assertion of facts that "ain't so." The Federation asks for sympathy and understanding for our World Movement and all that it implies. It was entered upon by the National Council at Grand Rapids with much enthusiasm and was the urgent and insistent desire of the delegates of the churches to the Council. The Commission which was then appointed, and its Executive Committee, have struggled painstakingly and honestly justly to carry out the wishes of the denomination and set in motion organized efforts for the awakening of the churches to a conception of the relation of church members to the spiritual needs of the world. It is a solemn thought—that. It means a revival of religion—not the agonized revival of the past but an understanding of what it means to

be a follower of Jesus Christ and do His will and give His life to the world. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." On eagles' wings we mounted and went forth to succor the Belgians, and sent our boys to France, and thrilled at brave, unselfish deeds; and then we ran a little way and grew weary; and now we have come to the steady plod. If we are not to faint we must be refreshed from the "fountain of life," and we must turn that fountain onto a parched and weary world.



UNITED DAY OF PRAYER FOR MISSIONS FEBRUARY 18, 1921

OWORD of God, Incarnate" is the basis for the program prepared by a joint Committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the United Day of Prayer for Missions. This program is now ready and may be obtained from the Federation Office, 289 Fourth Avenue, New York, at \$1.50 per hundred copies. A card with prayer suggestions has also been issued and may be obtained from the Federation Office also. This will be furnished free, unless a large number are desired. In the latter case the charge will be twenty-five cents per hundred copies. It is hoped that both card and program will have a wide use. If no one in your community has taken the initiative toward planning for this Day of

Prayer, will not you do this? Do not forget to use all possible opportunities for publicity—church bulletins, pulpit notices, local press items, and posters. Begin your plans not later than January 15. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting, which will be planned for February 18. And above all, pray. Begin now to pray. Use the prayer card, circulate it among your friends and ask them to pray daily that God will open the doors of "heaven and pour out His Spirit. The effectual fervent prayer of a righteous man availeth much." "Pray ye therefore."



TOPIC FOR FEBRUARY, 1921

The American Missionary Association

THE SUPREME NEED

Song Service: Lord with glowing heart.
Saviour, Thy dying love (1, 2, and 4 stanzas.)

Scripture: 1 John 3:1 and 2, 11-24.

Prayer: For more of the spirit of Christ—
In the home and in business and
social relations.

Response: (sung with bowed heads)
Open my eyes that I may see.

Business Session: Reports of officers,
new business, notices.

Hymn: God of the strong, God of the
weak.

Symposium:

Topic: The Supreme Need—The Spirit
of Christ—Brotherhood.

Spiritual Life of the Negro.

Story: Told by a Neighbor.

Solo: Negro Spiritual—Lord I want to be
a Christian.

Soul of the Indian.

Story: Told by a Missionary.

Religious Life of the New Mexican.

Story: Told by One-of-Them.

Quiet Period—Thought—My personal at-
titude—Has it the spirit of Christ?

Hymn: (Tune, Coronation.)

In Christ there is no East nor West.
In Him no North nor South.

—John Oxenham.

No more important subject can be
considered today than this of Brother-
hood for all races of the world. A
special period should be set apart by the

Program Committee before the meeting, when prayer may be made asking for such a wise clear presentation of the need as to bring home to every individual in the society a heart searching. Let the women assigned papers on the religious life among these three peoples, give bright, five minute reviews of the leaflets furnished. The ten minute missionary stories should be told in the first person, if possible, with all the appeal that voice and whole-hearted presentation can secure. Write to the Bureau of Woman's Work, American Missionary Association, 287 Fourth Avenue, New York, for leaflets and helps.



FEDERATION VICE PRESIDENT OF THE WEST

LAST October the Federation regretfully accepted the resignation of Miss Happy A. MacLafferty of Washington from her office of Vice President of the West. Miss MacLafferty had held this position since October, 1919, had made a splendid beginning in her work and laid it down only because of continued ill health. At the December meeting of the Federation Executive Committee Mrs. Harold S. Gilbert of Portland, Oregon, was appointed Vice President of the West to fill out Miss MacLafferty's unexpired term. Mrs. Gilbert is a daughter of Mrs. Luckey who was at one time the Federation's Western Vice President, is State Conference Treasurer of Benevolences and has been for some years a member of the Oregon Conference Board. She was nominated by the Oregon Union and the appointment made after conference with the other Unions of the Coast. The Federation takes great pleasure in welcoming Mrs. Gilbert to this office, believing that she will prove a wise and efficient leader who will do much toward strengthening the home missionary interests of the women of her district and toward establishing ever closer relationships between these more distant Unions and the national office. We bespeak for her the hearty co-operation and support of all Union officers in the Western District.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

HOME MISSION GOALS FOR YOUNG PEOPLE'S MISSION CIRCLES

1. *Study of the Text-Books*

"Serving the Neighborhood," R. A. Felton.

"The Church and the Community," R. E. Diffendorfer.

Suggestions: There are excellent supplements for the text-books. Present the subject matter, partly at least, by use of dialogues, impersonations, pageants and original papers.

2. *Public Presentation of a Missionary Program.*

(May be in the form of a drama, pageant, mixed program.)

3. *A Box, Christmas*, if possible, sent to one of our Home Mission Schools, accompanied by a letter.

4. *Prayer for our Missionaries* and their work.

Suggestions: Formation of prayer circles; silent prayers and sentence prayers in the meetings; encouragement of personal prayer for mission work.

5. *A Money Gift*, for a missionary on the Plan of Work of your Union. Send to....., Treasurer of your Union by..... as the books close.....

6. *An Amount* equivalent to at least two cents per member sent to the Union Treasurer for the Incidental Fund of the Union.

7. *A Delegate* to Camp Kayopha, Northfield, 1921. (\$25 will cover necessary expenses.)

8. Service as a Circle or as individuals rendered to your *Church and Community*.



FOUR MONTHS' READING CONTEST

Conditions:

1. Three books read by *every member* of the society, two home missionary and one inspirational. The study book may be included if read individually. Twenty-five points for the society.

2. Each extra book read *individually* by a member, 1 point for the society. Group Readings not allowed. The contest closes..... Reports should be sent immediately thereafter to.....

Awards:

The society attaining the largest number of points will receive a book. Each society gaining thirty points will receive a certificate.

List of Books: Inspirational:

The American Girl and Her Community, Slattery.

He Took It Upon Himself, Slattery.

One Girl's Influence, Speer.

The Second Mile, Fosdick.

Home Missions:

The Church and the Community.

Serving the Neighborhood, Felton.

Frank Higgins, Trail Blazer.

Kiowa (Indian), Blythe.

On the Trail of the Immigrant, Steiner.

Pilgrim Followers of the Gleam, Hazeltine.

The Promised Land, Antin.

The above Goals and Contest are stimulating interest in the **Essex North Alliance of Massachusetts**. Banners will be awarded the winning Circles at their Spring Rally.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

ing C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for November, 1920

The Daniel Hand Educational Fund for Colored People

for November from Investments.....	\$7,926.00
ably acknowledged	3,438.80
	<hr/> \$11,364.80

Current Receipts

EASTERN DISTRICT

~~—\$641.73.~~
 m: High St. Ch., 110. Bangor, All
 h., 10; Woman's Assoc. of All
 h., bbl. goods for Athens, Ala.
 Ch., for freight on goods to
 Porto Rico, 4. Calais, First Ch.,
 Baldwin, First Ch., 4. Gor-
 Friend," for Talladega, Ala., 20.
 Mrs. R. P., goods for Brewer
 School. Island Falls, Mrs. T. F.
 is for Brewer Normal School.
 inkport, First Ch., 3. Lincoln,
 7. Millbridge, Church, 5. North
 sb. Church, 1. Norway Mrs. E.
 or Saluda Seminary 10. Perry:
 A. L. 5. Portage, Ch., 1.
 Williston Ch., Covenant Daugh-
 goods for Athens, Ala. L. M.
 x goods for Marion, Ala. The
 for Oriental Missions, 200. Saco,
 Irish Ch., 16. Skowhegan, Island
 Ch., 21. So. Brewer, Second Ch.,
 th Portland, Mrs. W. S., for Auto
 for Brewer Normal School, 2.
 He, Mrs. H. H., box goods for
 Ala. Weld, Ch., 5. West Milnot,

sh the Congregational Conference
 e, by George F. Cary, Treasurer,

n's Home Missionary Union of
 frs. C. E. Leach, Treasurer, 123.73.
 AMPSHIRE—\$1,562.94.
 tions 346.14, Legacies 1,216.80)
 Barnstead, E. F. R., for Straight
 1. Franconia, Ch., 15. Green-
 L. K., 4. Hanover, Ch. of Christ
 north College, 50. Henniker, Cent
 for Home Missions, 7.24. La-
 women's Soc., for Lexington, Ky.,
 aster, Ch., 3. Lyme, Ch., 43.50.
 ro, Ch., 6. Manchester, South
 reet Ch., 77; M. J. T., for Straight
 1. New Ipswich, Ch., 8. New-
 E. R., for Straight College, 50.
 He, Ch., 3.50. Portsmouth, L. H.
 Talladega College, 50. Wakefield,
 1., 9.18. Walpole, First Ch., 6.06.
 e, S. S., 1.66.

Legacies.

vens: Estate of Samuel N. Allen,
 serve legacy 380), 190. Derry,
 f. Barker, 3.67. Hopkinton, Es-
 maria G. Barnard, 2,021.13 (reserve
 1,847.42), 673.71. Keene, Elisha
 9.42.

VT—\$48.73.

tek, Ch., S. B. C., box goods for
 Ala. Lyndonville, Ch., 20. Manches-
 8.73. St. Johnsbury, Mrs. H. E.

H., for McIntosh, Ga., 5. West Brattle-
 boro, "A Friend", 15.

MASSACHUSETTS—\$3,543.23.

(Donations 4,365.20, Legacies 4,178.03)
 Andover, C. B. B., for Lexington, Ky., 5.
 Ashby, S. S., for Lexington, Ky., 5. Au-
 burn, Ch., 48.15. Auburndale, Ch., 290.31.
 Ballardvale, Union Ch., 27.93. Becket,
 North Ch., 4.59. Boston, Union Ch., bbl.
 goods for Marion, Alabama; A. C. B., for
 McIntosh, Ga., 11.20; C. F. K., for S. A.
 Talladega College, 12. Brookline, Mrs. M.,
 goods for Athens, Ala. Cambridge, Pros-
 pect Street Ch., 16.22; Evening Branch of
 W. M. Soc., for S. A. at Pleasant Hill, 20,
 and for McIntosh, Ga., 20; A. C. L., 10.
 Chesterfield, Ch., 16. Dalton, Miss C. L.
 C., for Straight College, 50. Dedham,
 First Ch., 53.17. East Northfield, L. V.
 for Straight College, 1.

Essex North Association, 1.62.
 Everett First Ch., 56.60. Falmouth,
 East Ch., 5. Gloucester, W. H. M. Soc., for
 Saluda Seminary, 25. Granby, Ch., 6.07.
 Greenfield, C. W. D., for Talladega Col-
 lege, 25. Harvard, Evangelical Ch., 10.
 Holbrook, Winthrop Ch., 14.25. Housa-
 tonic, M. L. R., for Straight College, 5.
 Hubbardston, First Ch., 5.79. Jamaica
 Plain, Bostton Church School, 5.85. Law-
 rence, United Ch., 29.15. Lee, First S. S.
 75. Lowell, "A Friend", 75. Lunenburg,
 Ch., 15. Melrose, First Ch., 218.18. Mil-
 ton, M. F. E. Soc., two bbls and box goods
 for Talladega College. Newton High-
 lands, Ch., 62.50. Newtonville, Central Ch.,
 100. North Blandford, Ch., 2. Northamp-
 ton, Edwards Ch., 105. Norwood, First
 Ch., 44. Oxford, First S. S., 2.10. Pitts-
 ford, R. J. S., 5. Prescott, Ch., 1.55. Re-
 hoboth, Ch., 20.57. Rochester, First Ch.,
 15. Roxbury, Highland Ch., 50. Shrews-
 bury, Ch., 86.35. Southampton, Ch., 71.
 South Braintree, Ch., 16. Springfield, First
 Ch. of Christ, by "A Friend", 50; F. B., for
 Talladega College, 93.16; Mrs. P. B., 3; A.
 N. D., 5; E. H. N., 5; A. H. C., 6; H. C. H.,
 6; Miss E. S. H., 67.50; Mr. and Mrs. E. H.
 W., 25; Friends at Annual Meeting, 113.91.
 Taunton, Trin. Ch., 41.25. Turners Falls,
 First Ch., 22. Wakefield, First Ch., 150.
 Ware, East Ch., 41.90. Webster, A. P., box
 goods for Marion, Alabama. West Box-
 ford, Ch., 12. Westfield, Second Ch., 21.91.
 West Medford, Bible School, 5. Whitman,
 Ch., 17.68; S. S., 1.65. Williamsburg, Ch.,
 23; Mrs. L. D. J., for Saluda Seminary, 50.
 Woburn, Montvale Ch., 6.27. Worcester,
 Bethany Ch., 10; Hadwen Park Ch., 7.32;
 D. H. F., for S. A. Talladega College, 125;
 G. S., for Oil Stove for Brewer Normal

School, 50c; "Friends," for Oil Stove for Brewer Normal School, 2; Daily Vacation Bible School for Oil Stove, for Brewer Normal School, 4.

Woman's Home Missionary Association of Massachusetts and R. L. Mrs. Amos Lawrence Hatheway, Treasurer, for salaries, \$1,670.

Roxbury, Immanuel-Walnut Ave. Ch., Pro Christo Class, for Piedmont College, 25.

Total, \$1,695.00.

Legacies.

Ashfield, Samuel Williams, 1,000. **Boston**, Katherine Knapp, 680.67. **Concord**, Maria E. Ames, 953.80, (reserve legacy, 252.92). 700.88. **Essex**, Elvira D. Cogswell, 1,777.78. **Westborough**, S. Ingersoll Briant, 18.70.

RHODE ISLAND—\$215.74.

Kingston, Ch., 62.75. **Pawtucket**, Dartington Ch., 28; Park Place Ch., 22.23; A. C. H., two packages goods for Marlon, Ala. **Providence**, Beneficent Ch., 36; Central Ch., Social League, for Saluda Seminary, 5; A. W. F., for Talladega College, 5; F. C. J., for Auto Truck for Brewer Normal School, 25. **Riverpoint**, Ch., 25. **Tiverton**, Amicable Ch., 6.76.

CENTRAL DISTRICT.

CONNECTICUT—\$1,319.81.

Andover, Church, 26. **Ansonia**, L. F. A., 25. **Bloomfield**, First Church, 25. **Bozrah**, Ch., 5. **Bristol**, J. T. C., for Tougaloo College, 10. **Columbia**, Ch., 16.25. **Cornwall**, Benevolent Soc., package goods for Marlon, Ala. **Georgetown**, Ch., 35. **Hartford**, C. C. R., for Tougaloo College, 15. **Huntington**, Ch., 13.41. **Killingworth**, Ch., 5. **Milford**, W. G. B., 5; D. L. C., 5; Mrs. D. N. C., 2; W. L. M., 5; O. W. P., 5; G. J. S., 5; C. T. E., for Talladega College. **Naugatuck**, H. W., for Tougaloo College, 200. **New Haven**, United S. S., for Thomasville, Ga., 10. **New London**, First S. S., for Athens, Ala., 15. **Oakville**, Union Ch., 26.12. **Pomfret**, E. L. K. and family, for Auto Truck, for Brewer Normal School, 5. **Sharon**, Ch., 5.50. **Shelton**, Ch., 48. **Simsbury**, J. R. E., for Talladega College, 10. **Stafford Springs**, Ch., 66.73. **Stony Creek**, Ch. of Christ., 26. **Thomaston**, First Ch., 12.81. **Tolland**, Ch., 26; L. M. S., bbl. goods for Marlon, Ala. **Vernon Center**, Ch., 11.11. **Waterbury**, Mrs. Katherine Pomeroy, to constitute herself an Honorary Life Member, 50. **Watertown**, Methodist Ch., for Tougaloo College, 10. **West Cornwall**, C. E. Soc., 5. **West Haven**, First Ch., 33.20. **Willington**, Ch., 1.68. **Woodbridge**, Estate of Mrs. Ella B. Newton, by Rollin C. Newton, Adm'r., 50, to constitute Clarence R. Newton an Honorary Life Member.

Woman's Congregational Home Missionary Union of Connecticut, by Mrs. James F. Ferguson, Treasurer, 500.

NEW YORK—\$6,794.80.

(Donations 6,009.71. Legacies 785.09)

Antwerp, Ch., 24. **Aquebogue**, Ch., 3.91. **Brooklyn**, Manleto Park Ch., 10; South Ch., 55.90; South Cong'l Chapel S. S., 5; Tompkins Avenue Ch., 400; E. M. V. D., for Student Aid at Joseph K. Brick School, 100; Miss H. P., for Tougaloo College, 5. **Buffalo**, First Ch., Logan Circle, box goods for Marlon, Ala.; Pilgrim Ch., 14.89; W. H. C., for Talladega College, 2,500. **Cannadagan**, Mrs. A. J. H., goods for Brewer Normal School. **Dennashoro**, Daughters of Covenant, bbl. goods for Marlon, Ala. **E. Nastick**, E. P. S., for Auto Truck for Brewer Normal School, 2. **Elbridge**, Ch., 26. **Gasport**, L. M. Soc., box goods and \$1.25 for Marlon, Ala. **Jamestown**, Mrs. E. P. H., for Talladega College, 100. **Mt. Kisco**, H. B. H., for Lexington, Ky., 10.

New York, Bethany Ch., 35; Broadway Tabernacle Ch., 1,200; North New York Ch., 20; Cunard S. S. Co., books for Lincoln Academy; Mrs. C. W. B., for Mountain and Southwest Work, 200; Mrs. F. K. S., for Bedside Table for Humacao Hospital, 10. **Niagara Falls**, First Ch., 48. **Norwich**, M. M. F., for Clock for Brewer Normal School, 1. **Oswego**, L. M. Soc., bbl. goods for Marlon, Ala. **Pine Island**, German Ch., 32.55. **Portland**, Rev. C. W. M. C., 5. **Richmond Hill**, Pilgrim Ch., 25. **Riverhead**, South Avenue Ch., 55.52. **Schenectady**, Pilgrim Ch., 18. **Sherburne**, C. S. G., 750; O. A. G., 250, for Hospital, Talladega College. **Ticonderoga**, Ch., 19.80; S. S., 53c. **Utica**, Plymouth Ch., 52. **Westmoreland**, First Ch., 17. **Willshire**, Ch., 9.36. **Woodhaven**, Ch., 3; C. E. Soc., bbl. goods for Marlon, Ala.

Legacy.

Brooklyn, Estate of Henry Taney, 2,355.27 (reserve legacy, 1,670.18), 785.09.

NEW JERSEY—\$662.61.

East Orange, First Ch., 84.86. **Glen Ridge**, Ch., 200. **Montclair**, First Ch., 277.75. **Morristown**, G. E. V., for Straight College, 15. **Paterson**, First Ch., 10. **River Edge**, S. S., 60. **So. Orange**, R. H. T., for S. A. at Talladega College, 40. **Westfield**, First Ch., 150; First S. S., 10. **Woodbridge**, First Ch., 15.

PENNSYLVANIA—\$13.71.

Pittsburgh, Slavic Ch., 5. **Pittston**, Welsh Ch., 8.71.

OHIO—\$1,545.19.

Akron, F. F., for Talladega College, 20. **Cleveland**, St. John's Ch., Mitylene Class, 5; J. B. Club, 2 for Marlon, Ala.; Mrs. G. W. D., goods for Brewer Normal School. **Flyria**, First Ch., 57.76; "A Friend," for Pleasant Hill Building, 1,000. **Marietta**, First Ch., 58.17. **Toledo**, Washington St. Ch., 41.

Through The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., Treasurer, 244.82.

Woman's Home Missionary Union of Ohio, by Mrs. A. M. Williams, Treasurer, 136.44.

MICHIGAN—\$614.42.

Calumet, First Ch., W. M. S., for Thomasville, Ga., 44. **Constantine**, First S. S., 18.08. **Detroit**, O. J. W., for Tougaloo College, 10. **Highland Park**, L. M. S., bbl. goods for Marlon, Ala. **Jackson**, First Ch., W. M. S., bbl. and box goods for Athens, Ala. **Saugatuck**, L. A., for Lexington, Ky., 1. **Three Oaks**, Missionary Soc., bbl. goods for Moorhead, Miss. **Ypsilanti**, Ch., for Lexington, Ky., 1.84; S. S., for Saluda Seminary, 18. From Michigan, 20.

Michigan Congregational Conference, by L. P. Haleht, Treasurer, 285.65.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 205.85, and for Piedmont College, 10. Total 215.85.

WESTERN DISTRICT.

ILLINOIS—\$1,610.86.

(Donations 1,050.86. Legacy 560.00)

Antioch, Millburn Ch., 4.52. **Canton**, Ch., 30.50. **Chicago**, Central Park Ch., for Pleasant Hill, 8.50; Grand Avenue Ch., Fiddis S. S. Class, for Chandler School, 10; Graveland S. S., for Lexington, Ky., 10; Oak Park Ch., three packages goods for Moorhead, Miss.; St. Paul, Ladies' Aid, 8.50; St. Trinity German Ch., 5; University Ch., 34; Waveland Avenue Ch., 7.95; F. H. T., for Fort Berthold Mission, 200; Mrs. M. W., for Lexington, Ky., 5. **Downers Grove**, Ch., 26. **Elgin**, First Ch., 50. **Evanston**, First Ch., 100. **Geneva**, Ch., 6.36. **Glencoe**, Mrs. C. H. H., for Tougaloo College, 20. **Jacksonville**, Ch., 30.

Monroe Center, Union S. S., 247. Oak Park, Pilgrim Ch., 52.05. Paxton, Ch., 5.88; Mrs. J. B. S., box goods for Marion, Ala. Sheffield, Mrs. M. W., for Marion, Ala., 5. Spring Valley, C. E. Soc., for Dorchester Academy, 5. Sterling, Ch., 22.35. Wilmette, Ch., 34. Wyoming, S. S., 9.32.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treasurer, 358.46.

Legacy.

Earlville, Jacob A. Dupee, 1,380, (reserve legacy 820), 560.
IOWA—\$2,344.02.

(Donations 700.68, Legacy 1,583.34)

Cornell, W. M. Soc., package goods for Talladega College. Council Bluffs, Missionary Soc., two packages goods for Talladega College. Manchester, W. M. Soc., bbl. goods for Moorhead, Miss. Postville, S. S., 17.13; Primary S. S., 5 for Marion, Ala. Sioux, Mrs. J. E. H., goods for Moorhead, Miss. Waterloo, The First Ch., 66.

The Congregational Conference of Iowa, by S. J. Pooley, Treasurer, From Chs. and S. S., 430.22; from W. H. M. U. of Iowa, 242.33.

Legacy.

Montour, Mrs. Margaret J. Tenny, 1,583.34.

WISCONSIN—\$622.93.

Wausau: Underwood Chapel C. E. Soc., 10; F. P. S., 5; C. Y., 20 for Lincoln Academy. Whitewater: Ladies' Union, bbl. goods for Moorhead, Miss.

Wisconsin Congregational Conference, by L. L. Olds, Treasurer, \$303.18.

Woman's Home Mission Union of Wisconsin, by Mrs. R. B. Way, Treasurer, 284.75.

MINNESOTA—\$434.89.

Minneapolis: Park Ave Ch., bbl. goods for Marion, Ala. St. Paul: Olivet Ch., box goods for Moorhead, Miss. Waseca: S. S., box goods for Marion, Ala.

Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$338.46.

Woman's Home Missionary Union of Minnesota, by Mrs. A. E. Fancher, Treasurer, \$96.43.

MISSOURI—\$409.49.

Kansas City: Invincible Concert Co., for Florence, Ala., 34.07. St. Joseph, First Ch., 9.93.

Woman's Home Missionary Union of Missouri, by Mrs. Chester B. Curtis, Treasurer, \$365.49.

KANSAS—\$28.05.

Humboldt: E. N. E., 7. Muscotah: Ch., 5.50. Wichita: Ch., 5.55; E. L. D., for Talladega College, 10.

NEBRASKA—\$507.50.

Albion: Ch., 35.75. Omaha: Benson Sta., Irvington Ch., 5. Campbell: Ch., 11.25.

Cambridge: Ch., 29.20. Carroll: Ch., 11.32. Clark: Ch., 24.50. Coombs: Ch., 30.95.

Crete: German Ch., 10. David City: Ch., 22.47. Dunlap: Ch., 7.25. Exeter: Ch., 10.80. Friends: C. E. Soc., for Chandler Normal School, 5. Geneva: Ch., 26.25. Hay Springs: Ch., 6.25. Lincoln: Plymouth Ch., 23; Zion German Ch., 25. McCook: German Ch., 15. Ravenna: Ch., 13.80.

Ridgely: Ch., 30c. Stockville: Ch., 850. Sutton: Ch., 2.16. Taylor: S. S., for Moorhead, Miss., 10. Uehling: Ch., 2.48. Weeping Water: Ch., 7.40; C. E. Soc., for McIntosh, Ga., 15. York: Ch., 49.17.

Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer, 103.70.

SOUTH DAKOTA—\$121.88.

Albee: Ch., 2.30. Aberdeen: Ch., 4.45. Bonne Homme: Ch., 4.10. Buffalo: Ch., 3.50. Chamberlain: Ch., 3.50. De Smet: Ch., 1.25. Hermosa: Ch., 3.50. Hetland: C. E. Soc., 12. Hill City: Ch., 3.16. Ipswich:

S. S., 5.29. Lake Preston: Ch., 1. Redfield: Ch., 14.15. Rockford: Ch., 1.30. Spring Valley: Ch., 5.

Woman's Home Missionary Union of South Dakota, by Mrs. B. L. Burgess, Treasurer, 57.38.

COLORADO—\$75.30.

Bethune: German Ch., 20. Pueblo, First Ch., 12.

Woman's Home Missionary Union of Colorado, by Mrs. J. A. Robertson, Treasurer, \$43.30.

MONTANA—\$18.00.

Livingston: First Ch., Live Wire Club, for Crow Agency, 10. Watkins: German Ch., 5.

Woman's Home Missionary Union of Montana, by Mrs. G. M. Edwards, Treasurer, \$3.

OKLAHOMA—\$7.00.

Through The Congregational Conference, Mrs. M. S. Rowe, Treasurer, \$7.00.

WYOMING—\$11.69.

Sheridan: Ch., 11.69.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$196.83.

Berkeley: North, 36.02. Ceres: First, 2.10. Dinuba: 10.80. Grass Valley: 1.81. Martinez: 6.90. Mill Valley: 90c. Oakland: Fruitvale Ave., 5.16; Olivet, 4.75. Palermo: 4.32. Palo Alto: Ch., 18.44; S. S., 4.75. Paradise: 90c. Pittsburg: 2.16. Rio Vista: S. S., 39c. San Francisco: First, 27. San Mateo: 10.80. San Rafael: 4.32. Santa Cruz: 40.50. Stockton: 16.20. Tipton: S. S., 61c.

CALIFORNIA (Southern)—\$694.62.

Brea: 4.28. Buena Park: 3.70. Chula Vista: Ch., 6.27; S. S., 5. Claremont: 32.44. Escondido: 17.84. Glendale: 7.20. Hawthorne: 3.07. Lawndale: 1.44. Lemon Grove: 1.62. Long Beach: 32.40. Los Angeles: Athens, 4.32; Armenian, 1.48; Bethany, 5.44; Berean, 8.40; Colegrove, 1.92; East, 2.04; First Ch., 50; First, W. M. S., 36.89; Grace, 1.92; Lincoln Mem., 88c; Messiah, 8.15; Pilgrim, 9.60; West End, 2.40; Mrs. G. R. B., for Marion, Ala., 5 W. M. B., 10. Manhattan: 3.10. Moreno: 1.20. National City: 2.86. Norwalk: 3. Oil Center: 4.80. Pasadena: First Ch., 37.50; Lake Avenue, 20; Neighborhood, 16.68. Pomona: 11.76. Ramona: 3.75. Redlands: 54. Redondo Beach: 3.67. Riverside: 15. San Bernardino: Ch., 8.40; S. S., 10.57. San Diego: First, 35.03; La Jolla, 6; Logan Heights, 7.80; Mission Hill, Ch., 12; S. S., 2.88; Mrs. G. A. F. for Lexington, Ky., 5. San Jacinto: 5.86. Santa Ana: 20. Santa Barbara: 12. Sierra Madre: 18. Whittier: Ch., 30; S. S., 7.14. Yucaipa: 1.74.

Woman's Home Missionary Union of So. California, Mrs. E. C. Norton, Treasurer, 71.18.

WASHINGTON—\$272.80.

Bellingham: Mrs. A. F. K., for Marion, Ala., 10. Endicott: German Ch., 50; Ind., 40. Everett: First, 10. Irby: German, 19.50. Odesa: Pilgrim German, 25; St. Matthews, 39.30. Pasco: 7. Pomeroy: 4. Richmond Beach: 3.50. Ritzville: Philadelphia Ch., 17.50. Seattle: Fairmont, 5; Plymouth (for two shares of nurse's salary, Humacao), 10; West, 10. Spokane: Corbin Park, 5. Sunnyside: 6. Tacoma: East, 7. White Salmon: 4.

OREGON—\$282.18.

Oregon Congregational Conference, by Mrs. H. S. Gilbert, Treasurer, 157.18.

Woman's Home Missionary Union of Oregon, Mrs. L. C. Murdock, Treasurer, 125.00.

IDAHO—\$23.00.

Congregational Conference of Idaho, by Rev. C. E. Mason, Treasurer, 23.

HAWAII—\$24.42.

Hilo: Portuguese, 4.25. Kalopli: Chinese, 6.18. Kakaako: Japanese, 1.51.

Kaneohe: C. E., 35c. Kaupo: Hawaiian, 1.15. Kohala: Union, 3.50; Japanese, 3.50. Kaula: Rev. S. K., 38c. Makua: 1.25. Puunene: Filipino, 1.40. Waiakua: Waiakua, 95c.

THE SOUTH, &c.

NORTH CAROLINA—\$90.75.

Bricks: Mrs. S. C., 1; Mrs. J. J., 1; Mrs. R. W., 5; H. G. F., 4.75; J. L., 15 for Jos. K. Brick School. Scotland Neck: W. E. A., for Jos. K. Brick School, 25. Thelma, Rev. A. A. T., for Joseph K. Brick School, 5. Troy: Sunday School Convention of Congregational Churches, Middle District, 18. Weldon: C. C. H., for Joseph K. Brick School, 1. Whitakers: W. W., 10; Mrs. W. W. W., 5 for Joseph K. Brick School.

TENNESSEE—\$3.00.

Memphis: First Ch., 3.

GEORGIA—\$164.70.

Demorest: Union Ch., 14.70. Macon: "A Friend," for Kindergarten, Athens, Ala., 150.

ALABAMA—\$15.00.

Anniston: First Ch., 5. Birmingham: B. J. A., for Talladega College, 5. Doletta: G. C., for Marion, Ala., 5.

MISSISSIPPI—\$102.15.

Moorhead: Miss F. A. G., for Girls' Industrial School, 100; Miss F. F. B., for Girls' Industrial School, 2.15.

LOUISIANA—\$65.00.

Avery: Avery Island, 5. Erath: S. S., 2.50. Gueydan: Hubbard Ch., 8. Marcel: Mayflower S. S., 1. New Iberia: St. Paul

Ch., 3.50; Howe Institute (Baptist), 1.50. New Orleans: Beecher Mem. S. S., 2.50; Straight College Co-operative Club, for Window Shades in Girls' Dormitory, 40. Opelousas: Hollier S. S., 1.

TEXAS—\$15.38.

Plymouth Cong'l Conference for Tillotson College, 15.38.

FLORIDA—\$15.00.

Ocala: D. W. G., for Fessenden Academy, 2.

Woman's Home Missionary Union of Florida, Mrs. Fred R. Marsh, Treasurer, 13.

PORTO RICO—\$1.00.

Naguabo: Ch., for Blanche Kellogg Institute, 1.

Congregational World Movement, 23,101.39

Summary of Receipts for November, 1920

Donations \$45,118.48

Legacies 8,323.26

Total \$53,441.74

Summary of Receipts Two Months, From

October 1 to November 30, 1920

Donations \$62,165.73

Legacies 15,096.03

Total \$77,261.76

Honolulu, Hawaii.

Mr. and Mrs. George P. Castle, The George Parmelee Castle Trust, Securities received \$5,940.00

Endowment Fund

The Henry W. Hubbard Fund, additional \$3,505.99



The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 75. No. 2

FEBRUARY, 1921

New Series, Vol. 12, No. 10

AS TO PREACHING

HAVE you ever considered how far the various missionary enterprises that these pages present are dependent upon preachers and preaching? We refer not at all to the matter of publicity, important as that may be, but to the planting and nourishing in human breasts of those religious convictions, those consecrations of heart and treasure out of which every great spiritual adventure springs and by which it must constantly be sustained. Surely it is a matter of supreme importance to every "missionary man" that the ministers of the land maintain the very highest standards as preachers of the Gospel.

Theology, the science of religion, like other sciences, is of course subject to inevitable changes and expansions from age to age. Certain well-worn formulae that seemed to our fathers sound and sufficient do not satisfy us. They have lost their reality, they fail to express our best thinking. We look farther into the truth, see more of its roundness, or think we do, than did the men of a former generation. We must find other ways of saying what we mean.

But it is only fair to insist that such new forms of thought and expression should be genuine improvements. Other arts and sciences—those for instance, of education, of medicine, of surgery, of engineering, are continually changing, and every change, each unfolding of new knowledge, spells increased efficiency. Men give up the old reaper's cradle because they get ten times the work out of the modern harvester. Have we not a right to expect the same sort of progress in this greatest of all sciences, the finest of all arts—that of transmuting truth into character? Should not advance in theological knowledge and in practice of preaching mean increase of power to put things over, to do for the individual and for society in ampler and more effective fashion the things that religion is meant to do? This, it is to be feared, is not always the case with "progressive" preaching.

Robert, after hearing his minister publicly discard one after another the ancient landmarks of the faith in which he had been instructed without putting much positive teaching in their place, came home from church one Sunday, and with the wisdom of eighteen years, thus delivered himself:

"Mother, I am not going to church after this."

"Not going to church—why not?"

"Because Dr. Blank is either right or wrong in what he says about the Bible. If he is right, there is no use of my going to church. But if he is wrong, it is high time for me to withdraw my innocent mind from his influence. Me for the golf club next Sunday!"

Before one ventures to break in pieces the defective earthen vessels in which the water of life has hitherto reached thirsty souls, it is a good plan, as all must agree, to make sure that you have other water-tight containers.

—S. L. S.



FURTHERING THE PRACTICE OF CHRISTIAN STEWARDSHIP

THERE is a New England city in which is located a fine strong church. The people of this church have been in the habit of taking seriously their responsibilities for the benevolent work of our fellowship. The pastor is a leader among ministers in the state. A year ago a unanimous vote could have been had in the state that this church and its minister were in the front in all good works.

The minister received a copy of the Stewardship Enrolment Card.

PILGRIM STEWARDSHIP ENROLMENT

"YE ARE NOT YOUR OWN"

PRINCIPLES

1. God is the owner of all.
2. I am His steward and must account to Him for all I have.
3. He requires of my Stewardship, as part of its expression, the setting apart of a definite proportion of my income for the extension of His Kingdom.

Most proportionate givers with moderate incomes start with a tenth.
Those with greater means will no doubt select a larger proportion.

ENROLMENT

Accepting these principles, I purpose to set aside a definite proportion of my income to be given regularly to religious and charitable work. For this year I will set aside _____ per cent.

Name

Address

Church Date 192.....

The remainder of my income, whether spent or saved, I should treat as a sacred trust.
My Christian Stewardship also involves a similar use of my abilities and my time.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might become rich."—11 Cor. 8:9.

The principle of the card appealed highly to him. He perceived that the practice which it is intended to foster would be good for the spiritual life of his church. With this thought he went to his midweek service with the card in hand. He read it to the people and explained the significance of proportionate and systematic giving as bearing upon Christian stewardship.

After the service, an influential member of the church, a man of high standing in the business affairs of the city, commented favorably upon the principle of Christian stewardship and upon this particular means of furthering its practice. Doubting, however, whether a mere public presentation would yield any definite good, he advised the pastor to "sell" stewardship just as a merchant would sell his wares. The minister went home in a

thoughtful mood. He and his wife had long been practicing the giving of a tenth for religious and benevolent purposes. However, they thought it wise to look over their contributions for the ten months of the year thus far passed to see how nearly they had matched their standard in their actual giving. They were disconcerted to find that there was a considerable discrepancy and that it was not in favor of the objects for which gifts are intended. They promptly rearranged their scale of payments in order fully to meet their tenth. Having thus begun at home, the pastor took fifty of the cards and went forth to see fifty of his leading members. A very simple explanation was all that was necessary, and he returned in due season with fifty signatures. He bears testimony that they were given gladly and that the importance of the principle of proportionate giving, conscientiously followed, was immediately recognized.

It is the belief of the pastor and the people of this church that this experience has yielded them a return in spiritual values of high order. Incidentally, and yet importantly, it has completely removed any thought of a cut in the apportionment. When the church confronted the apportionment for 1921, which had looked so large, they declared they had no interest in apportionments, believing that any standard which the State Conference might venture to suggest would be far below that which the church would willingly and spontaneously do.

An interesting little personal touch belongs in this story. On the first of the month following the executive session which the pastor and his wife held concerning their own benevolences, he was posting his pastoral records and noticed that since the first of the year he had performed fifty-two marriages and that the fees received had amounted exactly, to the dollar, to one-tenth of his salary. In telling the story, he adds whimsically the remark that even in the matter of benevolences it seems impossible to do for the Lord more than he promptly returns.

It is presumable that the philosophy of Malachi is not the highest incentive for Christian giving, but it seems to correspond with the facts in the modern day as well as in the times of old.

The pastor of an important church in Wisconsin, also believing that Christian stewardship is another expression for Christian worship, presented this subject to his people with the result that 126 signed cards were returned to him. The church then made its benevolence canvass and went far beyond the goal of its apportionment. This church also tells us that it is not wise to mention an apportionment figure to them, for such a figure, according to the ordinary method of computation, would be far below what the church is giving at the present time.

After all this was done, the pastor asked twenty-five of his foremost business men each to take one Enrolment Card and seek to secure the signature of another person. Every one of these twenty-five returned a signed card. The church has now a list of 151 persons definitely committed to Christian giving on a careful, systematic, proportionate basis.

In the light of such experiences as these, we do not hesitate to believe that the principle would be found to commend itself to thoughtful people anywhere and that the practice of the principle is good business, with the emphasis upon the word "good."

The most encouraging sign we know is that throughout the States a pastorate awakened to the supreme importance of this campaign is becoming the rule and not the exception. Plans for Stewardship enrolment are being widely laid that are bound to lead most of our churches in the near future into a life large and free.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

LENTEN PROGRAM OF EVANGELISM

THE USE OF THE PRAYER CALENDAR

"The Fellowship of Prayer"

DURING recent years many churches have been helped in their evangelistic work by the use of the Lenten prayer booklet, "The Fellowship of Prayer." It is the purpose of this booklet to assist pastors to organize and to direct the prayer life of the parish that all the features of the work of the church will be undergirded with spiritual power. The prayer calendar provides a brief outline for study, meditation and prayer by suggesting the use of passages of Scripture, a hymn and a meditation dealing with some phase of the Christian life. Such a prayer booklet is an aid to *individuals* as a program to private devotions and as a guide in establishing and maintaining the regular habit of private prayer.

"The Fellowship of Prayer" is helpful for *family worship*. A pastor can be of much help to his people by having available such a booklet to put into the families where family prayer has long been neglected, as the prayer booklet offers a practical program for family worship.

The booklet may also be used for the *regular prayer meeting* as well as group prayer meetings wherever these are held. The organization of a number of group neighborhood or cottage prayer meetings is in most cases a helpful thing to do. It is not possible of course to organize an entire community year after year for group prayer meetings, but each year the pastor will find some women in his parish who are willing to open their homes for a brief hour of neighborhood prayer and invite to these meetings their friends of the immediate neighborhood. Such a prayer circle exerts an influence out of all proportion to its size and the pastor should by all means establish at least a few of these neighborhood centers in the parish.

And lastly, the prayer calendar is of help in the *regular worship of the church*, as it is a means by which the pastor, by using the general themes or daily topics in the prayer meeting and Sunday services of the church may lead his people in their thought and worship.

The Program of Preaching

The character of the preaching must be such that all will understand the Gospel of Christ with its boundless implications for individual righteousness and social justice. There ought to be a definite evangelistic appeal in every pulpit utterance preceding and during the Lenten period. The great themes of religious thinking should be presented with freshness and vigor. How we may know God; What He does for us; The Reality of Good and Evil; What the Bible teaches about Jesus Christ; Redemption through Him, and how He helps those who follow Him; How Communion with God is effected--its purpose and hindrances; Human Life with its upward reach toward God, and its outward reach toward mankind; the many ways in which modern paganism and materialism bind men's thoughts; Jesus' teachings of the

idealism of life—that it is possible to mingle in busy affairs of the day and yet to live one's secret life in the calm assurance of fellowship with the Holy Spirit which broods over the lives of men with boundless love and sympathy.

In the development of these themes, the pastor should make clear the responsibility that rests upon each individual to win others to the Christian life, and also the great duty that rests upon the church to train its young people and to lead them into the fullness of the Christian experience. He will find many opportunities to explain how the evangelistic program seeks to make effectual this primary aim of the church.

The Invitation or Personal Workers' Committee

The members of the invitation or personal workers' committee should be selected with great care, for their duty is the securing of the decision of others to enlist in the Christian life, and to enter the service and worship of the Christian church. A brief study of the art of salesmanship will convince anyone that the ability to secure the decision of another willingly and gladly to do that which he had not planned, is the foundation of success in business. Such ability is no less necessary for success in the fine art of winning others to the discipleship of Jesus Christ. The Committee therefore should be composed of those who have in addition to a deep religious life the tact, the determination and the ability to win.

Sub-Committees

It is helpful to organize sub-committees which limit their activities to certain groups: For example, a man's invitation committee to work with the men of the community and a woman's committee to work with the women. As has been well said, men are learning how to win other men "of their own size" and it is heartening to know that some of our strongest bankers, merchants and lawyers are giving their time to win to the discipleship of the Lord Jesus Christ other bankers, merchants and lawyers. Those who are to serve as personal workers should make a study of the methods used by others. If a Christian man who really gets something worth while out of his religion, will apply the common sense and practical methods of carrying to another what he himself has found of value, he will succeed. There is no magic or sleight-of-hand that will win permanent results. But it does require a systematic and sympathetic understanding of another's viewpoint and the meeting of him on his level and then with tact, with love, with patience, leading him to the acceptance of Christ's offer of the gift of the Spirit. The conversion of a soul is a mystery of mysteries. It is the work of the Spirit, and every worker should be on his guard not to try to force a mechanical or premature decision.

Finding Christ

As has been well said, there are three ways to find Christ—the way of love, of faith and of obedience. Some enter by one avenue; some by another.

Some see the beauty of Christ in picture, or in story, and loving Him, acquire faith and follow Him by obedience. Others learn of Him by faith through belief in the testimony of others and then come to love Him and to obey Him. And still others come to Him through obedience, learn His law and obey Him, and come in time to the fullness of faith and the richness of love. Our part in leading another to Christ is that of introduction. We are to testify to what the Christian life is to us, and explain as far as we understand, the reality of the spiritual life, until the seeker desires to know Christ and to follow Him. "He that seeketh, findeth."

THE PASTORS' SECTION

FINANCING A COUNTRY CHURCH

By Rustic

IN an article which appeared in the June, 1920, issue of *THE AMERICAN MISSIONARY*, I revealed to the readers of the magazine some of "The Joys of a Country Parish." Now I want to tell of further joys which I have found in putting my church on a sound financial basis, a task accomplished within the last six months.

Like many another country church, this one was simply jogging along financially under the old plan of making an annual solicitation for lump sums toward the minister's salary. In this way, from four to six hundred dollars was secured by separate, special appeals, or was taken out of the Ladies' Aid Society treasury. Benevolences! Well, not much attention was paid to them. If any extra money could be secured, it was sent on to meet the apportionment, but the necessity of raising our quota was regarded as far from a sacred obligation.

After carefully surveying the field, I became convinced that the parish was capable of larger and better things. The budget and envelope system employed in most city churches I believed should be presented to my people and strenuously urged. I knew full well that I would be up against the *laissez faire* argument and the "can't-do-it" philosophy of the pessimists. "It is not adapted to the country," I felt sure I would be told. "Farmers get their money irregularly and therefore cannot contribute on the weekly basis," would also be urged. I gave full weight to all these considerations, and after prayerful thought about the matter, I decided to proceed with iconoclastic boldness and make the venture.

The time was particularly auspicious last spring. Both the Interchurch and the Congregational World Movements were stressing stewardship. Much publicity was appearing on the subject, and many pamphlets were available for circulation. So I took full advantage of the situation, preached several sermons on the world needs and our local needs, and finally, on April 25th, I brought matters to a climax by making a strong appeal for repudiating our outworn methods of raising money and inaugurating a new and approved system of finance. It worked like a charm.

Let me tell you just how I brought about the revolution. First of all, I secured a big attendance by making the occasion a Spring Rally Day, with special musical features, and other attractive parts to the service. Then in the presence of the representative citizens of the community (ours being a community church with no competing church within several miles) I set forth the new plan. After explaining it verbally, I turned to a blackboard and made doubly sure that they understood by a charge through the eye-gate to their minds. Under the heading, "A Budget for V——— Church," I enumerated the items of expense that we would have to meet during the coming year—usual items such as salaries of minister and sexton, fuel and lights, insurance, printing, incidentals, etc. Perhaps you will think me unwarrantedly bold when I say that I added generously to the amounts usually appropriated for some items, doubling the sexton's allowance and increasing the amount for pastoral support by \$240. Even then the total, supplemented

by home missionary aid, was some \$300 under the sum estimated by the government as a normal salary for a family of five. So I will be perfectly frank with you and say that it was with absolutely no compunction of conscience that I set down the increased amount for the man in the manse. When I had finished with the budget, about half the board being covered with that phase of the matter, I turned to the other half, and under the heading, "How to Meet It," I showed that by means of pledges ranging from two dollars to ten cents per week, we could easily realize the sum called for by the budget. To conclude, I appealed for pledges on the monthly plan sufficient to double our present apportionment.

To be perfectly fair and Congregational with the people, I next invited questions that any of them might wish to ask, and suggested a free discussion of the plan. Several spoke briefly and in each instance commended the new departure. I saw that the sentiment was of the haystack sort: "We can do it if we will," and so at the psychological moment I put it to a vote. The budget was adopted without opposition, and we immediately proceeded to secure pledges to cover it, such as you all are familiar with, I suppose. The response was most gratifying both as to the number of pledges turned in and the size of them. They averaged far above my expectations. The amount pledged for benevolences, too, was surprisingly large. Five teams of men and women were appointed to visit those not present at the service and secure their pledges. Thus quite an addition was made to the initial amount. In fact, both the current expense and benevolence budgets were underwritten with good, substantial pledges.

The plan has now been in operation more than six months. A milk strike has been on in the community part of the time and other troubles which we did not anticipate have arisen. They have not affected seriously the steady flow of coin into the church exchequer. When our treasurer presented his report for the first half year of the new system, the people listened to it with open-mouthed wonder. It seemed almost as though he must have acquired the Midas touch. The minister's salary has been met in full each month—and at double the rate of two years ago—the winter's coal has been paid for and all other bills promptly settled; an amount has been contributed for benevolence that will mean the trebling of our former gifts to missionary effort, and a substantial balance was left in the treasury. Another fact worth noting: An account has been opened at a bank in a near-by city, and all bills were paid by check—not an inconsiderable matter in itself, in my judgment.

System has triumphed, and system will work wonders in many country churches if it is employed—churches which now are weak and languishing. It is very largely a matter of education and inspiration, I believe, showing them the way and creating an enthusiasm to undertake the job. So don't let anyone say that the budget and envelope system is not workable in the country nowadays. Rural conditions have changed in recent years. Farmers are not dependent longer upon autumn sales as formerly. Dairying has become an extensive industry, and therefrom there is a steady flow of money into the pockets of the people. Moreover, many work in shops and factories in neighboring villages and cities, so that ready cash is available in the country today as well as in the city. The budget and envelope system is therefore as practicable in the country churches, with possibly a few exceptions, as in the city churches. And it will be a means of grace to the country churches to adopt it. I feel more and more convinced that many rural churches which are now limping sadly could go bounding forward if someone would get them to adopt a modern, efficient financial system.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Watch for the news from the Midwinter Meeting of the Board of Directors in the next issue of the magazine.



The long delayed leaflet by Rev. Andrew Gavlik, entitled "The Church as a Center of Americanization," is at last ready for publication.



Are the young people of your churches doing anything along the line of home missionary dramatics? If so, will you kindly give us the benefit of your experience and suggestions?



Our work should be pushed among the Finns of this country. Last year we had twenty-four churches with 1,369 communicants, a larger number than any other Protestant denomination.



The two great Americans whose birthdays will be celebrated this month deserve not so much further speech making as the incarnation of their spirit into the daily lives of the American people.



A request has come from New Port Richey, Florida, for hymn books. Who can meet this need? Correspond with Rev. Milton H. Babcock, New Port Richey, Florida, or with the Secretary of Promotion of The Congregational Home Missionary Society.



Our work among foreign-speaking peoples is growing rapidly. Especially urgent are the calls from among the Czecho-Slovaks, Germans, Finns, and Italians. This work is peculiarly national. The Home Missionary Society assists many foreign-speaking churches in self-supporting states.



How many churches will join the Gary and Miller group? The following message has recently been forwarded to this office by the Superintendent of Indiana: "Both Gary and Miller will start free from the Society January 1, 1921. A good New Year's gift! I feel like shouting 'Hurrah!'" No wonder he does. How many other Superintendents will have similar cause for rejoicing before the year is over?



The attention of our readers is called to the article "A New and Better Type of Home Mission Work," copied from *The Christian Century*. There is probably no more interesting piece of Christian work being done than that known as "The Larger Parish Plan." We have considerable literature telling of the various fields where this plan is in operation, and shall be glad to send it to any who may be interested.

A CONGREGATIONAL OUTPOST IN THE STATE OF WASHINGTON

By Rev. Granville Ross Pike, Yakima, Washington

WELL out toward our country's western rim, farther from Boston than Bagdad is from Berlin, in the Moxee, one of the choicest portions of the world-famous Valley of the Yakima, this parish lies. Yet it justifies the late Joseph Cook's favorite insistence, that "Plymouth Rock undergirds our whole continent of freedom," for it is American and it is Congregational.

The Creation of a Garden Spot

Geologically, this entire region is interesting. Water once stood hundreds of feet deep where today lush alfalfa waves, corn rustles, potatoes grow to unbelievable size, fruit is found in bewildering variety, herds low, flocks gambol, and children wend their way to school from happy, prosperous homes. Through the ages generations of aquatic lives ran their brief course and added their bodies to the deepening ooze. Silt from the highlands, wash of melting snow and cloudburst, decaying plants, all helped to make the soil that once formed the floor of an old inland sea of incredible depth and richness. Meantime, the constant inflow was steadily spilling over the lowest depression in the rocky barrier which volcanic upheaval had thrown across its pathway. Thus God's mightiest chisel was steadily cutting—carving a channel bit by bit and lowering the water's

surface inch by inch, while the slow stars rose and set, until at last the lake followed the rushing Yakima River through Union Gap, and behold, the face of the ground was dry! The farm was ready for its tenants.

They came—a motley tenantry! First, the Red Man, hunting the wild

things among the sage brush and chaparral. Then the cowboy fed his herds on the hardy grass and spring vegetation. After the cowboy, came the settler, driving his wells and tapping the low-lying reservoirs, releasing the artesian fountains that leaped to the task of fertilizing the dormant earth. Later came the engineer, who lifted the mountain stream from its rocky bed in a distant canyon and wedded it to the soil. As everywhere,



THE SHEPHERDESS AND THE SHEPHERD.

produce and plenty are the fruit of that union.

Origin of the Parish

In a general way, the Yakima Valley and its tributaries are shaped like the right human forearm and hand, with fingers extended. Within the area which it comprises there are now three hundred thousand acres under irrigation, producing this year crops worth more than forty million dollars. On the thumb of this imaginary hand lies the parish—two hundred and fifty miles of it—extending twenty-five miles in a strip

ten miles wide; and in what is practically the center, the Moxee Valley Congregational Church, a continent's breadth from Plymouth Rock, lifts high the banner of Pilgrim principles



THE LITTLE BROWN CHURCH,
MOXEE VALLEY, WASH.

and exemplifies the Pilgrim spirit.

In October, 1892, two or three families from eastern homes and churches pitched their tents in the central part of Moxee Valley, twelve or thirteen miles southeast of the new railroad town of Yakima. Not more than two Sundays had passed before the members of these households, children and adults, were organized into a Sunday School, which was superintended by one of the mothers. From that first meeting until the state health office forbade all public assemblages because of the influenza epidemic last year, a period of twenty-six years, this Sunday School never missed a session.

Eight or ten years after this beginning, there came to the neighborhood a group of French-Canadian families, who, seeing that it was a goodly land, speedily induced many others to come. They built an ample church, a home for their priest, and a commodious hall for social and entertainment purposes. Five years later, a band of Hollanders was attracted to the Moxee Valley. They, too, constructed a church and a parsonage.

These two colonies occupied much the larger part of the land. Protestant families, other than Dutch Reformed, coming in from time to time, were relatively few, even when including those without denominational preferences and those of scant or no religious interest. They were dispersed among the Canadians and Hollanders and on homestead claims in the sage brush outside the irrigated district.

How the Church Came

The majority of the people who were neither French nor Dutch were loosely identified with the little Union Sunday School, meeting in the home of the superintendent from 1892 to 1903. The district schoolhouse was erected in the year last named, and after that the Sunday School sessions were held in that building. There had been occasional preaching, and part of the time a class meeting was maintained by the Methodist Church of Yakima.

In 1904, Rev. James Milligan Dickson, D. D., then in his seventy-seventh year, resigned the pastorate of a Dutch Reformed Church in the city of Brooklyn, and after a year's travel abroad took up his residence with a son in the Moxee. He considered his work done and had come to this country to rest. However, the habit of a lifetime was strong upon him, and seeing that these people were scattered and shepherdless, he visited them, preached to them and gathered them into a single flock.

Dr. Dickson, wise from long experience, realized that only the democratic methods and doctrinal hospitality of the Pilgrim faith and order would furnish a satisfactory platform upon which all these diverse elements could stand in equality of fellowship and liberty of worship. Consequently, this venerable apostle, Presbyterian by antecedents, Dutch Re-



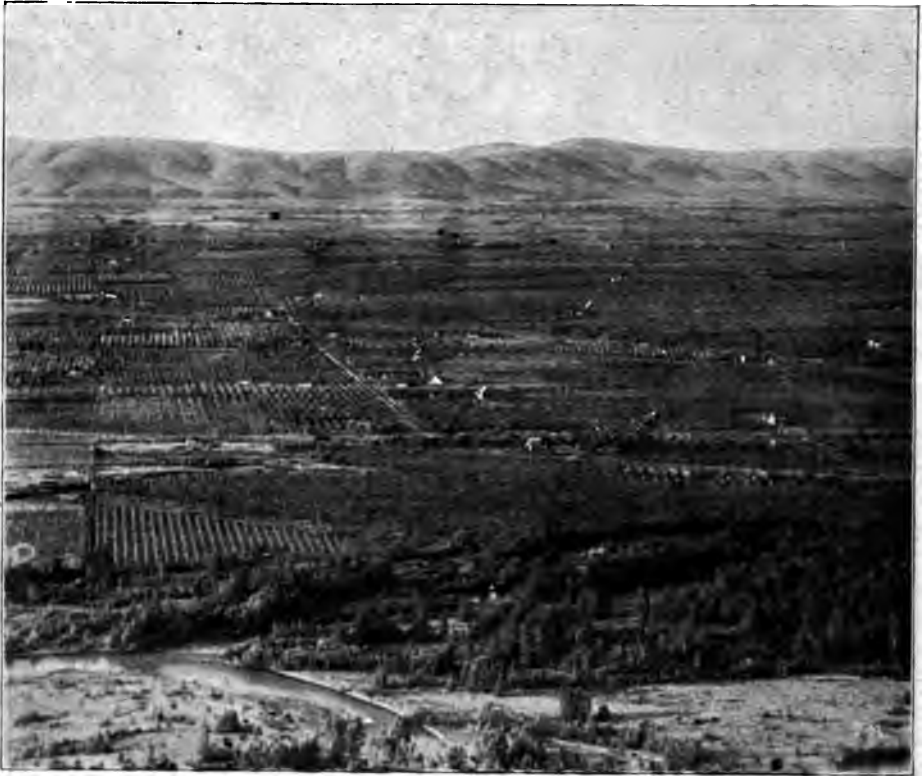
DRY LAND ABOUT TO BE IRRIGATED—HORSES RUNNING
WHERE WATER SOON WILL RUN

formed by affiliation, gathered twenty-two adults together, some of them joining by profession of faith and some by letter, and in June, 1906, organized them into the Moxie Valley Congregational Church.

The conditions attendant upon the organization invest this church with a sort of spiritual hegemony over the unchurched of all this large area, an obligation which it has faithfully endeavored to meet. Within four years from its organization the little company which made up its membership had accumulated money—earned by the women with needle and bread pan, and saved by the men with hammer

and saw—so that a roomy and tastefully-decorated house of worship was built and stood invitingly upon a site donated by Mr. N. J. Dickson, Dr. Dickson's son.

Rev. Canfield T. Cooley was settled as pastor, but after a year and a half of service he resigned, and a rancher who lived fifteen miles away was asked to conduct a Sunday morning service during the few weeks which were likely to intervene before a new minister could be secured. Scarcity of available ministers, the removal of members, financial depression, the outbreak of the war, and various other hindrances conspired to make



AN IRRIGATED SECTION

the continuance of that unfortunate arm's length service necessary until the present time.

In 1910, the Northern Pacific Railroad thrust an arm ten miles long from Yakima down into this promising valley, and Moxee City began to take shape, thus defining the popular center of the region. It was but a short time until the Congregational church building was moved two and a half miles from its original location in order to bring it nearer to the newer center of population. A considerable addition was erected and equipped for use by the primary department of the Sunday School, for Christian Endeavor meetings and social events. About this time, too, the church assumed self-support and has continued on that basis. Its members made liberal contributions to Armenian Relief, Red Cross, Liberty Loans and other funds.

The most unique feature of this church is its reaction to conditions created by the community in which it stands. Within this territory of approximately seven thousand five hundred irrigated acres are found some three hundred and fifty families. Of these about seventy-five occupy the northwest corner and are connected with Yakima rather than with Moxee City. The French families probably number one hundred and forty and the Dutch sixty or more. It is from the remaining seventy-five, living far apart, diverse in race, language, religious background, some of no religion at all, that the Congregationalists have built their church in the Moxee Valley.

Its continuance is wonderful when the fact that its membership is drawn from many nationalities, and that three languages—French, Dutch and English—are spoken, in sundry dia-

lects, is considered; and the wonder grows when we consider that three types of religion are represented in this valley: Roman Catholic, or fourth century Christianity; Dutch Reformed, or seventeenth century Christianity; and Congregationalism, or twentieth century Christianity, embracing, usually, from fifteen to twenty varieties.

When the Tercentenary Program reached the item of modest pensions for veteran leaders of the Congregational hosts, what response could a little church so constituted and circumstanced be expected to make to this, the nearest to a denominational appeal the Church of the Pilgrim Fathers has ever sent forth? We read its answer in the fact that this was the first of all the churches of the Congregational name to treble its apportioned quota.

For more than fourteen years this church has stood in its place, demonstrating the reality of Christian unity. It has been a spiritual home for the stranger and the unchurched; it has minted the soul life of the community, sending forth its sons and daughters yearly, bearing the stamp of sacrifice and service, and its membership has acquired and developed a granitic Christian character through its labors of love.

While all the land now irrigated is occupied, there has been surveyed with splendid promise of speedy construction, a higher canal, which shall water approximately thirty thousand acres on the slopes of the ridges surrounding the population just described. It requires no prophet's vision to foresee the great and sudden demand which the turning of water onto Moxee's available dry acreage will make upon the religious resources of this neighborhood. It is against that day that the Moxee Valley Congregational Church has been raised up. The effort of these past apprentice-

ship days has been to develop a spirit, a vision, and a catholicity of fellowship sufficiently deep and broad to measure up to the opportunity and supply the need of such an influx of people when it does come. The difficulties of these people are to them opportunities; their limitations are privileges and their liabilities assets. The great distances now separating family from family and family from church to them simply indicate room reserved for coming members.

It is now expected that work upon the great storage basin, suspended during the war, will be resumed by next July. As soon as it is known that water is sure, settlers will begin to filter in and begin getting their land ready for the water as soon as the water is ready for the land. Also, as soon as actual work is begun on this project, the region will be filled with engineers, mechanics, and other workmen, many with their families. These will all gravitate toward Moxee and its only Protestant church, and upon the Congregational Church will fall most of the responsibility of caring for them. It will be necessary to strengthen and enlarge the facilities which it already has, so that it may continue to be the mother church of the region, even after the increase in population make it necessary to maintain local Sunday Schools and even preaching stations at other points. Its polyglot constituency will be able, with pentecostal effect, to greet each newcomer in his mother speech and to welcome into fellowship with those familiar with the religious forms and background to which he has been accustomed. They are prepared to extend to the newcomers a hospitality as broad and as personal as the gospel they represent. Their prayer is that help may be extended to them in preparation for that hour, in order that as their "day their strength shall be."



To have suffered much is like knowing many languages. You have learned to understand all, and to make yourself intelligible to all.

A REAL "SKY" PILOT

"I shot an arrow into the air"

(EDITOR'S NOTE.—How large is your parish? A rather constricted affair, I suspect, if you are an eastern pastor, brother minister. If your parish is west of the Mississippi, perhaps your arrangement is like that of the Powder River Parish in Montana, with three thousand square miles of territory all yours. If so, and you can't make yourself heard over the entire area at once, confer with Rev. Clayton B. Wells, pastor of Fairmont Congregational Church, Wichita, Kansas, a member of Mr. Wells church, and his stepson Frank Isely by name, both adepts in radio telegraphy, have made possible the sending of his sermons out into the world so that they may be heard at remote points.)

IN the state of Kansas there is a preacher who is a real "sky" pilot, for he actually preaches through the sky every Sunday night through the medium of a wireless station owned by one of his parishioners. The preacher is Rev. Clayton B. Wells, pastor of the Fairmount Congregational Church of Wichita, and Moderator of the Kansas Conference of Congregational Churches.

The olden-time circuit preacher in Kansas, who rode from parish to parish, little dreamed that twenty years later his more modern followers would step to the radio transmitter, close the switch, and for twenty minutes preach to a greater number of listeners than his complete circuit preaching ever reached. Even the average layman, quite well read in scientific subjects, does not always realize the wonderful strides made in radio telephone and telegraph work.

The following story related by Mr. C. A. Stanley, a member of Mr. Wells' church, and manager of the Cos-Radio Company of Wichita, shows how the sending forth of sermons via radio first came about:

"On a certain Sunday evening some months ago, as I sat in my private station ready to send out my evening Q S T, which is wireless for



REV. CLAYTON B. WELLS

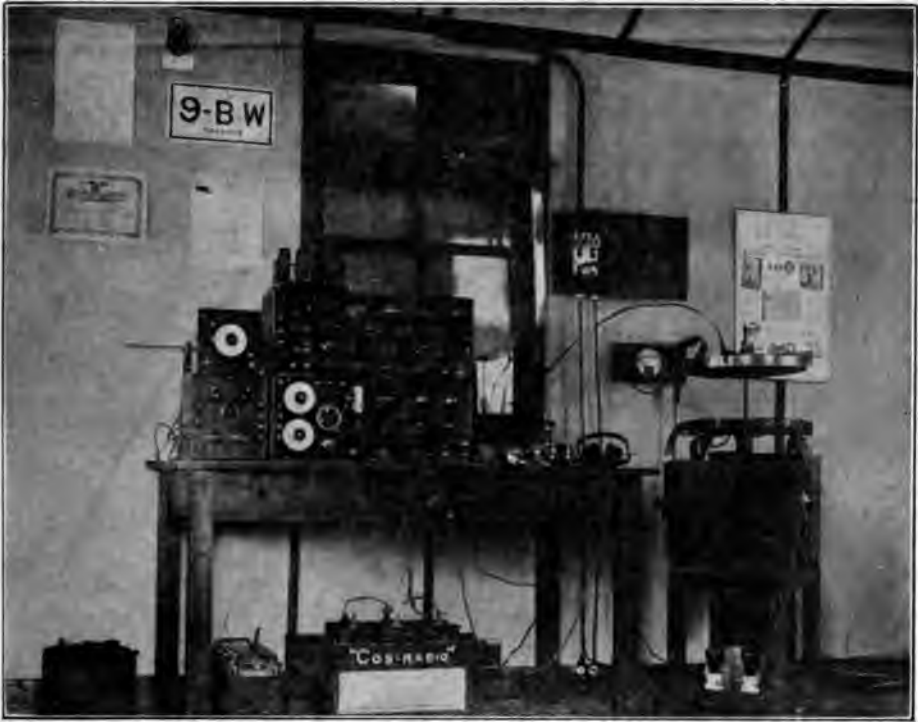


CHARLES A. STANLEY

'Hey, everybody, listen,' Rev. Clayton B. Wells, who, by the way, is teacher of the Bible at Fairmount College as well as pastor of the Fairmount Congregational Church, chanced to pass and dropped into the station. He took me to task for not having attended morning service, and then and there suggested that henceforth the radio station on the Lord's Day be devoted to the Lord's work. I immediately took down Mr. Wells' sermon and transmitted it to the hundreds of stations within hearing. Now it has become an established custom to send out these sermons every Sunday evening at 7:30. Letters of appreciation, addressed to the 'Radio Preacher' and the 'Wireless Parson' have been received from all parts of the Middle West." On one occasion Mr. Stanley received a postal card

from an amateur operator near Waterloo, Iowa, who wrote as follows:

"I got your Q S T the other night and



TRANSMITTING AND RECEIVING STATION, WICHITA, KANSAS

tried to speak a word, but everybody was so busy talking to you I could not get your station. I think it would be a good idea for you to send out a sermon every Sunday night. We would all listen for it, for it is the only sermon I know about that is being sent through the air. I am a night watchman at a cement plant and have a little wireless station of my own. I never have time to go to church at night and I need to sleep during the day. Send your messages on. If you do I will copy them and post them on the pay house every Sunday night. There are a bunch of cement men here who never go to church."

Station 9-B W has a sending capacity of five hundred miles, and Mr. Stanley estimates there are more than one thousand wireless stations in that area. All of them can get his message, although some are so small they cannot answer. He believes most of them are open on Sunday nights and knows that most of the boys watch for his sermons. They are sent out between 7:30 and 8 p. m. every Sunday evening. On good sending nights answers have been re-

ceived from ranchmen in the Texas Panhandle and from one station on a ranch in Baca County, Colorado, fifteen miles from the nearest church. Even on bad sending nights, however, the sermons get across to all who have their keys open in Kansas and Oklahoma.

There is a jeweler located in a small town in northern Kansas, where little ever occurs to disturb the country folk, who goes to his store on Sunday evening, copies the sermon, and posts it on a bulletin board in front of his store where a goodly number of non-churchgoing people gather to read it.

On July 18, 1920, Mr. Wells' sermon was sent out as usual. A portion follows: "The subject for tonight is 'Love one another.' In these three words is found the secret of success for the nation, the firm and the individual. Without love, life is a failure. Did you ever stop to think that love is simply a desire to help the

other fellow play the game fair and look the world squarely in the face with a feeling of pity for the man who is crooked?"

Shortly afterward the following letter was received from southern Texas:

Radio Preacher, 9 B W,
Wichita, Kansas.

Dear Sir:

Was listening in tonight, when I heard for the first time your Q S T. I tuned the old receiver in until you were very Q S A and copied your sermon. That's the first sermon I have listened to in ten years. Am station agent here for the — Railroad, and four years ago I acquired the wireless bug. I put up an aerial and constructed a receiver. I soon got the fever in real form and sat up nights until long after midnight. For a time everything went well, but after a while the late hours became an old story to friend wife, and she accused me of neglecting her and the baby. Perhaps I did, so laid off for a while, but I couldn't keep away from the old set, and to make a long story short, wife and baby left me. Yes, I guess I love them, but I love to hear the old "sigs" come in. I am wondering tonight what I am made of. Your sermon, O. M., has sure torn a hole in me. I don't seem to care to listen in. Don't know what's the matter. Guess I am out of sorts. Well, I will listen for your sermon next Sunday.

On July 25th, the Q S T was sent out in the regular manner and we were told that Mr. Wells was out of the city. We, therefore, listened to a venerable preacher, whose subject was an old one, yet ever new—"And a little child shall lead them." He spoke, in part, of the innocence and beauty of the child in the home.

On July 28th there came another letter from the radio friend in southern Texas which was of a pathetic nature and speaks for itself:

Radio Preacher, 9 B W,
Wichita, Kansas.

Last night I listened in as usual, copied your sermon, which was very Q S A. That was sure some sermon. I

never thought before that I would have any use for preachers, but I have changed my mind. Your sermon reached the right spot in my heart, if I have any. Say, O. M., I must confess that when I finished copying your Q S T I was a mess. I threw the old receiver on the table and went to the Methodist church, a couple of blocks away. The preacher had just started his sermon, and strange to say, his subject was "Home, the Sweetest Place on Earth." After the service I went down from, took the old preacher aside, and told him my troubles. Well, we talked things over, and then we went to my mother-in-law's house. Wife had not gone to bed. Today we are all back in our little home, and best of all, radio did it. Well, I guess you have had enough of this, so C U L.

Within a few weeks Mr. Wells has been instituting another innovation along the same line, by speaking for five or ten minutes during the sermon period into the mouthpiece of the telephone, which when atmospheric conditions are right has a radius of from three to four hundred miles. In that space there are many wireless telephones, and there can be little doubt that Mr. Wells is opening the way for a new type of pulpit oratory. Nowadays "canned" music has become almost a household necessity; therefore why not have "canned" sermons every Sunday for those unable to attend public worship? The plan might solve the problem of inducing the worldly to be present at some form of church service. No matter where an individual might be, the chances are that he would cease from the form of endeavor in which he was at the moment engaged to listen to the word of God. Mr. Wells has set an example that may well be emulated.

And so Fairmount Church of Wichita is privileged to have a much larger audience than the one which assembles in the church auditorium from Sunday to Sunday.



There is nothing higher than this—beautiful goodness. It is something for us to be able to **know**; it is something to be able to **do**; but it is infinitely more to **be**. Wisdom in God is great, perhaps, is greater, but goodness is greatest of all.—Selected.

THE CITY CHURCH AS A COMMUNITY CENTER

By Rev. Lawrence A. Wilson, Greeley, Colorado

A MUCH abused word is that word "community." No term has been more loosely employed than the term "community church." In small towns it has been used to advertise the ambitions of a church which has adopted wiles to gather in all elements of a community. In cities it is often used by churches simply to indicate that they have adopted a program which they conceive to be broad. On the other hand, the term often reflects a narrow, stereotyped program which the church has assumed the community ought to need. Still other churches have adopted the name as a protest against what they conceive to be the evils of denominationalism. These churches, however, almost inevitably gravitate into groups which are themselves new sects, frequently of the most dogmatic type.

This is the story of a community program which was adopted not *a priori* but only after a scientific survey had determined the community's actual needs, and by a church which did not disdain a denominational name, but was frankly supported in its enterprise by The Congregational Home Missionary Society.

The church was located in a large district of working class homes, in one of the great industrial centers of the Rocky Mountains. The program was designed to supplement the homes and to magnify family life. It was the only social institution whose program did not distract from the home and segregate members of the family group. Whole families were brought together to the church. The writer at one time had been obsessed with the idea that the most fascinating work to be done was in crowded tenements and slum districts. He reveled in institutionalized projects which included everything from shower baths to lectures on Einstein. He thought that mere normal homes were prosaic. His sociological nose led him

in the direction of an odor. There, he thought, he could find real human interest stories. But he has learned that the real romances of life gather around the little homes established by one man and one woman, and that churches which contribute most to the coming civilization are the churches which stand by the side of the normal home.

The church referred to sought to minister to the normal home and to the normal man—the whole man. One of its principal features, therefore, was a large gymnasium. A speaker at a Eugenist congress once said that if he could have his choice he would rather be born a robust burglar than a consumptive bishop. The writer's observation has not discovered any bishops who show symptoms of being consumptive. On the other hand, burglars are seldom robust; they are undersized weaklings who have felt compelled to use underhand means of getting a living. There is a fallacy in the old conception that sickness and saintliness go together. The writer has seen many saintly people who were not sickly, and not a few sickly ones who were anything but saintly. Jesus' mission, as He stated it, was not to "save souls," but to "save men." So this church erected a plant and adopted a program which should promote physical as well as spiritual salvation. Most of the men in the city were connected with the mining industry, working in the heat and foul air half a mile below the surface of the ground. They sorely needed wholesome recreation. They worked in eight-hour shifts, so that all through the twenty-four hours one-third of the population was at work, one-third was asleep, and one-third was at play. They kept out of mischief when they were at work, and like the rest of us were good enough when they were asleep, but they were led into wild excesses when they tried to play. This city proudly

boasted the longest bar in the world. A large number of those miners had been deprived of their playtime in boyhood, and now they were making up for it, and as usually happens when playtime is deferred, in unwholesome ways. So this gymnasium was used just as a great indoor playground, and each night it was thronged with men and boys exercising the normal play instinct. At first it was impossible to have anything like organized play. The extremely individualistic folks of this wildly boisterous mining city had no thought of playing by rule. The night the building was first opened there was bedlam. After a half hour of futile effort to bring about order, the pastor told his assistant to throw every ball into the middle of the floor, and for the rest of the evening there was a wild scramble, every man for himself. A great point was gained when finally they learned to subordinate their own interests for the good of the larger number.

There was some sort of social function in this church every night. There were large numbers of young people and whole families who found here their entire social life outside of their homes. How the Master must have loved such social gatherings! His enemies called Him a gluttonous man and a wine bibber, and they were emboldened so to do because there was many a feast and social function which He gladdened and sanctified by His presence. The church that does not make a large place for the social life of its people can scarcely claim to be continuing in any full measure the work of the Lord. After all, the social instinct is not far removed from the religious instinct. It is difficult to tell where one leaves off and the other begins. The church parlor, with all of its cultural perquisites, was invitingly open every night. The writer suspects that sundry courtships were carried on there. He knows that the social advantages resulted in many happy culminations, and that not one of them has ended

in the dreary debris of the divorce court. One young girl said to the pastor on a certain occasion, "It is sometimes hard when my sister goes out for joy rides with young men and spends the evenings at road houses. They invite me to go along for a red-blooded time and sneer when I tell them I am going to the church for my good time." The pastor replied, "You can show them that it is possible to have a red-blooded time here which doesn't leave a dark brown taste in the mouth next morning." Today that girl is happily married to a splendid young man whom she first met in the church, while her sister has gone down to the ruin which inevitably follows such "red-blooded" associations as our social program was attempting to counteract. Judge Lindsay said recently, in the writer's hearing, that during the past year he had interviewed eight hundred girls who had taken their first misstep, and that almost invariably their excuse was, "we had nowhere to go." What an indictment against those churches that regard a seven-day social program as unspiritual!

Our church attempted to minister not only to the physical and the social but also to the intellectual life. God has been able to do wonders through ignorant men, but even God cannot bless a vacuum. He wants His children to grow in wisdom as well as in stature, that they may be enabled to love Him with all their minds. A man must become a man before he can become a Christian. In fact, a Christian is just a normal man, physically, morally and intellectually as God intended a man to be, after the pattern of our Lord Jesus Christ. And so cultural advantages were offered by our church. There were classes for the foreign-born, for the study of the American language, American history, laws, customs and ideals. The dominant interests in this city had fought bitterly against the introduction of night sessions in the public schools, and had successfully resisted every effort to Ameri-

canize their employees through these means. They did not want them to become Americanized—"foreigners" were more subservient. And, yet, when the war broke out these same interests were first to complain that their workers were not "one hundred per cent American." Our church did its utmost, in its very limited way, to Americanize and Christianize these children of other lands. Picture shows were employed, not only for educational purposes, but also as a means of bringing whole families together, for young and old alike are attracted by the pictures. There was a curriculum projected, extending through the week as well as during the hour for the church school on Sunday, including a Home Builders' Class, a class in the study of biblical principles of health and happiness, and a class in the spiritual interpretation of current events. Another project, interrupted by the war, was an open forum, one place in the city where all might feel free to come and give vent to their views, to their yearnings and to their grudges. Of course another class, without which no Christian teaching can have its proper setting, was that for the study of the world-wide application of the Gospel.

One need scarcely say that every feature of the program outlined herein is intensely spiritual in its genius. The writer has felt that his sermons were never so effectively spiritual as when they were practically aimed at the promotion of these features of community church work. Professor William Jones has said that impression without expression is immoral. This church afforded a channel for the expression of every impulse to service which the sermons may have stimulated. The seven-day program afforded a concrete example to the community of the meaning of the Gospel which was preached on Sunday.

If you ask the average man on the

streets of our cities the question, "Are you a Christian?" he will probably blush and stammer and remind you that church is over. But if you had asked any man in our army camps the same question you would receive a direct reply. The trouble with the man in the average city is that he has probably heard conflicting and confusing sermons as to the meaning of being a Christian, but has seen in the church's ministrations very little practical illustration of what it means. On the other hand, our soldiers had concrete examples in the all-sided and whole-hearted work of the welfare organizations of just what Christianity means. It is the height of effrontery to manifest a momentary interest in the welfare of a man's soul unless one has proven his sincerity by concerning himself about the man's personal well-being. Devoted community service is the best precursor to personal evangelistic work.

The city church which becomes a community center is the spiritual successor of the New England Congregational churches of two hundred years ago. They were true community centers; they provided the recreational and social life for the community; they were the intellectual centers. The "parson," that is, the educated "person" of the community, was looked to for every manner of advice and information. His was frequently the only library in the town. In short, our Congregational churches met all the community needs of those primitive days. If our churches will serve their communities in their more complex needs in the same spirit today, they may regain that central position of influence and usefulness held by our New England churches two and three hundred years ago. Many churches could not more fittingly celebrate this tercentenary year than by adopting a program which would make them once again real community centers.

If peoples would but do what they have to do, they would always find themselves ready for what comes next.

AN APPRECIATION OF THE CONDITIONAL GIFT PLAN

ARE there not a number of friends of this Society who would be glad to have an insured income from their property during their lifetime, have the investment practically guaranteed from the standpoint of safety and be sure that after death the principal sum will be used for objects specified? That, in short, is the Conditional Gift Plan.

We have received the following letter from a New England clergyman who, not content with giving his whole life to the Cause, has also made a Conditional Gift to this Society. He has written the following letter which we quote, having received his permission to do so.

"Thanks for the missionary magazine. It also gives me pleasure to acknowledge and commend your promptness in forwarding my checks. They constitute a large part of my income for the support of myself and an aged dependent sister. It was a happy thought on my part to place the savings of a lifetime in the care and keeping of the Society.

"Also I am glad to think that the money will do good when I cannot use it. I am seventy-six years of age, and the sister over seventy, and I shall not, therefore, need the income much longer. We are in fairly good health just now but our expectation of life is limited. Many ministers, and lay people too, would do well to follow my example in the use of available money."

Treasurer Baker is always glad to furnish detailed information to prospective givers. The rates of interest paid upon such gifts start with four per cent for the annuitant who is between forty and fifty years of age and advance at the rate of one-half per cent for five years until eighty-five, at which time the donor receives eight per cent. Liberty Bonds are accepted at par.

If you who read this article are not in a position to be interested, will you not pass it on to someone who may care to make such an investment?

NEEDED—A BUILDING TO HOUSE THE ACTIVITIES OF A MODERN CHURCH

By Rev. Elmer H. Johnson, Billings, Montana

THE Billings Community Church simply must have an adequate building. A short time ago, the writer stepped into the cellar-basement and found ninety-six crowded into it—the Primary Department of the Sunday School. I know of no other place in Montana where there is an opportunity to minister readily and effectively to so many children. The very fact that the work is so largely a ministry to children and young people belonging to families of small means, would seem to indicate that large sums should be ex-

pended upon their religious education by our Congregational Societies.

A building large enough to seat about five hundred people could be put up for twenty-five thousand dollars, in hollow tile and stucco. At the men's banquet, held during the sessions of the Community Church Institute which convened at Billings during the late summer, it was clearly demonstrated that the town was ready to look after its share of funds in the near future. Many who were present wanted to institute a campaign for funds locally immediately

after election, and certainly the children who packed the front seats nightly during the Institute were an irresistible appeal for a building which can adequately care for the

needs of that great field—great in the devotion of its membership and in the latent possibilities of a real urban community church that shall really serve its entire constituency.



ON THIS DAY THEY CAME OUT OF THE CELLAR AND POSED FOR THEIR PICTURES IN THE SOCIAL HALL"

"A NEW AND BETTER TYPE OF HOME MISSION WORK"

(EDITOR'S NOTE. One of the late December issues of *The Christian Century* contains an editorial which we are giving herewith. The Congregational Home Missionary Society highly regards the appreciation and Christian courtesy of this sister publication.)

A LEADING Denver layman recently said that if there were no church duplication in Colorado towns receiving home mission aid there would be little need of any such aid in that state. At one of the Interchurch Survey Conferences Warren H. Wilson said that often the best spent home mission money was that spent to induce a community to establish and maintain a community church. The Congregationalists, with the non-sectarian spirit which so often characterizes their leadership, are featuring this modern type of effort. In other words, they are learning to regard the spending of their home mission funds from the point of view of promoting the Kingdom of God rather than promoting Congregationalism. This denomination is fostering two types of

enterprise of this character. One is the "larger parish" program. Making a rural town the center, they equip the parish with a pastor and an "Extension Assistant." Equipped with a car upon which a moving picture machine can be mounted, they visit the schoolhouses or open churches for miles around. A community program of religious, recreational and social service is worked out for this "larger parish," all Christians being invited to join in it.

"The other plan is the 'community church.' This is an effort to unite all Christians in one field with a program that promotes all Christian things there. The Congregational home mission board has sent men and money into communities where there is not a single Congregationalist, with the simple aim of doing a Christ-like

work through the co-operation of all Christians.

"If all home missionary societies would adopt a program of this character, there would soon be no communities in America left unchurch-

ed, and there would be a wholesome absence of sectarianism in the mission fields. There would also, no doubt, be such an outpouring of generosity from home mission work as we have never seen."



A NEW SERVICE CAR IN ACTION

By Rev. J. M. Moya, Albuquerque, N. M.

WE are rejoicing in the arrival of the new "Congregational Service Car." For a little over a year we had been looking forward anxiously to its arrival. The rig which had done duty for more than ten years was too old to stand the work on this field, and now we are happy that the automobile has come to take its place. We thank God for it and are most grateful to those who have made it possible.

The first trip made in the Ford was a most successful one. It enabled me to visit and preach at all my mission stations, with the exception of Gallup, something I had never been able to accomplish before.

My first stop was at San Mateo, more than 125 miles from home. I arrived there on Friday about noon. After lunch I visited among the people, and invited them to our meetings, which were to be held that evening and on Saturday night. A little baby was baptized at one of these gatherings, and this gave me the opportunity to speak to the people on the duty of parents to their children.

I left San Mateo on Sunday morning, and went to San Rafael, where a most interesting Sunday School session was held. I preached three times at this place, and it was encouraging to note the interest manifested in the Gospel message.

At Grant's Station, about four miles north of San Rafael, I arrang-

ed for a meeting on Tuesday night in the public school building. The Ford was of the greatest assistance in making the attendance much larger than it would have been otherwise. I brought in two big loads of people who had no other means of coming to the service. The mother of four little children, one of them a cripple, was most anxious to be present, but in the absence of her husband could not leave her children. So I went after the family in the car and took them home after the meeting. There is every hope and expectation that there will be several accessions to our membership at this place when I make my next visit.

I preached twice in Cubero, and stopped for just one night at Seboyeta. Our mission school teacher is practically doing the work there alone. She is a great help and comfort, holding Sunday School sessions every Sunday and helping the people in every way possible.

I spent Saturday night and all day Sunday in Marquez, arriving there on Saturday too late to hold a meeting. But I preached on Sunday, both morning and evening, and a good Sunday School session was held. The attendance at the evening service was very unusual. Three more members of the Garcia family united with the church, and we had a solemn communion service. May God bless this work, done for the first time with the help of the Ford!



We should live and labor in our time that what came to us as seed, may go to the next generation as blossoms, and what came to us as blossoms, may go to them as fruit.—*Selected.*



BEFORE SUNDAY SCHOOL, CHARLEROI, PA.

THE CZECHO-SLOVAK WORK

THIS work, which was organized by Dr. Schauffler among the Bohemians, has of late been developing, particularly among the Slovaks of western Pennsylvania. There are now thirteen distinctly Czecho-Slovak churches, one each in Illinois, Iowa, and Virginia, three in Minnesota and Ohio, and four in Pennsylvania. The original Bethlehem Church in Cleveland is now conducting its services in English, in connection with the Schauffler Training School, and Bethlehem Church in St. Louis, which is now doing English-speaking community work, are not included. The thirteen churches have an aggregate membership of one thousand, and in 1918 they contributed twelve thousand dollars for home expenses and three thousand for benevolences. The assistance given them by the Home Missionary Society reaches about ten thousand dollars annually.

Under the leadership of Rev. George Hankowsky, a graduate of the Slavic Department of Oberlin University, the Slovak Church at Charleroi, Pennsylvania, which was

formerly located at Stockdale, has been started on the road to success. The present meeting place is an old store, but the membership, which numbers forty, has pledged twelve hundred dollars toward a building fund. Half this amount is in cash, and there is the promise of more to follow. A Sunday School and out-station work have been carried on at Stockdale, Monessen, and Donora, and at the two places last named there is opportunity and prospect for large growth. The pastor reports that the young people of the entire parish are a genuine help and inspiration. They take an active part in the work of the Sunday School and are much interested in all the church meetings. He also reports that he has held regular classes for those members of his parish who are desirous of learning the English language. The results have been encouraging so far as the number of those in attendance was concerned, but he was unable to take care of the large classes without assistance, which has been promised by the superintendent of the public schools of the

place. He is of the opinion that night classes for these people should have been organized long ago and that the Americanization work in that part of the country has been neglected. At the beginning of the year more than one thousand foreigners moved away from Monessen, bag and baggage, and sought quarters elsewhere, many returning to their native land across the sea. In the majority of cases, it is unlikely that they will come back to America. As a great many of these returning foreigners were of the Slavic race, the work at Monessen has suffered. It is quite likely, however, that Slovaks from other parts of the country will take their places, and in the mean-

time Mr. Hankowsky is looking after those who remain and is gathering them into our fine mission at Monessen.

The value of this work is not limited to the improvement in life and religious education in America. The Czecho-Slovak world is alive as never before, and missionary work is very clearly a part of the regenerating influences among the millions who at last stand free of the overlordship of Austria-Hungary. Through our Czecho-Slovak churches we are strengthening the work of the American Board centering at Prague, and so are shaping the future of eastern Europe as well as that of western Pennsylvania.



IN A SLAVIC FIELD IN WISCONSIN

THE first Sunday in November I spent in the Maple Valley, Wisconsin, field and traveled with Rev. M. C. Holmes in the Ford car the Home Missionary Society was able to procure for him, over most of his large circuit. Sunday morning we drove about twenty-five miles to Lakewood for a morning service. Here is a young English-speaking Congregational church with a good building and a promising, growing town. Mr. Holmes has revived the work here and has an interesting and responsive group of people. After dinner we drove about ten miles farther north to a new settlement outside of Townsend. All the people of this new settlement gathered in a new log dwelling, crowding the house, and eager for services and Sunday School. It was a great joy to preach to them. They want to organize a Congregational church at once, get a building, and make it the center of the social and religious life of the community. I gave them counsel and showed Mr. Holmes how to organize them into a church. The

prospects are good for a new work. There is a similar community of new settlers—farmers—on the other side of Townsend and they have invited Mr. Holmes to come over and preach to them. He will go there also, if he can possibly find time to do so. We drove back to Maple Valley for an evening service in the Norwegian church, though I had to preach in English, Norwegian being used now but twice a month. We could not reach Puleifer and Claywood this Sunday.

Mr. Holmes simply couldn't do the work he is doing without the Ford. It is justifying itself in the service he is able to render to these widely-separated communities, some of which would otherwise be without religious services—at least, without preaching. Out of the fields he has on his lists there may in time develop two circuits. The gratitude of the people for the opportunity of having religious services is touching and the donors of the car would feel repaid if they could visit the field and see the good being accomplished with its help.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
FOR THE MONTH OF DECEMBER		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
	Last Year.....	14,233.21	6,180.77	20,413.98	1,178.24	19,235.74	1,834.75
	Present year	18,708.19	5,929.69	24,637.88	1,188.06	23,449.82	3,403.38
	Increase	4,474.98	.....	4,223.90	9.82	4,214.08	1,568.63
	Decrease .....	.....	251.08	.....	.....	.....	.....
FOR NINE MONTHS FROM APRIL 1	Last Year.....	78,501.79	26,457.10	104,958.89	20,924.61	84,034.28	94,711.70
	Present year	81,256.23	28,338.34	109,594.57	23,065.55	86,529.02	70,335.59
	Increase	2,754.44	1,881.24	4,635.68	2,140.94	2,494.74	.....
	Decrease .....	.....	.....	.....	.....	.....	24,376.11
	Cong'l World Movement Funds Eight months .....	.....	.....	84,311.68	54,722.47	29,589.21	.....

In surveying the comparative statement the eye is first caught by that single item in the "Decrease" line. \$24,376.11 less from legacies and conditional gifts gives us pause. Of course we hope that legacies, which are always irregular, will recover speedily. Failing this, the Equalizing Fund will of necessity be reduced to make up the deficit over the normal, but in the meantime interest accounts are mounting upward.

In the "Net Available" column the \$29,589.21 from the C. W. M. should be added to the increase of \$2,494.74, showing a total increase in the gifts of the living of \$32,083.95. For this we are most grateful. You will ask, just what does this mean for home missions? Adding together receipts from legacies, income and contributions, it means an increase on the total of approximately forty per cent over five years ago. Increase in costs has been not less than sixty-seven per cent. The ultimate meaning therefore is that home missionary work has been reduced by the amount of the difference.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Our readers will be glad to remember who are the faithful servants of the Churches—the Executive Committee—directing the interests of the Association, giving their time, experience and endeavor for its welfare.

President, Rev. Nehemiah Boynton, D. D., New York.

Expires 1921

Rev. Ferdinand Q. Blanchard, D. D., Ohio.

Daniel C. Turner, Esq., New York.

Rev. Oscar E. Maurer, D. D., Connecticut.

Rev. Philip S. Moxom, D. D., Massachusetts.

Willis D. Wood, Esq., New York.

Expires 1923

Rev. J. Percival Huget, D. D., Brooklyn, New York.

Edward P. Lyon, Esq., New York.

Mrs. C. G. Phillips, New Jersey.

John R. Rogers, Esq., *Chairman*, Brooklyn, New York.

Rev. Wilfrid A. Rowell, D. D., Illinois.

Expires 1925

Lucien C. Warner, LL. D., New York

Rev. G. Glenn Atkins, D. D., Michigan.

Rev. J. R. Danforth, D. D., Connecticut.



The illuminating address of Secretary Cady at Springfield, on *Race Values and Race Destinies* has been published in pamphlet form. It is a thorough-going study of conditions and relations interestingly readable by virtue of its vigor of style and trenchant opinion. It can be had by sending a postal card to the A. M. A. office requesting it. It will abundantly repay thoughtful readers.

Other recent pamphlets are:

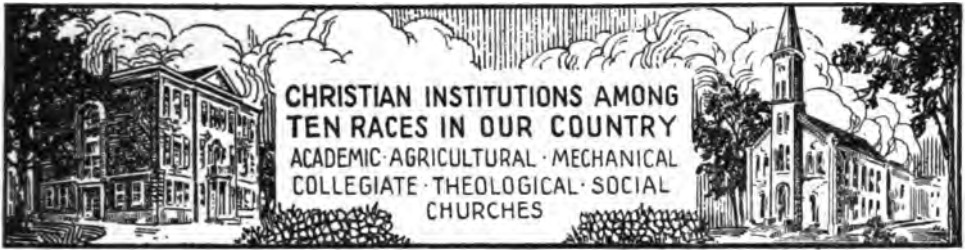
The Annual Survey of the Year.

A New Summary of Our Work.

The Negro—An Asset of The American Nation. A valuable paper by Secretary Roundy of the Home Missions Council.



“Movies” are, in large measure, the refuge of the intellectually impoverished. Multiplicity of cheap entertainment prevents the discovery of widespread mental emptiness. To live in the palace of civilization a man must know the resources it has to offer. It should be the business of the guardians of the palace to display its possibilities. The year of youth are not enough to explore its contents; once surveyed the contents could not be exhausted in many lives. To live with himself in contentment a man must have grown accustomed to inhabiting at least an apartment in the palace of life.—*President McKenzie, Fisk University.*



LINCOLN — FEBRUARY 12



Time onward moves in swift and
silent flight

Through skies of storm or sunlit
azure hue

And brings new prospects and oc-
casions new;

Each opening scene and landscape
hold our sight

Until the past is oft forgotten quite,
Yet sometimes comes a day when
in review

We see the stages we have journey-
ed through,

Like traveler pausing on a mountain
height.

And such a time and place have
come today

As now we backward turn unto the
Past;

To one great name new honors now
we pay,

For his is one whose fame has
grown so vast

• No land on earth presents to it a bar
One of the greatest in Time's calen-
dar!

Born 'neath the light of glowing
Southern stars,

And nurtured on the Western
prairies green,

Whose vastness passed into his
soul serene

And freed it from all littleness that
mars,

'Twas his to break for aye the iron
bars

• That held a race in bondage, ser-
ville, mean!

THE KU KLUX KLAN PROPAGANDA

The Ku Klux Klan has made public its intention. It is to begin a nation-wide drive in the interests of race prejudice.

It organizes itself into a solid concrete body of secret membership unequivocally and unashamedly to intensify and propagate race prejudice. With its mysterious costumes, emblems and rites, it proposes to use its full power to defeat the recognition of the Negro "in governmental affairs, in society and in business." "The means to be adopted will be governed according to circumstances and according to the necessities of each situation as it may arise."

each situation as it may arise." What has the Negro to say to this?

We quote the Editor of the *South-Western Christian Advocate*, himself a Negro, for a sample of the Christian reply. It says—

"What of the reaction of the South, naturally regarded by the organization's promoters as their most fertile field for exploiting public opinion and lashing and inciting dormant emotions? It must indeed be a fact of grave discomfiture to the Ku Klux Klan to discover that, as the South pauses to reflect and sees herself in the national perspective, she is resolutely, deliberately and majestically putting the taboo on the Ku Klux Klan. Overcome by the growing sense of national unity and moral righteousness characteristic of the resurgent New South, her real moral leaders have rendered their verdict in no uncertain terms against the very concept of such a Klan as the Ku Klux.

We are not yet certain that this is the verdict of the masses; for the universal characteristics of the mass mind are its impulsiveness, its gullibility, its imperviousness to reason, its absolute servility to sentiment and passion. But we are certain that the moral and spiritual leaders, those who tower above the crowd as mountain peaks above the surrounding plains,

who are endeavoring to weave the life of the New South back into the fabric of national wholeness and to keep her identified with the divine world-order of right and justice, are genuinely and inexorably opposed to the Ku Klux Klan's cumbering the national life with its grotesque, gruesome entity.

Of the accuracy of our judgment we are amply assured by the South's powerful preachments of pulpit and press. From no reputable or influential organ of public opinion in any section of the Southland have we heard a note of approval of this freak child of the South. Concerning it, our esteemed contemporary, the *Times-Picayune*, of New Orleans, emboldened by a laudable sense of right, and feeling the urge of a just sectional pride, says editorially: "The new Ku Klux movement does not appear to have met with much success in the South. Just after the war between the States there was some reason for such an organization to protect white integrity and civilization. But that necessity passed away a generation ago. At no time was there less racial bitterness. The relations of the races are being rightly settled. Every encouragement is being given the Negro in education, industry and right living. A Ku Klux cannot assist in this work. No 'Grand Wizard' of the Ku Klux is needed to preserve white supremacy and civilization. Efforts to revive the organization, arousing the old prejudices, if only by the use of the name 'Ku Klux' will meet with discouragement in the South today." As far as the *Times-Picayune* goes as to the present day need of such an organization, it is absolutely right. We, of course, demur from the concession made in this quotation as to the need of such an organization in 1867. In the moral economy for human progress, there is not now, there never was, nor ever can be, any justification or need for such an unso-

cial misanthropic thing as this wizardly klan.

Of this positive opinion the pulpit is a no less pronounced exponent than the press. Perhaps our classic illustration of this is the Rev. W. Russell Bowie, D. D., rector of St. Paul's Protestant Episcopal Church, Richmond, Va., who in a vigorous and merciless arraignment in his pulpit, recently, said, among other things, the following: 'In the days after the war between the States, when the whole machinery of government in the South was demoralized by the carpet-bag rule, the Ku Klux had the relative justification of a terrible emergency. But to inject into the mind of people today the idea that this sort of secret organization is needed to settle race issues is to level an insult against the forces of orderly government in our communities and to play into the hands of malicious men who can insinuate themselves into the order and cloak themselves behind the white mask of a secret organization.' While both these gentlemen err in admitting the justice of a moral lapse in 1867, with which admission we find ourselves totally at variance on the ground of both logic and Christian faith, we nevertheless affirm, what is for our present purpose, the primary concern and major premise of their argument, namely, that there is now, in our modern social and political machinery, no place for the Ku Klux Klan.

"The verdict against the Knights of the Ku Klux Klan is rightly based on the absence of a sense of need. Grant that the South suffers the hectic flush in the matter of white supremacy and civilization, has she not, with the innumerable organizations already in vogue, secret and otherwise, social, judicial, political, educational, commercial, even ecclesiastical, enough to insure any status she desires for her white citizenship, even should it be at the expense, and to the detriment, of her colored citizen-

ry? What more can the 'Imperial Wizard' and Klannish Knights need to equip them against the simple, modest, faithful, tried and true black folk whom the currents and waves of historic fortune so recklessly cast into the ample lap of an hospitable nation. The South does well to beware of the needless multiplication of unjust organizations, lest they render her incapable of playing the moral role in the nation's grand Processional which under God she is called upon to play. Not only is the machinery of the Ku Klux Klan superfluous, but its very concept of class supremacy because of class, and without regard to merit of another class is of itself a wholly unnecessary appendage in the thought life of the present and future days. Such a thought was never necessary and has always proved disastrous to the process of normal social evolution. The sooner we discard these antiquated un-Christian conceptions, the sooner will society arrive at a satisfactory and permanent adjustment of all social elements.

Paramount to the sense of need, there is the sense of right, to which the Knights of the Klan must, and the South, we believe, will, keep ever alive and alert. Even on the ground of freedom of one given group to form their own organizations at will, the Ku Klux Klan is wrong. No group has the right to cherish ideals, maintain standards and foster an esprit de corps in its institutions or individuals which will disturb the peace, and mar the moral unity of the whole of which it is only a part.

While the white group is the more numerous in the South, it is nevertheless not the only group. There is another group, the chief difference being the one in degree of advancement in the arts of civilization. This group, hedged about by injustices of many kinds, designed against by unjust cliques and occult klans, is as aware of the inherent wrong of these agencies of evil as they are of the

fact of an evil principle in the world. And so are the exponents of Right and Justice. It is that group of honorable and liberty-loving peace-procuring white men and women in the South who eschew the Ku Klux Klan because it is wrong. Its philosophy is wrong, nor will such an organization be tolerated by this flip-pantly outraged and righteously enraged growing public opinion.

"Every Negro in the nation congratulates the New South that she has made the wise choice. Since the weird sound of the Klansmen was heard by the Negro months ago; since the sheeted ghosts have been whisking in terrifying visage through our silent, sombre, Southern streets, the Negro, suspicious, sad, songless, has waited at the moral divide to see if this great section of our nation would choose to tie herself back down to

the old slave regime with all rowing features of bestiality both the powerless and the poor whether the South would deliberately the path of an aging world-democracy, dignified validated by the ear marks of civility, rather than disgraced and credited by practices and polices of secrecy and brute force. But the Ku Klux Klan, the South that which revives needless ugly memories of Reconstruction days. She discards the rejection of mob passion and the lynch law. She says "No" to the agency that, like the sword of moles, would be a perpetual to the peace of the South. She liberately discredits those she of lawlessness that would take place of patient endeavor along the line of Christian co-operation



WHAT CAN NORTHERN CHRISTIANS DO TO MEET THIS PROPAGANDA OF RACE PREJUDICE?

1. What can we do through *Government agencies?*

- (a) Call insistently for laws needed for security, for life, and for their enforcement; call for relentless search for and punishment of lynchers, whether White or Black, whether in North or South.
- (b) Call for Government aid in order to secure better schools with longer terms in the backward states.
- (c) Call for strict enforcement of laws for health conditions, police protection, the largest opportunities for Colored as well as White people.

2. What can we do through our *Mission and Educational Societies?*

- (a) Increase our gifts so that our schools for training Christian Colored leaders shall be more deficient—with better equipment and buildings and with

income sufficient to pay and hold good teachers. Intelligent and with the love of Christ are the hope of the race.

- (b) Encourage by our gifts our co-operation the Mission Societies to help supply the rapidly growing centres in the North—churches, community centers and Christian workers, that the hundreds of thousands of recent immigrants from the South may not be lost spiritually nor easy prey for the agitator regards neither man nor

3. What can we do in *our own community?*

- (a) Act always by the method of working with the Negro rather than for them.
- (b) Know Negro life and better, by actual personal and kindly relations, and by

- survey of conditions.
- (c) Counsel with Colored pastors and churches for more efficient church work.
 - (d) Put Negroes on all community welfare committees; and if they are numerous form a joint committee of White and Colored people for the advancement of their interests and to improve race relations.
 - (e) Give the Negro generous opportunity for work on same terms and wages as others, and secure for him full equality with Whites in housing, play-grounds, schools and be-

fore courts.

- (f) Preach and create sentiment for the sanctity of Negro homes, and for respect for Negro feelings as well as Negro rights.
- (g) Exercise the spirit of race pride and race superiority and cultivate the spirit of human brotherhood. Make positive efforts to foster the spirit of goodwill between the races. The Church can make no larger contribution to the world than this.

—*The Mission Field*



ONE OF LINCOLN ACADEMY BUILDINGS

LINCOLN ACADEMY, KINGS MOUNTAIN, N. C.

It is all work. Let no new recruits enter the missionary service for an easy time. Any such thought or hope would be unworthy the cause. We need the consecration of the whole being and the heart yearning for salvation of souls and spiritual growth. In this spirit, the work is joy and pleasure. There is happiness in having a place to work in the Lord's vineyard and to build a part of the Eternal Kingdom.

We at Lincoln Academy are especially favored because of the natural beauty and rugged grandeur of the surroundings. The inspiration of Crowders Mountain, standing guard at our doors, and Kings Mountain in the near background both help us to understand the faith of the Psalmist who said, "I will lift up mine eyes unto the hills from whence cometh my help;" "The strength of the hills is his also." The location is especial-

ly healthful, the climate invigorating and the winters mild.

Lincoln Academy is ideally located for both school and summer conference activities. The mission school was established in 1888 by Miss Emily C. Prudden, who founded fifteen mission schools in the south for both white and colored children and it is said that her personal income was never more than \$500 a year. In all of her activity, she seemed impartial as to race and denomination. She founded schools where she saw the need and turned them over to whatever denomination seemed most able or most willing to carry on the work. Miss Prudden started the Lincoln Academy school and soon turned it over to the American Missionary Association. Miss Lillian S. Cathcart, a returned missionary from the South Pacific Islands, accepted the responsibility of leadership while the school was still in its infancy and carried it forward well for over twenty years until age began to demand lighter burdens. She is still able to do full time work as teacher at Talladega College.

To Miss Emma G. Strong is due honorable mention because of her more than twenty years quiet and efficient service as teacher at Lincoln Academy, having stood by through the trials and uncertainties of changes of principals and administration. She is now teaching the children and grand children of former students, since in those first years some of the parents came to school with their children. This is the only school with a high school department for colored in this part of the Carolinas, and students come from other surrounding states.

Lincoln Academy is coming into prominence as a summer conference mecca. The officials of the International Committee of the Colored Department of the Y. M. C. A., chose this place eight years ago, after careful investigation, as the ideal spot in all the south-land for the student Y. M. C. A. Conferences and it

has during these eight conferences, come to be a holy mount of inspiration to many students and leaders who have come here. These conferences convene each spring, usually the first part of June and usually there are about 125 students and leaders from 15 states in attendance during ten days of study, devotion, conference and recreation and through it all, the Holy Spirit working.

Last year we had the first conference of young city Y. W. C. A. girls, ages 12 to 18 with their leaders. Then we may have the older young women and mothers. We want other conferences: missionary, educational, and general religious conferences. We want to have enough of these events to justify the expenditure of quite a sum of money to fix up the buildings and grounds and to build cottages to make this place the "Northfield of the South for the Colored People." Then there is the cotton mill village adjoining our lands. Is it too wild a dream to hope to secure this industry some time in the process of our development to supply work for our students and for families who want to come here and live and work and send their children to Lincoln Academy for their schooling? This is a rural cotton mill four miles from the nearest town and railroad. It uses some water power, some steam and some electricity. The mill pond is large enough to be suitable for boating. Our lands join for nearly half a mile. The village has about fifty houses, mostly in good repair and some of them new. It is a beautiful situation and well named "Mountain View Mill."

I said in the beginning "it is all work." That is for the principal and his wife who is the matron and preceptress of girls. They are on constant and active duty from six o'clock in the morning until ten o'clock at night and then often in the quiet after the children are quiet for the night, there is chance for uninterrupted work in the office on book-keeping, letter writing, reports or

sermons. (For the local church is now without a pastor and the principal is doing most of the preaching).

I wish that I had the time and space and that you had the patience to read the pathetic letters which come from mothers, fathers, sisters, brothers and friends of children and young people who want to get an education but have not the money to pay even the small fees that we must demand if we receive and keep them here. To these appeals we must in sorrow of heart say no. A widow having several small children came ten miles. She has been working a hoe crop on a farm and taking in washings. The price of cotton fell so low that she is not able to pay for the seed and fertilizer and the summer bills and nothing left to buy food and clothing for the winter and no money for schooling. The doctor had told her that she must stop washing. She asked us to take two or three of her older children. Did we want to help! YES. Could we help? Alas, No. We could use a hundred dollars a month helping people of need but of worth, yes, more. Can you imagine something of the joy and

comfort and cheer which your money and your missionary barrels bring to the homes and hearts of some of these people?

There is so much of want, privation and barrenness of life for them; yet they are so brave and cheery to struggle along to help each other. I today examined a sixteen year old girl of a family of five orphan children. She has been working as cook in summer and trying to go to school in winter. Now her brother of seventeen years is working for railroad bridge department and hopes to pay her way in school this season.

Yes it is work and plenty of it but there is the joy in the doing that forgets the burden. The silver hairs increase among the gold but then our heads are lifted up because we are conscious of the presence of the Holy Spirit working in His power, the evidences of which we are permitted to see in lives transformed during the five years of our sojourn here. Yes, it is Work and Joy: work, joy and pleasure. There is supreme happiness in having a place to work in the Lord's vineyard and to build a part of the Eternal Kingdom.



LINCOLN ACADEMY TEACHERS

OUR FRIEND IN AFRICA

It may be recalled by our readers that the American Board entered into an agreement with the American Missionary Association and the Negro Congregational churches to sustain a

addition, we had a boy to help with Curtis and another boy to help with cooking. We average about twenty miles per day.

"We reached the place of meeting



mission in West Africa. The 150 Negro churches of the Congregational denomination pledged themselves to raise a fund sufficient to carry on this work. In pursuance of this, Rev. H. C. McDowell was appointed by the American Board as the first missionary to Africa under this especial fund. Mr. McDowell is a graduate of Talladega College and the Theological Seminary, and for a year was pastor of the church at Chattanooga, Tennessee. Mrs. McDowell is also a graduate of Talladega, with teaching experiences at Athens, Georgia. These missionaries going out to people of their own race are writing some interesting letters home. We take the following one from The Missionary Herald of December. It is a good story.

"Mrs. McDowell, Curtis (their little boy), and I went to the annual meeting of the mission and to the native conference in camp on the banks of the Kukema River. Let me give an idea of traveling in Africa. On our last trip, we carried twelve men—six for the *tepoia* of Mrs. McDowell, three for food boxes, two for clothes boxes, one for bedding. In

after four days of travel. Everybody lived in grass huts and ate at a common table. I enjoyed the annual meeting very much. We got fine insight into all the workings of the mission.

The Natives Come

"The native conference followed the annual meeting. There were 1,043 enrolled. The native conference was the most inspiring meeting I ever attended. The day the conference assembled, I stood on the path and questioned some of the hundreds that filed by. Some had come eight days' journey. All were full of enthusiasm, and such singing I had never heard. Some held singing and prayer meetings all night by big fires.

"The findings of the conference were very interesting, many of them covering details of daily life; but they show how low the heathen really is and the power of Christianity to lift people. One of the most far-reaching findings was with reference to disposition of a husband's house and goods at death. The custom of the land is that house, goods, wife, children, and everything goes to the brother. The wife becomes another wife of the brother if he wants her as such:

the children become virtual slaves. They 'promised with one another, in sight of God and in the presence of their teachers,' that at death, house and goods should be left to wife and children, the brother receiving only a gift. You cannot appreciate what a long step forward that is. They promised to tithe themselves and to endeavor to their utmost to support their teachers and evangelists, and also to send evangelists to far-away tribes. Many tithe already. It is fine to see them dedicating their tenth to the Lord. Many of them have incomes of less than eight dollars per year.

Mothers-in-law Not Barred

"Other decisions reached by this conference were as follows:—

It is perfectly proper to eat with one's mother-in-law; no ill feeling should continue to exist or to be engendered thereby. One who snuffs or smokes becomes ineligible to remain longer in good church fellowship.

A man should not expect his wife to do all the work in the field and look after the children, besides getting the firewood and cooking the food as well.

All church members should give a tenth to the Lord's work and all should find time for evangelistic work besides.

One wearing shoes, upon entering the Lord's house should do so with reverence, and not intentionally attract attention by his manner of walking!

No elder sitting in judgment upon an erring member should even consider the receiving of a bribe.

"We left the conference feeling wonderfully inspired, and if we had not already wholly surrendered ourselves to be used of God in this country, I am sure we have now. There is not a child of God anywhere who could have attended such a gathering and not have coveted for himself a share of this work."



THE JAPANESE UNION CHURCH, PASADENA, CALIFORNIA

The Japanese Mission in Pasadena, California, which has developed under the leadership of the A. M. A. and with the Pasadena First Congregational Church as the chief financial supporter, with a real community-work has an enrolled membership of over eighty. It is conducting night schools—two of them—sewing classes and kindergartens. The educational work of the Mission is proving to be one of the best means of reaching and influencing those outside of the church membership and especially the young people. Besides the regular class work, popular lecture meetings are held, in which religious, educational, and social problems are discussed.

The Japanese church and their pastor are looking forward to the time when they will be able to build

a permanent chapel. The pastor reports over \$600 already raised for this purpose.

The pastor is especially desirous of carrying on the work of the Mission with still greater aggressiveness because of the acuteness of the Japanese situation on the Coast. He feels deeply the weight of doubt and misunderstanding hanging over his people. He realizes that many of his countrymen are far from the Kingdom of God yet he knows that many of them have lost faith in their traditional religion and are looking for something more satisfying. The solution of the problem, he believes, lies in the evangelization of the Japanese in America. Like Paul, his heart's desire and prayer to God is that his countrymen might be saved.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for December and for the three months of the fiscal year, to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	20,120.96	669.75	2,789.37	126.00	.....	23,706.08	4,815.47	28,521.55	6,448.00	34,969.55
1920	20,301.95	414.26	3,217.06	36.50	12,417.95	36,387.72	5,011.65	41,406.37	7,290.05	48,696.43
Inc.	180.99	.....	427.69	.....	12,417.95	12,681.64	203.18	12,684.82	842.05	13,726.87
Dec.	.....	255.49	.....	89.50	.....	.....	.....	.....	.....	.....

RECEIPTS THREE MONTHS TO DECEMBER 31.

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	37,214.75	1,113.81	8,013.43	157.21	5 00	46,504.20	2,676.28	49,180.48	24,513.83	73,694.36
1920	39,664.80	807.06	9,074.59	159.00	35 519.34	85,224.79	4,342.39	89,567.18	22,396.06	111,953.26
Inc.	2,450.00	.....	1,061.16	1.79	35 514.34	38,720.59	1,666.11	40,386.70	.....	38,258.90
Dec.	.....	306.75	.....	.....	.....	.....	.....	.....	2,127.80	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	735.75	390.79	929.16	107.00	.....	2,162.70	11,356.13	13,518.83	.....	13,518.83
1920	835.07	399.78	499.46	30.00	.....	1,764.31	12,240.61	14,004.92	.....	14,004.92
Inc.	99.32	8.99	.....	.....	.....	.....	884.48	486.09	.....	486.09
Dec.	.....	.....	429.70	77.00	.....	398.39	.....	.....	.....	.....

SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	73,694.36	111,953.26	38,258.90	.....
Designated by Contributors for Special Objects	13,518.83	14,004.92	486.09	.....
Total receipts three months	87,213.19	125,958.18	38,744.99	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Tercentenary year, 1920, was another banner year for the Church Building Society. For the first time in our history our receipts went over the half-million mark. It was because of the Emergency drive, in large measure, that more than \$500,000 came into our Treasury. This enabled us to pay to churches more than \$465,000. This helped to complete ninety-one churches and thirty-three parsonages. The staggering fact is, however, that this is only half enough. We are now being asked for \$436,275 to help build seventy-two churches and twenty-six parsonages, and can only respond to the appeals as money comes to us month by month.



Many will be glad to learn that the Church Building Society, in co-operation with other similar societies in the Home Missions Council, has issued a little pamphlet on "Types of Church Architecture." In these pages are presented pictures and floor plans of churches of attractive design and of wide variety. Country, village and city churches are well represented. Pastors and church committees contemplating building will do well to send to Secretary James Robert Smith for a copy of this booklet. They will find it very helpful and suggestive when they plan the new-house of worship.



Nutley, New Jersey, is a suburban church with a remarkably good equipment. First, they erected an attractive house of worship on a good corner. Then, under the guidance of Mr. Condit, they built a beautiful parsonage near by. Recently under the leadership of pastor Falconer they have secured a parish house across the street, and are now ready for all sorts of community service.



Ever been in Vienna? No, not in Austria, but in South Dakota. If so, you know we have some fine people in our little church which is only four years old. They have plenty of courage and are determined that their minister shall not be without a home. It would be cold comfort sleeping out on the prairie these winter nights. So they are building him a parsonage and are asking us to help.



Of course we are all exceedingly interested in the Schauffler School for girls at Cleveland. It has proved a very great beneficence not only to the pupils but to the people to whom they later ministered. It is a worthy memorial of that gallant prophet-missionary, Dr. Henry A. Schauffler, who was so deeply interested in Christian work for Slavic people and other newcomers to America. The Bohemian church on the corner adjoining the school property has lately been transferred to the Schauffler School and, as Bethlehem Church, ministers to its special constituency very effectively. Church and school are united in a joint service under a single control. The Church Building Society is lending a hand to the enterprise that its financial problem may be solved.

WHAT ARCHITECTURAL STYLE WILL YOU PREFER

By Secretary Charles H. Richards

WHEN a church faces the problem of building a house of worship it ought to consider with great care the architectural style which the edifice shall bear. It is no common building. In our day architects exhibit their skill and taste in planning secular buildings so that they shall be dignified and beautiful besides being well adapted for their utilitarian purpose. In our chief towns there are many banks, schools, city halls, and other public buildings which are conspicuous ornaments of the community. They are a civic asset of great value.

A church has an importance and value all its own. It is the house of God and the gate of heaven. It is the training school of conscience. It is the community home where the better life is developed and educated. It is a trysting place with the heavenly Father where men find that "the heart of the Eternal is most wonderfully kind." It faces both worlds and makes them one. Such a building should show its true purpose as a man's face shows his character. It should be noble, beautiful, impressive.

It is very unwise and unfortunate when any say (as some have said) "we do not care how the outside of our church looks if we only have the rooms inside which we need." This has given rise to the multitude of uncouth and ugly church buildings which have marred all denominations. They have been a great detriment to religion.

It is true that in a new and poor community the crude conditions of life lead to very plain and unattractive sanctuaries. The pioneer meeting-houses of colonial days bear witness to this. But as prosperity increases and taste improves there is no reason why we should not offer to God for his service the very best that can be designed. We should make his sanctuary glorious.

It is true, also, that a good floor-plan is of great importance. It should provide for all the social, educational and community needs of the church in its varied work. But this should be covered by an exterior which will at once be recognized as churchly, artistic and beautiful. It is not an extravagance to erect a beautiful building. Men have been glad to give generously and even lavishly that they might consecrate a splendid temple representing their finest ideals. But it is well to remember that a comparatively inexpensive building may be beautiful if the proportions are correct and if the right architectural principles have been observed.

Fortunately we know a good deal about the great architectural styles which in the past have filled the world with houses of worship of extraordinary beauty. These various styles have certain distinctive features which are easily recognized. They have found expression in many of our modern church buildings. When any one of these styles is followed in the construction of an edifice all parts of the building ought of course to be in that particular style. Otherwise there will be a lack of harmony in the parts which will mar its beauty. Greek features and Gothic features do not go well together. The Colonial and the Mission styles are quite unlike each other. This is one of the reasons why a skilled architect should draw the plan, in order that all the parts may be harmonious and correct.

But even the layman may know which of the great architectural styles he prefers, and which he would wish to have followed in building his house of worship. He should therefore acquaint himself with the characteristic features of each of these styles, and if possible see some good buildings where they are represented.



CONGREGATIONAL CHURCH, YORK, NEBRASKA

The Greek Temple Style

The Greek style is the oldest of those which concern us. The horizontal line is characteristic of it. The lines over the doors and windows, in pediment and frieze are level. The pillared entrance is also a Greek feature. In some cases the row of pillars extends entirely around the whole building, as in the Parthenon at Athens, that exquisite example of Greek architecture. Dignity, stability and strength are expressed by this style.

The ancient civilizations that clustered about the eastern end of the Mediterranean had many things in common. We are not surprised therefore to find these characteristic features of Greek architecture in the temples of Egypt, and in the temple at Jerusalem. Horizontal lines prevail in these splendid structures. Pillars, also, were at once a decoration and a support. In the great vestibule of the temple at Karnak there was a forest of pillars, numbered by hundreds. In the great enclosure of the temple grounds on Mount Moriah the cloistered walk, adorned with

many stately pillars, was entered through the "Gate Beautiful."

These Greek features have come down to us through the centuries because of the distinction and nobility with which they invest an edifice. To a building of correct proportions (in length, breadth and height) they lend a charm all their own. There are many modifications of this style, but these features are easily recognized.

Many churches have liked to use this style, not only on account of its intrinsic beauty, but because of its simplicity of construction, and the ease with which it may be made to furnish many rooms. It has been especially used in the South and Southwest, and may almost be considered the preferred style in that part of the country. A southern Baptist church in Washington, D. C., constructed of white marble, is a beautiful example of this style.

The Romanesque Style

The next great architectural style is the Romanesque. This had its rise in Italy where the Etruscan arch prepared the way for new forms of construction. Horizontal lines dis-



FIRST CONGREGATIONAL CHURCH, GALESBURG, ILLINOIS

appeared for the most part, and curved lines took their place. Arched doorways, arched windows, arched ornamentation in facade or sidewall, added grace and beauty to the building. In the interior there were arches over the aisles and transepts, and if there were a dome its great arch bent above the congregation as if with the benediction of heaven.

This style was easily applied to the great basilicas (or halls of commerce or justice) which furnished the meeting-houses of the early church, and transformed them into beauty. A curved chancel was drawn out at one end of the building to provide seats for the clergy, and a vaulted ceiling arched its splendor overhead. Transepts appeared at the sides making the building cruciform. St. Peter's in Rome is of course the most wonderful example of the Romanesque style, and it is the most impressive Christian temple in the world. Its vastness, its perfect proportions, its symbolism give it a fascination which holds one under a spell. St. Paul's in London, which is Romanesque with certain Greek and Gothic features, is a close

second in impressive beauty. Its great arches and its majestic dome make it a remarkable example of Renaissance art in which the revival of classic forms is manifest.

Churches in this style may be found all over Europe, and there are many in this country. They are singularly attractive. One cannot look at the heavens that bend above us without feeling that the arch is in harmony with nature's canons of beauty. Perhaps that is a reason why one feels a sense of restful satisfaction in contemplating a temple of worship constructed in this style. St. Bartholomew's church in New York (Episcopal), the First Congregational Church in St. Louis, and the Pilgrim Congregational Church in Seattle are excellent examples of this style.

The Gothic Style

The next style in the order of time is the Gothic. This made its appearance in the eleventh or twelfth century, when the pointed arch took the place of the round arch. Narrow lancet-shaped windows took the place of large, round-arched windows. The



WILLIAMS COLLEGE, THOMPSON CHAPEL, WILLIAMSTOWN, MASS.

arch over the doors and other openings into towers and walls was a pointed arch.

Some have supposed that the term "Gothic" is a nickname derived from the hordes which swept down from the north to take possession of southern Europe, and that they introduced this change because the pointed arch reminded them of the forest aisles whence they came.

It is more likely that this style is a natural development of the Romanesque, due at first to structural needs. The thrust of ceiling and roof is more easily carried by a pointed arch than by a round arch. This in a large, high building is a matter of much importance. Perhaps Teutonic religious ideals had some influence, but when builders found that by drawing the arch to a point the walls would more easily resist the great pressure upon them, the practical advantage determined the change in architectural style.

After its appearance in southern France the Gothic style spread with

great rapidity. It captivated the imagination of many lands, but found its most remarkable development in France and England. It had many modifications. The tall and slender pointed windows were grouped together without being actually united. Before long they were joined into a single complex opening, with traceries which become more and more elaborate and beautiful. In less than a century the lancet-pointed style had given way to the full-blown Gothic style. As the elaboration and ornamentation increased the titles given to the newest styles were "Decorative" or "Flamboyant Gothic;" while in England especially there was a modification with a broad but flattened arch and a many-mullioned window named "Perpendicular Gothic."

Pure Gothic is more likely to be seen in France than elsewhere, as it made an especial appeal to the imagination and poetic temperament of that people. In England where it has found expression in many of the

most splendid buildings it has been powerfully influenced by Norman ideals and methods, and by the love of the English people for very long buildings of moderate height.

The pointed arch in Gothic churches appears not only in windows and doors but in the ceilings. The barrel-vault of the Romanesque style is brought up to a peak and the groined ceiling is marked by ribs which spring from the top of the pillars and converge to meet the other vaulting ribs of their group at the apex of the vault. They have a structural importance as they help to support the ceiling. But undoubtedly it is a decorative feature of the highest value. The fan-shaped clusters of vaulting ribs springing from the giant pillars of a great church and weaving their tracery in the lofty ceiling seem like the branches of trees in a great forest spreading a glorious canopy over the people.

Architects have found delight in adding other features of unusual beauty to their Gothic churches. Clustered pillars, or pillars of varied coloring; doors with quintuple receding arches lined with sculpture; groups of windows in two or three stories, unlike in fashion yet harmonious; elaborately carved choir-screens; varicolored pavements in artistic patterns; mosaics and mural

paintings to embellish the walls; a wonderful spire or a massive tower—these enhance the delight which such shrines give, but are not necessary features of the Gothic style.

There is a peculiar charm and spiritual impressiveness about this great architectural style. All the lines seem to point upward. The soul is lured heavenward. As the eye travels up from the shadows below to the light of heaven streaming through the clerestory windows one is lifted above earthly things and catches a glimpse of that better country not far away. He hears the whisper of God reminding him that he is an immortal. The building speaks to him of aspiration toward the best. The whole impression of the scene bids him aspire.

An increasing number of churches in our country are following this great architectural style in their building. Fine examples of Gothic construction may be seen in St. Thomas' Church, New York (Episcopal); The First Congregational Church in Montclair, New Jersey; the Fourth Presbyterian Church, Chicago; the Chapel at West Point for our Military Academy; and elsewhere. A modified Gothic is used by many other churches.

Other architectural styles will be considered later.



A PARSONAGE AT AUGUSTA, GEORGIA

MANY Northern tourists stop in Augusta and find it delightful. The great hotel gives them a hearty welcome, and the golf-links are among the finest in the country. On the edge of two great states, Georgia, and South Carolina, with entrancing scenery and an invigorating climate, it attracts a multitude of visitors.

Few of them, however, know of this cozy and comfortable parsonage. Perhaps they do not know that about half of the fifty thousand residents of that interesting southern city are

Caucasians, and the other half are negroes. They probably have never discovered the First Congregational Church, where these colored people rejoice in the faith and polity of the Pilgrim Fathers, and are now celebrating the Tercentenary of their arrival at Plymouth, not unmindful that their own forbears arrived at Jamestown just a year before the Mayflower anchored in Plymouth Bay.

Nineteen years ago, this church was organized by those who liked the Pilgrim ideals of Faith, Freedom and Fellowship, and it has steadily grown



AUGUSTA, GEORGIA, CONGREGATIONAL PARSONAGE

since then. Three years later by the aid of the Church Building Society they completed a house of worship under the leadership of Rev. D. J. Flynn. Needing a home, the pastor built for himself a good house in close proximity to the church.

Without question the parsonage has been an important factor in the prosperity of the church. Both buildings are well located, being almost in the heart of the colored district, yet only three blocks from the center of the city.

By and by Pastor Flynn was needed to be superintendent of the colored Congregational churches in that

part of the South, and Rev. C. S. Ledbetter came as his successor. The retiring minister could not carry off the house, so he sold it to the church, which asked the Church Building Society to help them to finance the purchase. It gladly assented.

When you are next in Augusta call at the parsonage. You will be cordially greeted, and made to feel at home. You will find these dusky Pilgrims up-to-date Americans, one hundred per cent loyal. Pastor Ledbetter will be glad to show you his church, and if you stay over Sunday you will hear a good sermon and enjoy an interesting service.

Where would you think Sea Breeze, New York, is located? If you are like most of the people we have asked, you will insist that it is on Long Island, where the Empire State presents a long coast line to old ocean. Not a bit of it. It is on the shore of Lake Ontario near Rochester. Here the community of 5,500 people is refreshed by lake breezes that they think are just as good as anything the Atlantic can offer. Here our young church, about a hundred strong, is building a new house of worship, and we hope to be able to help them.

THE CONGREGATIONAL EDUCATION SOCIETY

"Religious education must concern itself with the religious significance of the ways in which men make their living."



A superintendent in the Northwest reports finding young people of high school age more interested in the church than for a number of years.



During his pastorate in Pasadena, Rev. A. E. Shattuck established a community playground for the young people of the church and neighborhood. He has been most active in Christian leadership of children and young people, and in religious education.



A graduate of Franklin Academy and Grinnell College, Ernest Larsen, has taken up work as Director of Young People's Activities of Pilgrim Church, Oak Park.



The forum idea originated in the mind of the son of a Congregational minister, who founded the Cooper Union Forum in New York City. Ford Hall Forum in Boston was early in the field and continues most successfully.



The forum idea is sweeping over the country. At Daytona Beach, Florida, a great Community Forum is carried on. George W. Coleman, recognized as leader in the Forum movement, describes this as "a civic, intellectual and moral beacon light for the whole country for miles around."



The Community Forum of Terre Haute, Indiana, is young but most vigorous, under the leadership of Rev. John W. Herring, son of Dr. Herring.



Rev. W. W. Willard, recently acting pastor of the First Church, Portland, Oregon, has planted the forum in five different cities and towns.



The Community House has been most valuable in many places, providing social life and recreation for the young people. One such is conducted through an interchurch organization, with the co-operation of the pastors, the mayor, superintendent of schools, and other public-minded citizens.



We talk about community vision and service in these days. Think of Mr. Camfield of Ward Academy. He was a scholar, a *Phi Beta Kappa* graduate of Western Reserve University, and a Bachelor of Divinity of Chicago Theological Seminary, who might have had a generous salary and an easy place, staying by in fair weather and foul without thought of retreat. He had a vision of community service twenty-five years ago, and made the Academy and church the center of its life. He has been three men in one and has done the work of three men well. He has been a good farmer, making the farm pay a substantial part of the expense of the school. He has been Academy principal, doing good teaching and executive work. As pastor he has built himself into the life of a church and community in a strong, inspiring way for a full generation.

COMMUNITY WELFARE SERVICE FOR HARVEST WORKERS

WHAT are you going to do to help 'the stranger within your gates' during the coming harvest season?

"Is the transient harvest worker a 'problem' or an 'opportunity' to the Christian leaders of your community?"

Early in May the rural service department of the Kansas State Agricultural College sent out a letter to all of the leading clergymen of all faiths through the wheat belt in Kansas.

Among other questions were those quoted above.

Careful plans were made to carry out welfare service for the harvest hands, or migrant labor groups.

The material sent out from the Kansas State Agricultural College was received simultaneously in Larned, Kansas, by County Agent R. P. Schnack and the Rev. P. L. Mawdsley. The latter is in charge of a group of country churches in the vicinity of Larned. These two enlisted the interest and cooperation of the mayor of Larned, the business men's association, and the commissioners of Pawnee county, together with various church organizations and other agencies, and conducted a harvest welfare service during the entire season.

"The farm bureau, the Larned business men's association and some of the churches of Larned cooperated in furnishing and maintaining a harvest welfare room at the county agent's office in the court house. Tables and chairs, stationery, reading matter and games were provided for the use of the harvest hands while they were waiting to find work. All of the hotels and rooming houses in Larned were more than filled and a place was provided for many men to sleep. On every night for more than a week all the tables were covered with sleeping men. An entertain-

ment of some kind was furnished every evening. This usually consisted of singing and readings.

The stationery provided, of which five thousand sheets were used, bore the suggestive heading:

Friendly Folks

Free Conveniences

A Good Community

Harvest Welfare Room

Farm Bureau Room in Court House

Rev. P. L. Mawdsley was very active in arranging programs and conducting meetings. The following letter gives his account of the work done.

"I am writing to tell you about our Harvest Service work here at Larned.

"We have used the farm bureau room in the court house, a very fine room—large, airy, plenty of light and good drinking water and toilets right there in the building. The county agent and commissioners were both willing that the room be used for that purpose, and when we put the matter to the business men's association to ask them to help finance it, all seemed to think that just the place for it, and it has worked fine. The county agent said the men never had felt as much at home as this year. We put in some long tables and had plenty of chairs there. We also have a piano, organ, phonograph, games, etc., there for the men.

"We met an unprecedented circumstance in that harvest began and the men began to come in, and then it began to rain and the wheat greened up and matured more normally and the men were tied up here for a week and some longer. It was a great thing for the farmer that the wheat did this, but it made us hustle to care for the men. We got springs and cots as many as we could for sleeping. After a night or two we conceived the idea of some sort of entertainment to help keep the blues away

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a little. We called on the young people, and they very readily responded and we had a sing. Some special numbers were given—all impromptu. The men appreciated it so much that they asked for more. Well, others of our own folks here volunteered and we had another "doings" the next night, and the next, and etc.

"Of course it was not all volunteer work, but all very readily came when asked. Some nights we had as high as 300 men here. Even the town-folks came in.

"On Sundays we had religious services at the room. There were over 100 men present and they were very attentive and appreciative. One man said to me, 'This shortens our faces.'

"Sunday morning, June 27, there

were about 18 harvest boys in one of our congregations in the open country. At night at another point there were 24 harvesters. One farmer who could not come furnished his men with a team and wagon, and six came to the service. In one of the churches there were several men in the choir. Yesterday, July 4, there were 20 in a morning service and 35 in a special meeting for men (harvesters), and about 18 or 20 at night—in country churches. Without doubt we have the privilege of preaching to larger congregations in the harvest season than at any other time of the year. Is that not worth the effort? It is not I know, but who cares for that when his efforts are being blessed and are fruitful?"



Students at Billings Polytechnic entertaining the Montana State Conference. In the center are the four delegates who furnished the music. These young men in cowboy dress are the type of those who attend the Polytechnic. At their left stands Rev. H. K. Waters, Christian leader in church and community in the Powder River Country.



WHO IS MY NEIGHBOR?

THE graduates of Schauffler School are giving some concrete answers to their questions in their varied community work, of which the following are but a few examples.

I go into the factories which employ foreign women and girls and try to interest them in our night classes which are held weekly for working girls. They consist of dressmaking and various kinds of needle work,

stenography, typewriting, music and gymnasium work. We have at present seventeen volunteer teachers.

Another phase of my work which I enjoy very much is that of being a friend to the mothers in their homes. During my first month here I called in one hundred and twenty homes, meeting with eleven nationalities. They were Hungarian, Roumanian, Bulgarian, Servian, Macedonian, Greek, Italian, German, Russian, Polish and English.

I will begin with my work for our "New Americans," for that after all is the most important feature; that is to make the "New American" feel that she is not a stranger but one of us. We found that in order to do this we should have to teach her the English language.

So during this year I have organized English classes which I also teach, and find these women very interesting. Here I would like to state that as the result of the war we have some Czecho-Slovak brides, who are doing wonderfully well in learning this language which was new to them.

Teaching them the English language is the first step taken to win their confidence. Our next aim is to get them interested in things outside of their little home, by having social

evenings together.

This is a hard task for these people are not used to anything like this in their own country and they naturally feel that when they once marry they have to stay in the home. Many would be very glad to attend our social evening, but sometimes the husbands will not allow them to go. In order to get the mothers interested I have organized a mother's club, which meets once a week. The mothers are very happy to come and to be able to talk over the present conditions.

The little Congregational Church in Shenandoah was pretty nearly ready to quit. In the darkest hour the Reverend Barbara Slavinskies accepted the call and went to work. It was a new thing at Shenandoah to have a woman on the job. She attacked the problem from a new angle. Almost before the men of the community knew it she had made friends of their wives, had nursed the children, taught cooking and sewing and home-making to the older girls and established a thousand points of contact between the community and the church. And the little Congregational Church in Shenandoah, an oasis in a great, dry, parched multitude of foreigners, is coming into its own.



COMPARATIVE STATEMENT

RECEIPTS FOR DECEMBER 1920		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTAL
	This year	9,042.00	4,342.00	.....	21,643.00	35,025.00
	Last year	8,571.00	961.00	.....	.....	9,532.00
	Increase	471.00	3,379.00	.....	21,643.00	25,493.00
	Decrease	.....	.....	.....	.....	.....

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

"WAITIN' FOR A HEARIN' "

By a Sunday School Extension Worker.

THE writer was waiting for a train in a junction town of North Carolina, after having been away over Sunday to preach. A

enemy at Star, some thirty miles away.

"Would you like to learn to read?"

"Yes." How does it happen that you have not learned before this?" "I

hain't never had no chance. I always had to work for my mother and sister." "How old are you?" Twenty-one."

He then heard that the Country Life Academy was interested in helping such boys as he. It had a farm and taught as well many other practical things, but it might be particularly interested to give him a start by teaching him to read. "Can your mother and sister

"No, they can't read neither." "How old is your sister?"

"Twelve. I wish I could git some way so she could learn to read."

"Have you any friend who can read,



MAIN STREET, STAR, NORTH CAROLINA

young stripling drove a one-mule wagon with a large barrel in one end up to the platform leading to the freight house door. He asked the agent if there was any express for the Brick Company.

"Yes," was the answer, "you go in and get it. I got somebody on the wire."

The young man went in and looked around, then came back to me. "Say, Mister, can you read?" I said that I could. "There is some express here for the Brick Company and I can't read. I wish you would find it for me." After looking over almost everything else in the large room, we found three pack-

ages and loaded them in the wagon. I then introduced myself as a minister interested in the Country Life Acad-

read?"

neither."

"Twelve. I wish I could git some way so she could learn to read."

"Have you any friend who can read,



TRUSTEES OF THE COUNTRY LIFE ACADEMY

to whom I might write a letter about you?" "Yes, my boss's wife can read. I been workin' two years."

Willie, the active stripling, with curly chestnut brown hair, drove briskly away. The minister walked a mile past cotton fields, dotted with white, by cabins, and across the autumn glowing woods to the Brick Company. The boss was away, Willie was found working with a pick in a clay bank and singing. He wished me to see his mother "in the little house on the right, the first one on that railroad that goes under the cut." It was a general direction and a half a mile walk. The mother and daughter had been pulling fodder for the little mule which the family owned and did not come back to the little new house. The minister waited for over an hour, ate a half ripe persimmon or two, meditated upon the sad fate of a companion on the porch, a grasshopper with but one jumping leg, put the grasshopper out by the grass, looked into the house only to see a very little furniture, a few lithographs on the wall, and a railroad map of the United States tacked upside down, then went back to Star and told the story of Willie.



THE "KANGAROO"....THE STAR SERVICE CAR

One of the teachers will instruct him at night if he will come to Star. He can work in the day time for the support of his mother and sister. If

he is interested to learn, his education may be begun. The Academy will have in mind that he is a "powerful hand at farming." The writer will remember his generous thought for his sister: "I ain't carin' so much for myself, but I'd like to have my sister have schoolin'." Also the eager and pathetic words of this illiterate young man voter, as he turned from picking in the claybank and singing, "I want to do somethin' soon. I won't do nothin' now. I'll wait for a hearin' from you."



I MOVED ON

VERY significant are the words with which this article is headed. They came from the pen of the Rev. E. J. Singer who for thirty-six years was a minister of the Gospel and for over twenty-four years one of the workers of the Sunday School Extension Society. Mr. Singer was at luncheon with Dr. William Ewing on Monday, November 22nd, when he was stricken with apoplexy and was taken to the emergency hospital. He did not regain consciousness and passed into the other life the night before Thanksgiving.

Mr. Singer came to California from Sunday School missionary work in

Washington in 1898, and during all these twenty-six years has been actively engaged in the missionary work of the Northern California Conference. From 1898 to 1908 he was a Superintendent of the Sunday School and Publishing Society. For the past ten years he has been connected with the Northern California Home Missionary Society and the Sunday School Extension Society as a joint field worker, except when occasionally he acted as pastor for various churches.

During September and October Mr. Singer organized five new Sunday Schools and his reports during these

months were full of interest. In connection with his last report, in describing a certain phase of the work in which he was engaged, he used the expression "I moved on." Soon after this the call to the larger life came and he did move on. Of him we can truly say he "Rests from his labors and his works will follow him." We feel sure that our readers will be glad to have before them substance of the last words written in connection with the service of this devoted Sunday School worker:

"I have had some interesting experiences during this month. My first visit was to Lafayette. This is a small place; just the beginning of a town on the San Francisco and Sacramento Electric line. A family with whom I was well acquainted moved into that community. There they found an unused church building and by stimulating the community to good works, a Sunday School was organized. I was given a hearty invitation to visit the school and did so at the first opportunity. There was a good and interested attendance at the school sessions, and an appreciative attendance at the church.

"A visit was also made to Saranap, on the same line of railroad, where the people were anxious to have Sunday School work. Here people gathered up all the children in automobiles who wanted to attend Sunday School.

"In going into this new territory I was careful not to enter a field that was already cared for. Where I found other denominations already at work, of course, I moved on.

"Another point that promises good work is Delhi where there is a good

schoolhouse and ninety children rolled. A meeting was held understanding is that the new organization will rank as a co-equal Sunday School.

"Interesting history was Colma the other day. In 1901 organized a Sunday School that grew in numbers and in interest after a while enough funds accumulated so that the people justified in erecting a chapel result was a most beautiful complete building. This work made such progress that offerings, including a library, have been instituted, and the building known as the Colma Community Center. Colma was a great place days gone by. It was a place for many of the chivalrous fighters. When visiting there Sunday mornings I have met Abe Attel and others of like caliber, training.

"Without our Sunday School activities as I have been writing would not have been possible.

Concerning other places Mr. Singer reviews the past and tells of changing conditions in communities, where in place of English-speaking parish we are facing an Americanization in a territory occupied almost by Portuguese, while in other sections Sunday School work is in a small way years ago has developed splendidly. Very beautiful is a reference to a young girl who was secretary of a pioneer Sunday School, who is now a university student and teaching in a Church.

Rev. Edwin H. Stickney, D. D., our Superintendent in North America writes as follows: "I have been greatly pleased at some of the Sunday Schools I have visited recently, among them being the schools at Fresno and Reeder, where we have most efficient superintendents. In each place we have a man and he is doing his best for the people. It is purely a matter of fact and if you get the right man in the right place he gets things done. Our superintendents in these schools are business men and have a great deal to attend to, but they always find time for the Sunday School work to do it well."

The ANNUITY FUND *for* CONGRE- GATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

THE YEAR 1920

THE year 1920 may well be written in letters of gold by all who honor our ministry. It will be held in lasting remembrance as the year in which the churches of the Pilgrim faith, awakened to the "economic crime" of the neglect of the veterans of the Cross, pressed forward from a beginning made in the previous year to generous and ample provision to meet the need. While in the business world solicitude and depression have been the order of the day, payments on the Pilgrim Memorial Fund have poured into the treasury in mighty volume from 100,000 subscribers.

The receipts for the year, cash and bonds, have been \$1,630,854.19. Total

collections on subscriptions to January 1, 1921, were \$2,625,970.00.

The year has been peculiarly advantageous for investment. Many subscribers have generously furthered the interests of the Fund by anticipating instalments not due until subsequent years to give opportunity for the larger purchase of securities at the exceptionally favorable rates prevailing. The same spirit of fidelity will carry the Fund this year far toward the minimum goal of \$5,000,000 which is essential as the foundation of the plan for Old Age Annuities. The first five working days of the new year brought \$56,394.68—a happy harbinger of the harvest of the months to come.



THE YEAR 1921

THIS is the year of years for our ministry. At the National Council meeting, October 1917, the movement for the Pilgrim Memorial Fund was matured and the Expanded Plan was adopted, with the stipulation that it should go into operation January 1, 1921. By this date it was then hoped that the Fund would be sufficiently in hand to make the inauguration of this larger plan feasible.

As the year opens we have in subscriptions more than \$6,300,000 and have collected more than forty per cent of this total amount. The plan which three years ago was presented in outline has been formulated in detail and all is now in readiness for the reception of members in the assured faith of its wisdom and prospective fruitfulness. Many copies of

the form of application for membership are already going forth in response to inquiries.

Certificates of membership under the Original Plan, which is also endowed by the Pilgrim Memorial Fund, will continue to be issued through this year. It is particularly helpful for the older men. In the past year 303 new certificates were issued under this plan, 180 of them to men over fifty years of age. January 1, 927 certificates were in force. The lump sum payment, caring for all dues in advance, was especially popular. Total payments by the ministers on their annual dues for 1920 were \$117,689.40, indicating their confidence in the Annuity Fund as the protection of their age.

Letters are constantly received from veterans in the service narrat-

ing the relief and comfort which have come to their hearts on the completion of membership in the Fund. As soon as our ministers begin to realize the extraordinary privilege given by the generous endowment now provided by our churches, they wonder that

years ago they did not readily at a lower rate the privileges now are eager to obtain with g outlay. All should understand no new members will be received the Original Plan after Dec 31, 1921.



THE ROMANCE OF THE FIGURES

THERE is in these figures a romance as beautiful as that of the building of the little church on the prairie, or the pitching of the home missionary's tent in the deep woods. These funds deal as trenchantly with profound problems as do those funds which minister in the dark places of our teeming cities. Let any one stand in the office of the Cashier of the Fund on a winter's morning and behold the opening of something like five hundred letters, each with its precious freight for the protection of the ministry. They come from every quarter of the country and out of the varying extremes of poverty and wealth. Side by side are the almost illegible letter of some poor, uneducated backwoods saint, who sends a dollar, and the masterful message of a captain of industry, who encloses his check for \$10,000. With what strain has this strong business man kept covenant with the Fund in a year of terrifying shrinkage in inventories! In what self-denial has the farmer's wife sent her annual payment, when the high cost of labor on the one hand, and suddenly deflated value of farm produce on the other, has turned anticipated profit into loss!

And then in imagination we follow these Funds to their secure investment and the return of their income which shall flow forth like streams that make the desert bloom with flowers. The entire distributable in-

come of the Pilgrim Memorial received by the Annuity Fund 1920—\$68,000—was put in the turgent Reserve which backs the certificates of membership, the fruits of the gifts of the church this objective. As one recalls hundreds of aged ministers now out personal means of support pathetic want, their dependence the bounty of others, the soul with unutterable joy to think the messengers of Christ are to the peace and comfort denied to who have preceded them in this vocation. Already some, passed the mark of three score five years, are receiving an from the income of the Fund with every year their number increase. Ultimately the shadow be lifted from the days of age will be a time of peace and joy by the self-forgetful toil of years. The herald of the gospel receive his annuity as a teacher a soldier receives his pension, charity, but as a part of the which rightfully is his return: investment of his life. Those responsible for the maintenance of essential vocation of the ministry, demands the life but denies the opportunity for financial gain, will follow their leaders through, dignify the calling and winning fresh recruits for its ranks by assuring for foundation which its service manly demands.

Dr. Rice left for the South January 14. His address for the winter is St. Petersburg, Florida. A multitude of

friends join in expressing the hope that the months in the land of sunshine will restore his health.

THE CHRISTMAS FUND OF 1920

GIFTS for the Christmas Fund of 1920 have amounted to \$21,357.00 and been provided by 1827 donors. It has been distributed in 350 checks among the pensioners of the National Board and in addition, for the first time, among those of all the State Societies. The size of each gift was, therefore, slightly less than last year as the sum to be divided was about the same; though, considering the change of financial conditions, we may consider the response of 1920 to the Christmas Appeal as the best in the history of "one of the most beautiful institutions in connection with our Congregational Ministry," as one of this year's donors has called it.

Dr. Rice's inability to share, this year, in the undertaking so near his heart—indeed, born in it—has been deplored by all. The Board appointed Dr. Mills Associate Secretary and he entered with great devotion into the initiation and laying out of the campaign, but he was not long able to add to his already heavy duties, so the Western Secretary was summoned to New York to take over Dr. Rice's work during the Christmas Campaign. The health of Dr. Rice has seemed somewhat improved, but he is still, at this writing, confined to his home. Hundreds of letters of sympathy and inquiry show the great love and esteem in which he is held. The 700 pensioners, including wives and children, have come to be much like one big family, to whom the Secretary is an elder brother, counseling, helping and sympathizing, in all kinds of need. The office is not only a place for receiving and dispensing money but a central clearing-house of the denomination's friendship and brotherliness toward its retired veterans and their surviving widows or orphans.

A host of letters have come to the office gratefully acknowledging receipt of the Christmas Check of 1920. They are addressed not only to the

officers and members of the Board but also to the donors. That these expressions of gratitude may reach the latter, some extracts from the letters will be given here. In some of them is struck the self-respecting note that recognizes the care of the churches for their retired servants as the honorable discharge of an obligation. Others illustrate the outstanding fact we are at present still dealing with a situation in which the old, haphazard, method of retiring the ministry leaves many ministers and ministers' families in time of old age and of sickness in actual and often pathetic want of the comforts and even the bare necessities of life—fire in the stove, and flannels on the back; and often they yearn scarcely less for the sense of not being quite forgotten by those whom they have served.

The extracts follow without introduction or comment:

"All I could say was, 'Thank the Lord, he does provide'."

"It brings a precious sense of the fellowship and the care for us which is so generously shown in this separate 'gift'."

"A thousand thanks for your kindness to one who has spent his life in the work of caring for the home missionary churches."

"It does one's heart good, when the burden becomes heavy to know that one has friends who sympathize and do all they can to lighten the burden."

"What beautiful things the dear Lord puts into the hearts of those who love him to do for others. Your very generous gift fills my heart to overflowing."

"If those who have contributed to this Christmas Gift could know the comfort and uplift which it has brought us, (a daughter writing for a mother who is blind) I think they might feel somewhat repaid."

"I cannot begin to tell you how welcome it was and what it means to me of comfort and warm clothing. I

wish every donor to the fund could realize what a blessed work is done by their gifts."

"It came in an opportune time as I was owing a grocery bill. I felt like saying, 'Praise God from whom all blessings flow.' It certainly is a great blessing to know and understand how God takes care of his children, in the time of their weakness, through his servants."

"The H. C. L. has affected us old preachers as it has others. Last year it was difficult to make both ends meet and instead of 'building castles in the air' one was tempted to build a doubting castle and get inside of it. This Christmas gift and other kindly remembrances come with gentle but timely rebuke for my lack of perfect trust."

"I was left with three little children, the youngest only eighteen months old. My husband was sick so

long, that when he went away I was alone, in broken health. Dr. Rice's letters every now and then came to give me courage and make me feel that I was not alone, and on my knees I've often whispered, "How good God is!" The way has been long, the road rather stony and I am going down the slope but I can see the glow of sunset and am not afraid"

"The Christian spirit sends the gift with thoughtful sense of sharing with those who serve, and in such a way that a dignified reply is expected. We who receive and those who give may be friends in the service of the Master, and may feel rich in friendship, and in the necessity on the one hand and the ability on the other hand that brings us nearer together as we walk in fellowship one with another because we are in fellowship with the Master. One learns to receive as others learn to give."

THE HERRING MEMORIAL FUND

THE Herring Memorial Fund in honor of Dr. Hubert C. Herring, former Secretary of the National Council, had reached a total January 10, of \$14,743.60 from 482 subscribers. A minimum of \$20,000 is earnestly desired. Any one willing to assist may send subscriptions to The Herring Memorial Fund, 375 Lexington Avenue, New York.

IMPORTANT PRINTED STATEMENTS

THE Annuity Fund has recently issued a series of statements for the information of ministers and churches in regard to the provision of Old Age Annuities, and these are now available as follows:

- (1) The Fourfold Work. (4pp)
- (2) The Pilgrim Memorial Fund. (1p)
- (3) Tables of Rates in the Original Plan. (10pp.)
- (4) The Expanded Plan, with technical tables, etc. (24pp)
- (5) Application for Membership under the Expanded Plan and Accompanying Directions. (4pp)

- (6) The Share of the Local Church in the Annual Dues for the Pastor's Pension—A Statement for Boards of Trustees, or Other Church Officials Responsible for Action of the Budget. (8pp)

Any of these will be sent, on request, by any of the Secretaries of the Annuity Fund.

CHARLES S. MILLS, D. D., General Secretary, 375 Lexington Avenue, New York.

FRANCIS L. HAYES, D. D., Western Secretary, 5415 University Avenue, Chicago, Illinois.

REV. FRANK W. HODGDON, Eastern Representative, 14 Beacon Street, Boston, Massachusetts.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

HYMN TO DEMOCRACY

By Angela Morgan

I dreamed I saw a wonder-ship, a ship
of gold, a ship of flame,
And all the waters and the sky blazed
ruddy as it came.

Its sails were made of living fire
Fanned by the breath of God's desire
And lifted human faces yearned
To where the glory burned.

O ship of light, O ship of gold,
O ship of human brotherhood,
What wealth of treasure in thy hold,
And knowledge for the people's good!

I dreamed I saw a wonder-ship, a
ship of fire, a ship of light
Bound for a far and splendid goal,
A barge of freedom for the soul
Ablaze upon the night.

(Crowded from deck to deck was she
With throngs that hungered to be
free;

From rail to rail and mast to mast
A million hands were clinging fast
To truth and justice, found at last.

O ship of fire, O ship of hope,
O herald of a better day,
Light up the way for those who grope,
Light up the way, light up the way!
Thy name is freedom from despair,
Thy name is love, Thy name is prayer
And all the future thrills to see
Thy mighty destiny.

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Women individually and in groups are urged to make use of "The Fellowship of Prayer," published by the Commission on Evangelism, a real help for the Lenten season. "Pray ye, therefore." This pamphlet can be secured by addressing the Federation Office, 289 Fourth Ave., New York.

THE DEBT OF EDUCATION TO HOME MISSIONS

EDUCATION is indebted to home missions for clearing the way for the entrance of public schools in many localities where the state had not made a sufficient provision, or where, on account of lack of school funds, the state could not extend her educational work. As late as 1872 there was but one school in New Mexico. At that time the territory was very poor and unable to provide its own schools. Even the largest places were dependent upon those of the mission schools for some years. Home mission schools not only cleared the way for the coming of the public school, but were also a most fruitful source of supply for public school teachers.

The value of home missions as an educational asset must be acknowledged among the Mexicans, the Freedmen, the Cubans, the Southern mountaineers and the foreign-speaking peoples, as well as among pioneers in the great West. We need simply to look up the investments and see the returns if we wish to know the real value of the work.

—*The Missionary Review of the World.*

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GREETINGS

THE Federation extends greeting and most cordial appreciation of the election of Mrs. Franklin H. Warner as President of the Woman's Board. Mrs. Warner is a valued member of the Executive Committee of The Congregational Woman's Home Missionary Federation and we are happy that she has

found it possible with her many opportunities for service to accept this very important office.

Cordial greetings are also extended to the following newly-elected Presidents of State Unions:

Mrs. D. Earl, Minot, North Dakota.

Mrs. J. E. Sears, Bruneau, Idaho.

Mrs. E. L. Marty, Lincoln, Nebraska.

Mrs. Dan G. Bradley, Cleveland, Ohio.

Mrs. Edwin D. Burditt, Rutland, Vermont.

Mrs. L. C. Schnacke, Topeka, Kansas.

Mrs. S. C. Hammond, Salt Lake City, Utah.

Mrs. Philip Vimzer, Seattle, Washington.

Announcement is also made that the New York Woman's Home Missionary Union has released its Executive Secretary, Mrs. John J. Pearsall of Brooklyn, New York, to serve as General Secretary of the Federation, because of the resignation of Miss Miriam Choate who became Mrs. Newton Hobart, on December 29, 1920. Mrs. Pearsall will give part time to the work of the Woman's Home Missionary Union and part time to the office of General Secretary of the Federation until the Annual Meeting of the New York Woman's Home Missionary Union in May, 1921.

The Federation congratulates itself upon securing for this important position one who is so pre-eminently fitted, and so well known and loved as Mrs. Pearsall.



TOPIC FOR MARCH, 1921

Congregational Education Society

COMMUNITY LEADERS OF THE FUTURE

Hymn—"God's Trumpet Wakes the Slumbering World."

Selected Scripture—Vision—Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and my handmaidens I will pour out in those days of my spirit. Acts 2:17, 18.

Call to Leadership—I heard the voice of the Lord saying, whom shall I send, and who will go for us?

Purpose—Then said I: Here am I, send me. And He said: Go, and tell this people. Is. 6:8, 9.

Preparation—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim: 2:15.

Continue in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim: 3:14-17.

Prayer—So teach us to number our days that we may apply our hearts unto wisdom. Ps. 90:12.

Objects of Prayer—Students in our institutions of learning. New recruits for the ministry.

Hymn—"I'll go where you want me to go."

The foundations for leadership are laid in home, school, local church. Brief papers on each, especially on the side of Religious Education.

Hymn—"Lord, speak to me that I may speak."

Select two Congregational academies on the Western frontier and let two speakers describe their work and tell of leaders who received their inspiration there, also of present conditions.

Describe the nearest State College or University, and its constructive work.

Hymn—"The Son of God goes forth to war."

Name our Congregational Colleges. Have a paper on the one nearest your own locality, and tell of work of graduates. Four brief papers on the four Training Schools, two for men, two for women, which are preparing leaders. Notice the varied communities to which these leaders minister.

Tell of the Student Aid work, showing how young men are helped in preparing for the ministry and Christian leadership in colleges and Theological seminaries.

Hymn—"Send thou, O Lord, to every place swift messengers."

Helpful Material—Leaflets on the institutions of the Education Society may be had by sending to Room 612, 14 Beacon Street, Boston, Massachusetts. "What they have done" and "What the country owes to Congregationalism" tell of leaders past and present. "The Church and the Community," page 147, tells of "Community Leadership."

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

PILGRIM BIBLE CLASS

Mrs. William Spalding

FOR some years a problem in the minds of leaders in a certain church had been how to bring together the young women around thirty years of age. A missionary organization was not appealing to them and a social club did not offer a broad enough platform. Finally, about five years ago, the initiative came from themselves (always the best way). A small group of about eight approached a Sunday School teacher, just then out of a "job," and asked her to form a class for Bible study. Truly, they builded better than they knew, for the eight has grown to eighty and the value of the class to its church is beyond the vision of any of its founders.

They formed an "organized" class at once and the officers and committee care for all the work except the teaching, and a "study committee" takes charge of that in the absence of the teacher. The class meets every Sunday with the regular Church School and is a part of it.

Once a month a business and social meeting is held at the home of some member or in the church parlor. Sometimes it is in the afternoon, sometimes in the evening and again it may be a "covered dish luncheon," thus giving opportunity to all members to come a part of the time. An occasional party or picnic is held to which the husbands are invited.

Ever since its organization, the class has paid the tuition of a Schaeffer girl. The money for this is raised by "A traveling shop basket" for which they sew at their meetings. They also contribute to Home and Foreign Missions through the Sunday School and the Woman's Guild.

A "Pilgrim Newsletter" is sent al-

most every week to each member and really has done more than any other one thing to hold the class together, because it keeps every one in touch with class activities.

What are some of the results in this church?

1. It has helped the Sunday School not only by its attendance but has built up the Primary Department. Many of the members are mothers of young children and look forward to bringing their little ones as soon as they are old enough. Once start a child in Sunday School and he is so eager to come again that he will never let his mother stay at home comfortably.

2. More of the younger people are brought into the church activities. This class assumes responsibility for a large number of the Wednesday night suppers held regularly through the winter. The members open their homes for the missionary meetings of the Woman's Guild, assist in serving and often take a part in the program.

3. A men's forum was formed last winter by the husbands who were not located in other departments of the school. They met at the same hour.

4. The class is getting a broader vision of the activities and responsibilities of our denomination. They are beginning to attend the missionary meetings connected with the Associational and state conferences of the Congregationalists.

5. The class has attracted other young people, who have moved into the city, and has attached them to this particular church. It is safe to say that a number of persons have joined this church because they first joined Pilgrim Class.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for December, 1920

The Daniel Hand Educational Fund for Colored People

Income for December from Investments.....	\$ 6,680.29
Previously acknowledged	11,364.80
	\$18,045.09

Current Receipts

EASTERN DISTRICT

MAINE—\$406.54.

Auburn: Sixth Street Ch., 9.32. **Augusta:** So. Parish Aux., goods for Greenwood S. C.; "Friend," bbl. goods for Greenwood, S. C. **Bath:** Winter Street Ch., 70. **Brunswick:** First Ch., 60. **Carribou:** Mrs. C. E. H., goods for Greenwood, S. C. **Ellsworth:** Sunset Ch., 2. **Port Fairfield:** Mrs. A. S. K., goods for Greenwood, S. C. **Foxcroft & Dover:** Ch., 23. **Garland:** Ch., 6. **Kennebunkport:** South Ch., 6. **Machias:** Centre Street S. S., 5. **Monard:** Silver Ridge Ch., 1. **North Bridgeton:** Mrs. J. S. C., goods for Greenwood, S. C. **North Waterford:** Ch., 5.50. **Norway:** Second Ch., 13. **Jr. S. S.,** for Pleasant Hill, Tenn., 5. **Portland:** St. Lawrence Ch., 10; Stevens Avenue Ch., 7. **Searsport:** W. M. Soc., two bbls. goods for Saluda Seminary. **Skowhegan:** Searchlight Club, package gifts for Athens, Ala. **Standish:** Ch., 8. **Wilton:** First Ch., 28. **Winslow:** Ch., 18. **Woodfords:** Ch., 26.55; W. M. U. bbl. goods for Athens, Alabama; Ch., bbl. goods for Saluda Seminary; Mrs. G. E. L., for Auto Truck, for Greenwood, S. C., 10. **York:** Second Ch., 9.

Woman's Home Missionary Union of Maine. Mrs. C. E. Leach, Treasurer, 39.17.

The Congregational Conference of Maine. by George F. Cary, Treasurer, \$45.

NEW HAMPSHIRE—\$505.78.

(Donations 315.78; Legacy 190.00)

Andover: Ch., 3. **Bennington:** Ch., 3. **C. E. Soc.,** for Albuquerque, New Mexico, 5. **Claremont:** S. S., 10. **Conway:** Second Ch., 20. **Dalton:** Ch., 6.88. **Greenfield:** Ch., 11. **Hanover:** Church of Christ at Dartmouth College, 48.56. **Henniker:** Ch., 38. **Hillsboro Center:** Ch., 2.43. **Hills:** Ch., 9. **Keene:** Court Street Ch., bbl. goods for Moorhead, Miss. **Lebanon:** Ch., by Mr. & Mrs. C., 50. **Lyme:** Ch., 4.94. **Nashua:** Pilgrim Ch., 26.86. **New Castle:** Ch., 6.75. **North Weare:** Ch., 1; S. S., 8. **Pebam:** Ch., 14. **Portsmouth:** North Ch., box goods for Marion, Ala. **Raymond:** Ch., 24. **Salem:** Ch., 0.72. **South Seabrook:** Ch., 1. **Westmoreland:** Ch., 5.27; **West Stewartstown:** Ch., 3.37. **Wilmot:** Ch., 4.

Legacy

Swansey: Amelia A. Healey, 200, less Income Tax 100, 100.

VERMONT \$972.08.

Bellows Falls: First Ch., 11.52. **Chelsea:** Ch., 6.16. **Cornwall:** Ch. & S. S., 12. **Hinesburg:** United Ch. & S. S., Lincoln Memorial, 5. **Jericho:** Mrs. E. R. W., bbl. goods for Saluda Seminary. **Middlebury:** Missionary

Soc., for Lexington, Ky., 1.50. **Milton:** Ch., 3.35. **Peacham:** "Friends" for Pleasant Hill, Tenn., 30. **St. Johnsbury:** J. M. P., 3. **Springfield:** Miss M. W. W., 50c. **Waitsfield:** Ch., 1.50. **Williamstown:** Mrs. M. E. W., for Dorchester Academy, 10.

The Congregational Conference of Vermont. by B. E. Bristol, Treasurer, \$596.10.

Woman's Home Missionary Union of Vermont. by Mrs. Max L. Powell, Treasurer, \$291.46.

MASSACHUSETTS—\$10,254.79.

(Donations 7,203.38; Legacies 3,051.41)

Agawam: S. S., 17. **Ashby:** Ch., 20.96. **Attleboro Falls:** Central Ch., 13.53. **Amesbury:** Main Street Ch., 6.03. **Amherst:** First Ch., 95; First S. S., 20; First Ch. C. E. Soc., 10. **Andover:** South Ch., 211.75. **Ashfield:** First Ch., 12. **Ayer:** First Ch., 26.95. **Belchertown:** Ch., 16.88. **Belmont:** Payson Park Ch., for Lexington, Ky., 15. **Plymouth:** Ch., 16.55. **Berlin:** First Ch., 16. **Beverly:** Washington St., S. S., for Lexington, Ky., 15. **Blandford:** S. S., 1.44. **Boston:** Mt. Vernon Ch., 36.30; A Friend in Old South Ch., 30; Miss B., for Athens, Ala., 5, also goods for Kings Mountain, N. C.; J. B. F., for Pleasant Hill, Tenn., 22; C. F. K., for S. A. Talladega College, 12. **Bradford:** First Ch. of Christ, 20.90. **Bridgewater:** Central Square Ch., 6.88. **Brockton:** Porter Ch., 209. **Cambridge:** North Ch., 53.60; Payson Park Ch., 50; L. B. C., 20. **Chelmsford:** Central Ch., 28. **Chicopee Falls:** Second Ch., 12.30. **Cliftondale:** First Cong'l Ch., for Pleasant Hill, Tenn., 20.25. **Clinton:** German Ch., 10; E. P. S., 5. **Cummington:** West Ch., 2. **Dalton:** Ch., 316. **Deerfield:** Ch., 16. **Dorchester:** Second S. S., 20; Village Ch., 28. **Douglas:** First Ch., 6. **Duxbury:** Pilgrim Ch., 8. **Easton:** S. S., 5. **East Taunton:** Ch., 8.80. **Enfield:** Ch., 64.80; Missionary Soc., 40. **Everett:** First Ch., for Chandler Normal School, 25. **Fall River:** Pilgrim Ch., 17.60. **Fitchburg:** Rollstone Ch., 89.01. **Gardner:** First Ch., 160.50. **Gloucester:** Trinity Ch., 160. **Grafton:** Evangelical Ch., 15.40. **Granville Center:** First Ch., 5. **Greenfield:** Mrs. W. C., for Pleasant Hill, 5; "Friends," for Pleasant Hill, 12. **Hadley:** First Ch., 3.07. **Haverhill:** West Ch., 17.30; Zion Ch., 8. **Hawley:** First Ch., 6.88. **Hinsdale:** First Ch., 8.28. **Holyoke:** Grace Ch., 30; Second Ch., 137.50 also from the Nettie A. Blanding Trust Fund, 95.56. **Honastonic:** S. S., 5. **Huntington:** Second Ch., 15. **Lawrence:** South Ch., 5.70. **Lee:** First Ch., 180. **Leominster:** Pilgrim Ch., 36.85. **Leverett:** Ch., 9. **Longmeadow:** L. M. H., 1. **Lowell:** First Ch., Junior Dept., 1.62; Highland Ch., 25; Paw-

tucket Ch., 44. Ludlow Center: First Ch., 10. Lynn: First Ch., 86.77. Malden: First Ch., 225. Manchester: First Ch., 30.58. Marshfield Hills: Second Ch., 12. Medford: Mystic Ch., 38.20. Merrimac: First Ch., 26.61. Mills: Ch., 40. Milton: First Ch., 17.48. Monson: Ch., 70.50. Monterey: Ch., 3. Needham: First Ch., 35.20. Neponset: Trinity Ch., 40. New Bedford: North Ch., 42.34. Trinitarian Ch., 82.50. North Adams: Ch., 143. Northampton: Edwards Ch., 5. L. K. P., 5. "Friend," 50. Northbridge: Rockdale Ch., S. S., 2.50. North Hadley: Second Ch., 20. Norwood: First Ch., 44. Oxford: First Ch., 31.64. M. Soc., for Lexington, Ky., 5. Packardville: Union Ch., 4. Palmer: Second Ch., 16.79. Peabody: "A Friend," 400. Pigeon Cove: Ch., 2.75. Pittsfield: First Ch., 267.50. Reading: First Ch., 115.76. Richmond: Ch., 44. Rochester: North Ch., 4.95. Roxbury: Immanuel Walnut Ave. Ch., 113.99. Royalston: First Ch., 11.30. Salem: South Ch., 3.12. Tabernacle Ch., 115. Saxonville: Edwards Ch., 8. Sharon: First Ch., 22. Shelburne Falls: Ch., 50. Springfield: Olivet, 39. St. Johns Ch., 15. South Ch., 150. C. A. C., for Talladega College, 50. A. D. S., 10. "A Friend," 25. Somerset: Ch., 4.23. Somerville: First Cong'l Ch., Women's Union for Tillotson College, 10. First Universalist Ch., Mission Dept., for Tillotson College, 5. Church Aid, 5. Charity Aid, 5. for Tillotson College. South Acton: Ch., 7.58. Stoughton: First Ch., 9. Sunderland: Ch., 50. Swampscott: First Ch., 44.50. Taunton: Union Ch., 28.27. Topsfield: Ch., 26. Turners Falls: First Ch., 10. Upton: First Ch., 12.51. Ware: Ch., 6. Mrs. A. M. W., for Dorchester Academy, 5. Webster: First Ch., 80.25. Wellesley: G. T. A., for Pleasant Hill, Tenn., 3. Westboro: Evan Ch., 80. West Boylston: First Ch., 34. West Deerfield: Ch., 1.65. Westfield: First Ch., 68.61. Second Ch., 58.99. Westford: Union Ch., 20.90. Westhampton: Ch., 69. West Medford: Ch., 58.50. West Newton: Second Ch., 660. West Peabody: West Ch., 10. West Springfield: First Ch., 19.80. First Ch., Missionary Soc., bbl. goods for Greenwood, S. C.: Mittineague Ch., 29.42. West Tisbury: Ch., 11. Weymouth Heights: First Ch., 32.45. Winchester: First Ch., 123.75. Winthrop: First Ch., 36.30. Worcester: North Ch., 21.55. Worcester: Bethany Ch., 10. Plymouth Ch., 319.04. Plymouth Ch., by Mr. and Mrs. E. F. M., 10. Plymouth S. S., 8.61. Mrs. E. D. T. for Talladega College, 25.

Legacies

Brookline: George P. Davis, int. in Life Ins. Policy, 500. Newburyport: Charles H. Coffin, 100.50. Newton: John Ward, 1,833.33. North Brookfield: Jonathan E. Porter, 479.99. Watertown: Jeannette T. Kimball, 137.59.

RHODE ISLAND—\$172.71.

Barrington: Ch., 32.50. Kingston: H. J. W., for Tougaloo College, 30. Providence: Beneficent Ch., 30. Free Evan. Ch., 64.71. People's Ch., 10.50. Riverside S. S., 5.

CENTRAL DISTRICT

CONNECTICUT—\$4,984.92.

Bolton: Ch., 8. Bridgeport: Black Rock Ch., 31.70. Olivet Ch., 20. Park St. Ch., 394.98. United Ch., 69.24. Bristol: First Ch., 126. Woman's League, bbl. goods for Talladega College. Canaan: Pilgrim S. S., 2. Central Village: Ch., 10. Cheshire: Ch., 22. Colechester: First Ch., 4.64. Cornwall: Second Ch., 71.25. Danielson: Ch., 76. Deep River: First Ch., 20. Derby: Second Ch., 47. East Hartford: First Ch., 60.40. East Woodstock: Ch., 20. Ellington: Ch., 20.70. Esterbrook: King's Daughters, goods for Greenwood, S. C. Fairfield: by Mrs. E. D. Burr for Saluda Seminary, 15. Greene Farms: Ch., 20. Greenwich: Second Ch., 66. Groton: Ch., 75. Guilford:

First Ch., 16.92. Haddam: Ch., 30. Hartford: Center Ch., Amelia Walker Aux., for Lexington, Ky., 2.24. Fourth Ch., 130. Mrs. J. W. C., for Tougaloo College, 25. G. I. S., for Lexington, Ky., 25. Lebanon: First Ch., 10. Ledyard: Mrs. J. M. G., bbl. goods for Saluda Seminary. Manchester: Ch., 47.50. Meriden: First S. S., 12. Middlefield: Ladies' Benevolent Soc., for Tougaloo College, 5. Middletown: South Ch., 44. Milford: First Ch., 60. D. B., for Talladega College, 10. Mt. Carmel: Ch., 34.39. New Britain: Misses S. and H. R., for Marion, Alabama, 25. New Canaan: Ch., 78. New Haven: Plymouth Ch., 86.47. Newington: Ch., 75. New London: First Ch., of Christ, 72.03. S. S. Class, 1. Mr. J. T., for Athens, Alabama, 5. New Milford: First Ch., 28.50. North Greenwich: Ch., 23.28. North Madison: Ch., 13. North Stonington: Ch., 25.28. North Woodbury: North Ch., 34.84. Norwalk: First Ch., 20.85. Norwich: United S. S., for Lexington, Ky., 25. Old Lyme: Ch., 16.52. Orange: Ch., 57. Plainville: M. Soc., for Lexington, Ky., 5. Pomfret: First Ch., 32.50. Pomfret Center: C. M. G., for Auto Truck, for Greenwood, S. C., 5. Putnam: Second Ch., 79.54. Redding: L. M. Soc., box goods for Marion, Ala. Ridgefield: First Ch., 62. Rockville: Ch., 223. W. M., for Tougaloo College, 50. Miss J. A. M., 100. Mrs. C. E. P., 10. Mrs. H. E. T., 1. for Tougaloo College. Somers: Ch., 29.16. Southington: First Ch., 52. South Manchester: Ch., 150. South Norwalk: S. S., 5.85. Stamford: First Ch., 75.34. Stratford: Miss C. S., package goods for Saluda Seminary. Talcottville: Ch., 86. J. G. T., 30. Mrs. J. G. T., 30 and box goods for Marion, Ala. Terryville: Miss L. A., 5. Mrs. K. G., 5. for Talladega College. Tolland: Organized S. S. Class, for Marion, Ala., 12.40. Torrington: "A Friend," for S. A., at Greenwood, S. C., 14. Unionville: Ch., 22. Washington: First Ch., 14.25. Waterbury: Bunker Hill Ch., 25. Watertown: First Ch., 153.55. C. E. L., for Lexington, Ky., 15. Wareham: Ch., 40. Westbrook: First Ch., 4.19. West Hartford: First Ch., of Christ, 239. West Stafford: Ch., 5. Whitneyville: Ch., 79.29. Willimantic: First Ch., 46.82. Windsor Locks: Ch., 180. Wolcott: Ch., 20.

Woman's Congregational Home Missionary Union of Conn., by Mrs. J. F. Ferguson, Treas., \$800.

NEW YORK—\$6,483.96.

(Donations, 4,415.88, Legacies 2,068.08)

Antwerp: Ch., 3. S. S., 3. Aquebogue: Ch., 9.16. Mrs. W. S. W., three bbls. goods for Marion, Ala. Arcade: First Ch., 13.25. Baiting Hollow: Ch., 20. Brooklyn: Ch., of the Evangel., 15. Clinton Ave. Ch., 904.39. Lewis Ave. Ch., for Kindergarten, Talladega, Ala., 72. Ocean Avenue S. S., Jr. Organization, box goods for Marion, Ala. Park Slope Ch., 206.74. Rugby Ch., 6.24. South S. S., 51.60. M. L. R., 25. Buffalo: First Ch., 120. Pilgrim Ch., 5.61. Canaan: Ch., 1.50. Canandaigua: First Ch., 17.34. H. W. H., for Tougaloo College, 11. W. M. Soc., bbl. goods for Kings Mountain, N. C. Candor: Ch., 4. Chappaqua: First Ch., 3. Clifton Springs: Mrs. F. M. E., 2. Columbian: Ch., 3. Corning: First Ch., 10. Cortland: Second Ch., 1.89. Coventryville: Ch., 4.32. Deansboro: Ch., 9. East Rockaway: Bethany Ch., 16. Ellington: Ch., 2.59. Elmira: St. Luke's Ch., 8.72. Fairport: L. M. Soc., box goods for Marion, Ala. Gasport: L. M. Soc., 14 and bbl. goods for Marion, Ala. Greene: First Ch., 7.50. Hamilton: Second Ch., 9.50. L. M. Soc., bbl. goods for Marion, Ala. Homer: E. G. R., for Talladega College, 750. E. G. R., for Piedmont College, 500. Hornby: Ch., 1. Irondequoit: United Ch., 26. Jamestown: M. L. C., for Tougaloo College, 10. Kiantone: Ch., 5.19. Lackawanna: Ch., 6. Lake View: Ch., 2.40. Lebanon: Ch., 7.80. Lebanon Springs: Ladies' Soc., for Greg-

ory Institute, 10. **Lisbon:** Ch., 24. **Newburgh:** First Ch., 15; Missionary Soc. box goods for Marlon, Ala. **New York:** Bedford Park Ch., 36; Bethany S. S., 10; E. B. for Pleasant Hill Tenn., 50; D. E. E., 100 for Greenwood, S. C.; "A Friend," for Greenwood, 65; "A Friend," for Greenwood, 25. **North Evans:** Ch., 3.63. **Norwood:** Ch., 9. **Orient:** Ch., 13. **Phoenix:** Ch., 25. **Pitcher:** Ch., 5.40. **Richmond Hill:** Van Wyck Ave., 12. **Rockaway Beach:** First Ch., 26. **Rochester:** South Ch., 57, (30 of which for Straight College). **Rodman:** Ch., 10; Missionary Soc., box goods for Marlon, Ala. **Roscoe:** Ch., 4.57. **Saratoga Springs:** Juniors of Cong'l Church, box goods for Marlon, Ala. **Saugerties:** L. M. Soc., 4, and box goods for Marlon, Ala. **Scarsdale:** S. S., 15.68. **Sherburn:** Mrs. J. A. D., box goods for Marlon, Ala. **Sherrill:** Pilgrim Ch., Womans Aux., two bbls. goods for Marlon, Alabama. **Syracuse:** Danforth Ch., 23.91; Good Will Ch., 16; Pilgrim Ch., 4.80. **Tuckahoe:** Union S. S., 12.50. **Wolcott:** Miss S. C., bbl. goods for Marlon, Ala. — "Friends" in N. Y. for Marlon, Ala., 35.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treas., 914.85.

Legacies

Binghamton: E. M. Noyes, 2,028.75. **Brooklyn:** Henry Tancy, 118.01 (reserve legacy 78.68), 39.33.

NEW JERSEY—\$594.30.

East Orange: First Ch., 158.07. **Edgewater:** H. B. O., for Lexington, Ky., 15. **Ellisabeth:** First Ch., 5. **Glen Ridge:** S. S., 20. **Montclair:** First Ch., 200; Watchung Avenue Ch., 73. **Newark:** Belleville Ave. Ch., 10; First, Jube Memorial Ch., 25. **Nutley:** Miss V. D. B., for S. A. at Saluda Seminary, 30; and for Music, 6. **Passaic:** First Ch., 37. **River Edge:** First Ch., 15.23. **Upper Montclair:** Women's Guild, bbl. goods for Moorhead, Miss.

PENNSYLVANIA—\$234.23.

Audensard: Horeb Ch., 12. **Bangor:** Welsh Ch., 13.50. **Braddock:** Slovak Ch., 4. **Duquesne:** Bethlehem Slovak Ch., 15. **East Smithfield:** Ch., 5. **Lansford:** Ch., 40. **McKeesport:** First Ch., 15.06. **Meadville:** Park Avenue Ch., 38.18. **Philadelphia:** Park Ch., 50. **Pittsburgh:** Arlington Ch., 8.95. **No. Ebensburg:** Bethany Ch., 2. **Spring Creek:** Ch., 10.91. **Taylor:** First Ch., 13. **Uniondale:** Welsh Hill Ch., 5.10. **West Spring Creek:** Ch., 1.22.

DISTRICT OF COLUMBIA—\$216.00.

Washington: First Ch., 125; Mt. Pleasant Ch., 81; Mt. Pleasant Ch., by "A Friend" 10.

OHIO—\$625.67.

Cleveland: First Ch., 21.96; Euclid Avenue Ch., for Pleasant Hill Academy, 45; Hough Avenue Ch., Ladies Soc., goods for Talladega College; Park Ch., 12; I. B. Club for Marlon, Ala., 2. **Elyria:** Ladies Aid Soc., bbl. goods for Talladega College. **Lexington:** Ladies Aid Soc., two bbls. goods for Talladega College. **Mt. Vernon:** S. S., 2.30. **North Olmsted:** Ch., 7.65; Ch., 55; S. S., 15; "Friends," 48; for Lexington, Ky. **North Ridgeville:** L. B. Soc., two boxes goods for Talladega College. **Oberlin:** Prof. S. H. W., for Talladega College, 25. **Oxford:** "L," 100. **Rootstown:** First Ch., additional, by Mrs. D. D., 1. **Sandusky:** First Ch., 11.92. **Tallmadge:** Ch., 30.63. **Toledo:** Mrs. E. H. R., for Saluda Seminary, 22; Mrs. E. H. R., box goods for Saluda Seminary. **Wayne:** Ch., 28.30.

The Congregational Conference of Ohio, by Rev. J. G. Fraser, D. D., treasurer, \$195.01.

MICHIGAN—\$459.07.

Henton Harbor: Mrs. G. E. E. box goods

for Saluda Seminary. **Chelsea:** L. M. Soc., box goods for Marlon, Ala. **Detroit:** First Ch. Woman's Association for Medical Residence, Humacao, Porto Rico, 25; North Woodward Avenue S. S. Class for Pleasant Hill, Tenn., 25; E. W. W., for Tougaloo College, 10; Miss M. P., for "Motor Bill," Albuquerque, New Mexico, 5. **Grand Blanc:** First Ch., 12. **Grand Rapids:** Park Ch., four boxes goods for Saluda Seminary; Mrs. H. G. H., goods for Saluda Seminary. **Lakeside:** Miss E. G. S., for Kings Mountain, N. C., 5. **Merill:** Missionary Soc., for Lexington, Ky., 4. **Muskegon:** Mrs. W. S. W. for Tougaloo College, 5. **St. Joseph:** W. M. Soc., box of goods for Saluda Seminary. **So. Haven:** Ch., W. M. U., bbl. goods for Athens, Alabama.

Woman's Home Missionary Union of Michigan by Mrs. L. S. Towler, Treas., 124. Also from Detroit: Pilgrim S. S., 50, (25 of which for scholarship at Saluda, N. C. and 25 for Motor Bill, Albuquerque) and from Jackson First Ch., for Nurse's Salary at Humacao Hospital, 8. Total, \$182.

Michigan Congregational Conference, by L. P. Haight, Treasurer, \$206.07.

Total for Michigan	\$479.07
Less amount refunded to Michigan	20.00
Total	\$459.07

WESTERN DISTRICT

ILLINOIS—\$3,238.39.

(Donations 3,171.73, Legacy 66.66)

Area: Ivanhoe Ch., 4.50. **Banker Hill:** Ch., 22. **Chandlerville:** Ch., 8.63. **Chicago:** Forest Glen Ch., 8.50; Green Street Ch., 4.25; Millard Ave., S. S., 10; North Shore Ch., W. M. Soc., for Marlon, Ala., 7; Pilgrim Ch., 28.29; Pilgrim Mayflower Ch., 4.25; Summerdale Ch., 7.50; Wellington Ave., Ch., 50; A. D. S., 25. **Mrs. B. L. T.,** 50 for Tougaloo College; F. H. T., 100 for Fort Berthold Mission. **Clifton:** Ch., 8.46. **Decatur:** First S. S., 8.50; Woman's Society, package goods for Tillotson College. **Des Plaines:** Ch., 56. **Emington:** C. E. Soc., 5. **Galva:** Ch., 52.50. **Glen Ellyn:** Ch., 9.50. **Glen View:** Ch., 4.25. **Gridley:** Missionary Soc., for Lexington, Ky., 2. **Hinsdale:** Miss G. M. L. B., 50. **Kewanee:** First Ch., 34.88. **La Salle:** First Ch., 10. **Oak Lawn:** Ch., 68c. **Palmer:** Ch., bbl. goods for Moorhead, Miss. **Patton:** Ch., 5.25. **Peoria:** Union Ch., 5. **Quincy:** First Union Cong'l Ch., 1.630. **Rantoul:** First Ch., two bbls. goods for Moorhead, Miss. **Roberts:** Ch., 5.24. **Rockford:** A Member of Second Ch., 11; Mrs. H. E. H., for Emerson Institute Improvements, 500. **Shabbona:** Ch., 6.62. **Sheffield:** Mission Band, box goods for Marlon, Ala.; Mrs. M. W., for Tougaloo College, 5. **Toulon:** First Ch., 50. **Wataga:** Ch., 5. **Wheaton:** Ch., 25; College of Christ, 67; Mrs. J. P., for Marlon, Ala., 2.25. **Winnetka:** Ch., 70.98.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, treasurer, 221.50.

Legacies

Earlville: J. A. Dupes, 150. (Reserve Legacy 83.34) 66.66.

IOWA—\$1,032.42.

(Donations 532.42, Legacy 500.)

Avoca: Second Ch., 10. **Council Bluffs:** H. W. H., for Talladega College, 5. **Iowa City:** Friends, for Tougaloo College, 20.80. **Pringham:** Ch., two packages goods for Moorhead, Miss. **Stout City:** State Board of Missions, for Moorhead, Miss., 20; W. C. Mc C., for Talladega College, 150.

Congregational Conference of Iowa, by S. J. Pooley, Treasurer.

From Churches \$256.10
From W. H. M. U. of Iowa 70.52

Legacy

Osgood: James A. Smith, 500.

WISCONSIN—\$351.00.

Beloit: First Ch., 31. Delavan: Ch., 15.
Menomonie: Ch., 59. Roberts: Ch., 25;
S. S., 2. Rosendale: Ch., 28. White Lake:
Miss A. S. for Kings Mountain, N. C., 5.
Whitewater: Ladies' Union, bbl. goods for
Moorhead, Miss.

Wisconsin Congregational Conference,
by L. L. Olds, Treasurer, \$50.13.

Woman's Home Missionary Union of
Wisconsin, Mrs. R. B. Way, Treasurer,
\$110.87. Also from Milwaukee: Mr & Mrs.
G. P. S., for Scholarship at Saluda, 25.
Total \$135.87.

MINNESOTA—\$570.78.

Glenwood: The Pricillas, box of goods
for Marion, Ala. Little Falls: "A Friend"
for Talladega College, 200. Minneapolis:
Fremont Avenue Ch., Ladies Union, box
goods for Marion, Ala.; Linden Hills Ch.,
two sacks goods for Marion, Ala.; Lyn-
dale Ch., box goods for Marion, Ala. Mrs.
L. M., Powell, box of goods for Marion,
Ala.; Lynhurst Ch., for Marion, Ala., 5.
Woman's Union, box books for Marion,
Ala.; Plymouth Ch., Sewing Soc., bbl.
goods for Marion, Ala.; J. H. J., for Talla-
dega College, 25. Owatonna: L. M. Soc.,
bbl. and box goods for Moorhead, Miss.
St. Paul: Olivet Ch., S. S., bbl. goods for
Marion, Ala.; Pacific Ch., Club, for Moor-
head, Miss., 5.

Congregational Conference of Minne-
sota, by J. M. McBride, treasurer, \$179.82.

Woman's Home Missionary Union of
Minnesota, by Mrs. A. E. Fancher, Treas-
urer, 155.96.

MISSOURI—\$92.85.

Kansas City: A. T. S., for Straight Col-
lege, 10. Lebanon: First Ch., 10.25. Web-
ster Groves: First Ch., 20.50.

The Congregational Conference of
Missouri, by P. A. Griswold, Treasurer,
\$52.10.

KANSAS—\$263.09.

Anthony: Ch., 24. Leavenworth: Ch.,
M. Lemora: Ch., 19. Manhattan: First
Ch., 14.80; Mrs. C. A. U., box goods for
Marion, Ala. Muscota: Ch., 5.50. New-
ton: First Ch., 13.25. Ottawa: Ch., 21.
Topeka: Central Ch., 47.49; Seabrook Ch.,
7. Stockton: 1st Ch., 8. Topeka: 1st Ch.,
16.30. Valley Falls: Ch., 8.15. Wichita: Mrs.
C. B. W., box goods for Saluda Seminary.
The Kansas Congregational Conference
by Rev. John B. Gonzales, supt., \$58.60.

NEBRASKA—\$165.94.

Ashland: Ch., 23.30. Fairfield: Ch., 8.96.
Franklin: Ch., 3.20. Harvard: Ch., 18.55.
Lincoln: German Ch., 16.41. Lincoln:
Ebenezer German Ch., 15; Salem German
Ch., 22. Princeton: German Ch., 19.25.
Scottsbluff: German Ch., 21; C. E. Soc., 4.
Telling: Ch., 4.27. Wallace: Ch., 2. York:
German Ch., 8.

NORTH DAKOTA—\$41.90.

Bismarck: Mrs. O. W. K., for Fort
Berthold Mission, 5. Medina: German Chs.
(Zion, Kassel and Friedens) 25. Leeds:
Ch., 2.50. Maavel: Ch., 4. Velva: Ladies
Aid, 4; S. S., 1.40.

SOUTH DAKOTA—\$106.13.

Bowdle: Ch., 10. Clark: Ch., 7.40. Clay-
ton: Wolf's Creek German Ch., 5. De Smet:
Ch., 7.08. Java: Ch., 5. Lesterville: Worms
German Ch., 5. Parkston: German Ch., 10;
New Zion German Ch., 15. Redfield: Ch.,
14.15. Redfield: Neu-Friedensfeld Ch., 10.
Tyndall: First German Ch., 5. Yankton:

Ch., 12.50.

COLORADO—\$201.67.

Boulder: First Ch., 18. Brush: Ch., 25.
Crook: German Ch., 5. Denver: First Ger-
man Ch., 14; Berkeley Community S. S.,
1.20; City Park Ch., 4.90; Fourth Ave. Ch.,
21; Ohio Avenue Ch., 21; Third Ch., 19.60.
Lyons: Ch., 1.47. Longmont: Ch., 45.50.
Proctor: German Ch., 25.

ARKANSAS—\$3.79.

Gentry: Ch., \$3.79.

WYOMING—\$7.06.

Douglas: Ch., 5.92. Rock Creek: Ch.,
1.14.

PACIFIC DISTRICT**CALIFORNIA (Northern)—\$392.43.**

Alturas: Ch., 5.94. Campbell: 27. Ceres:
Smyrna Park, 2.95. Fresno: Kreuz, 54.80;
Zion, 32.40. Grass Valley: 1.81. Hayward:
11.45. Lockeford: 1.37. Lodi: Ebenezer,
21.60. Oakland: First Ch., 70; Mrs. F. B.
H., 10. Pacific Grove: 14.85. Paradise:
Mrs. A. J. W., 25. Petaluma: 16.15. Pitta-
burg: S. S., 73c. Rio Vista: Ch., 2.65; S.
S., 53c. Ripon: 2.22. Sacramento: 6.49.
San Francisco: First, 27; Spanish-Italian
S. S., 54c; L. T. S., for Oriental Missions,
30. San Lorenzo: 1.10. Santa Rosa: First
4.05; G. E., 10. Tipton: S. S., 1. Tulare:
Ch., 9.95; S. S., 85c.

CALIFORNIA (Southern)—\$2,411.62.

(Donations 997.62, Legacy 1,413.90)

Bakersfield: First, 8. Bloomington: 3.60.
Brea: 72c. Claremont: 42.92. Lawndale:
72c. Lemon Grove: 6.20. Little Lake: 70c.
Long Beach: 21.60. Los Angeles: First,
50; Bethany 2.68. Ch. of the Messiah, 22;
East, 1.49; Lincoln Memorial, 98c; Mt.
Hollywood, 44.68. Moreno: 1.20. Nor-
walk: 3. Pasadena: First (Special for
Japanese Building) 447; First 37.50; Pil-
grim, 2.13. Pomona: 29.94. Poway: 2.25.
Redlands: 18. Riverside: 15. San Diego:
First, 35.18; Logan Heights, 3; Mission
Hills, 5.76; Ocean Beach, 1.32; Mrs. G. A.
F., for Lexington, Ky., 27. Santa Ana:
20. Saticoy: 1.25. Seeley: 5.75. Venice:
6.48. Whittier: 30.

Woman's Home Missionary Union of
Southern California, \$99.59.

Legacy

Redlands: Charles M. Baxter, 4,241.70.
(Reserve Legacy 2,827.80) 1,413.90.

WASHINGTON—\$306.99.

American Lake: Y. P., 2.50. Belling-
ham: 15. Black Diamond: 2.50. Cheney:
10.50. Dryden: German Ch., 10. Edmonds:
5. Lind: 10. Olympia: 16. Quincy: Ger-
man Ch., 10. Ralston: 15. Seattle: Col-
umbia Ch., by J. L. C., 5; Fauntleroy, 2;
Green Lake, 5; University, 98. Tacoma:
Plymouth, 10. Toit: 4.49. Yakima: Ch.,
10; S. S., 3.

Woman's Home Missionary Union of
Washington, \$75.

OREGON—\$84.56.

Beaver Creek: St. Peters, 1.20. Corvallis:
First, 4.10. Eugene: 10. Forest Grove:
12.25. Portland: Highland, 85c; First,
German 15; Zion German, 41.16.

UTAH—\$95.00.

Salt Lake: Phillips S. S., 5.

Woman's Missionary Union of Utah, by
Mrs. C. M. Chandler, Treasurer, \$90.

ARIZONA—\$20.25.

Tombstone: First Ch., 20.25.

THE SOUTH, &c.**KENTUCKY—\$5.00.**

Williamsburg: Ch., 5.

NORTH CAROLINA—\$64.60.

Bricks: Joseph K. Brick School, 10.60.

W. T., for Jos. K. Brick School, 15; M. L., for Jos. K. Brick School, 5. **Greensboro:** Ch., 2. **Kings Mountain:** I. A. H., for Lincoln Academy, 10. **Saluda:** E. H. K., for Dorchester Academy, 20. **Statesville:** W. H. M. Soc., goods for Kings Mountain, N. C. **Wadsworth:** Ch., 2.

SOUTH CAROLINA—\$53.55.

Columbia: Ch., 3.55. "A Friend" in South Carolina for Greenwood, S. C., 50.

TENNESSEE—\$333.71.

Chattanooga: Ch., 24c; Mrs. M. E. McK. for Pleasant Hill, Tenn., 5. **East Lake:** Mrs. J. W. R., for Pleasant Hill, Tenn., 12. **Knoxville:** Second Ch., 16. **Memphis:** Ch., 47c. **Pleasant Hill,** by Mrs. M. C. W., for Pleasant Hill Academy, 300.

GEORGIA—\$50.97.

Atlanta: First Ch., 8; Dr. L. B. M., for Fessenden, Fla., 5; G. W., for Fessenden Academy, 2. **Barnesville:** Fredonia Ch., 2.97. **Macon:** Ballard School, "Children's Ten Cent Fund" for Peabody Academy, Troy, N. C., 21. **Thomasville:** Alumni Association, for Allen Normal School, 10; Rev. C. P. C., for Fessenden Academy, 2.

ALABAMA—\$66.70.

Athens: Trinity Ch., 1.70; Patrons of Trinity School, 10. **Gadsden:** Ch., 1. **Haleyville:** Ch., 3. **Ironatom:** Ch., 13.43. **Talladega:** First Ch., 25. **Thorsby:** Ch., 12.57.

TEXAS—\$52.62.

Austin: I. H. E., for Tillotson College, 50.00. **Beaumont:** Graham Ch., 34c. **Ranger:** Ch., 47c. **Spring Lake:** Ch., 1.81.

MISSISSIPPI—\$175.00.

Carrollton: J. R. B., for Tougaloo College, 35. **Grenada:** J. L. T., for Tougaloo

College, 140.

LOUISIANA—\$26.00.

New Orleans: Straight College Co-operative Club, 20. **Roseland:** W. L. K., 1; E. D. R., for Straight College, 5.

FLORIDA—\$144.50.

Anthony: F. B. B., for Fessenden Academy, 2.50. **Cocoanut Grove:** Ch., 15. **Fessenden:** Teachers and Students, for Fessenden Academy, 50. **Interlachen:** Ch., for West Tampa, 8.50. **Jupiter:** Ch., for West Tampa, 4.25. **Key West:** Ch., 12.75. **Leesburg:** Mc D. W., for Fessenden Academy 3. **Ocala:** G. C., 1; M. M. L., 2; H. S. M., 2, for Fessenden Academy. **St. Petersburg:** Ch., for West Tampa, 25.50.

Woman's Home Missionary Union of Florida, Mrs. Fred R. Marsh, Treasurer, \$18 for West Tampa Mission.

FOREIGN—\$10.00.

Africa: Monrovia, Liberia, B. K., for Thomasville, Ga., 10.

A. M. A. League \$ 526.12

Congregational World Movement \$11,891.83

Summary of Receipts for December, 1920.

Donations \$ 41,406.37

Legacies 7,290.05

\$ 48,696.42

Summary of Receipts Three Months

From Oct. 1, to Dec. 31, 1920.

Donations \$103,572.10

Legacies 22,386.08

Total \$125,958.18

ENDOWMENT FUND

The Julia A. Merrill Fund,
additional \$ 1,000.00



The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*


E. H. HAMES, *Business Manager*

Vol. 75. No. 3

MARCH, 1921

New Series, Vol. 12, No. 11

RELIGIOUS EDUCATION AND LIFE

 E cannot separate education from life at any single point. Every time we or our children rub elbows with other folk, in every group where we work or play or study or fight, we are being influenced, molded, character is being formed.

Many people have thought that religious education was a matter of pious consideration a few minutes on Sunday or a spasmodic lecture on behavior, but these are utterly futile in the face of personal influences which lead in the opposite direction.

Those folks who think that religious education is an insignificant side issue or even a matter of the Sunday School only, are on the wrong track. People and churches which face up to a real religious education program face up to the task of determining the character of the personal influences in all groups with which our boys and girls contact.

Of these groups the home is the most fundamental. Given just the right kind of home and the religious education problem is a long way on the road to solution.

The church group is exceedingly important. Its value is largely determined by the extent to which it understands the growing life of boys and girls, youth and adults, and the extent to which it meets the actual needs in all phases of its activity.

The public school is tremendously important. The character of teachers, work, play, the social ideals of the school, the general character and ideals of the pupils are what count.

Play groups, social groups, work groups, racial groups, industrial groups, all these have significant meaning for religious education. Imagine for a moment what it would mean for your own religious education if you were born into any one of a dozen different groups in America.

Here is the big task at which we Americans have been playing. I speak advisedly. We have not taken it over-seriously. Last year for all education, public, private, common schools, universities, parochial schools, all education in the United States, we spent in round numbers one billion one hundred million dollars, and in the same year we spent for tobacco over two billion dollars, for confectionery over one billion dollars, and for theaters another billion. It is time we caught a new vision, developed perspective and put at least as much into education as we burn up in tobacco.

The church can count most in this total situation by developing a real program of religious education in its Church School and from the Church School as a basis reach out into home, school, and other groups to produce in all these the best possible conditions. —F. M. S.



VISUALIZING THE APPORTIONMENT

A Stereopticon Lecture and a Chart Sermon

FOR some time there has been an insistent demand for some means of visualizing the total appeal for the denominational missionary enterprise. The call for a stereopticon lecture on the subject has been urgent, and many have requested some graphic presentation that could be used widely in the churches. These demands are now being met as follows:

Our Far-Flung Line

A stereopticon lecture on the subject "Our Far-Flung Line" or "The World-Wide Work of the Congregational Churches" has been prepared, with seventy-nine colored slides.

This lecture is calculated to give a bird's-eye view of the large and far-reaching activities of the Congregational churches through their benevolent societies. The text of the lecture presents succinctly a comprehensive statement of the total facts; the illustrations seem to add human interest by presenting typical scenes from the several fields of operation at home and abroad, beginning with our own children in America and reaching to the uttermost parts of the earth.

Seven sets of the slides with the text of the lecture are ready and may be had on the same terms as similar stereopticon lectures of the missionary societies, namely, payment of express or postage charges both ways, together with any cost of breakage.

The depositories are, The American Board, 14 Beacon Street, Boston, Massachusetts; The Congregational World Movement, 287 Fourth Avenue, New York City; Robert W. Gammon, 19 West Jackson Boulevard, Chicago, Illinois; Rev. C. H. Harrison, 219 Guardian Trust Building, Denver, Colorado, and Rev. H. H. Kelsey, D. D., 419 Phelan Building, San Francisco, California. There are two sets in the New York office and two sets in the Chicago office.

Those desiring to use this lecture should place their orders at the earliest possible date, and indicate more than one date on which it could be used in case it is not available for the first choice.

Inasmuch

"Inasmuch as ye did it unto one of my brethren, even these least, ye did it unto me" is the text of a typewritten sermon to accompany ten charts, 25 x 36, with one page of manuscript accompanying each chart, so that as the minister reads or extemporizes the text, the congregation may have a visualization of what is presented. •

The subject matter on these charts analyzes the total missionary task of the denomination, with accompanying graphs and illustrations calculated

to make more real the ministry we are performing in the name of Christ to His brethren near and far.

The aim is to connect the missionary work of the denomination with the vital Christian life of our church members and to leave a glow of satisfaction and enthusiasm in the thought of the splendid and far-reaching ministry of helpfulness which we are able to render through our co-operative activities. This is a real sermon dealing with the expression of Christian life through missionary activities.

Several hundred copies of this sermon have been prepared and may be had free upon request, except that the minister using one is requested to mail it back immediately to the depository from which it was secured.

Orders for this sermon may be addressed to the same depositories given for the stereopticon lecture above. Every pastor in America is urged to secure one of these chart sermons. It is well adapted to the regular morning service, or may be used in the mid-week meeting, or on other occasions.



ADDITIONAL SLIDE SETS IN OFFICES OF STATE CONFERENCES

IN disposing of its many valuable equipments, the Interchurch World Movement has placed its rich collection of plain and colored slides within the reach of the denominations at remarkably low figures.

Twenty or more of our State Conferences have already taken advantage of this opportunity to secure for use among their churches sets of a lecture giving "a world-wide survey of the task of the Christian church."

The lecture and slides just mentioned present "the whole task of the whole church." It contains over 100 slides of maps, graphs, and views and is a liberal education on the subject. It can readily and profitably be divided into three parts for successive evenings.

Churches wishing the set should apply to their state superintendents.



MEETING OF THE COMMISSION

THE Congregational World Movement Commission met in Aurora, Illinois, in connection with the Midwinter meeting of the Homeland Societies, January 19th and 20th. More than half of the one hundred members of the Commission were in attendance.

Among the more important of the actions taken were, first, approval of the plan for follow-up work whereby the churches may be led to meet the full goal of the \$5,000,000 apportionment, special attention being directed to an Easter appeal for an offering for this purpose where state officers cooperate; second, the recommendation of the December date for our Every Member Canvass, the prevailing opinion being that the majority of our churches would prefer that time rather than the spring date; third, the adoption of a policy in regard to seeking individual gifts and in the matter of equalization, the substance of which was that in reliance upon team work individual gifts should be sought by the missionary societies and credited to the churches whenever possible, and that ultimate equity should be reached through readjustment of percentages for the succeeding year, rather than through any plan of equalization for the year when the gifts are received.

The meeting was characterized by earnestness and enthusiasm, and the conviction of those present was that the denomination had made commendable progress in solving some of the problems that face us at present.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

HAND PICKED RECRUITS FOR THE CHURCH

By Rev. John H. Andress, D. D., Norfolk, Nebraska

(NOTE—Dr. Andress, pastor of the Congregational Church at Norfolk, Nebraska, has had a very successful pastorate, using as the basis of the church program a plan for enlisting new members which gives a place for all his members and which puts new life into departments of church life. Pastors everywhere will be greatly interested in the recital he has prepared for "The American Missionary.")

—F. L. Fagley, Secretary.)

CHAPTER I.

THERE can be no question that our churches are failing to make the growth in membership that is desirable. Many people within hearing distance of the church service in practically every community are still unchurched. The problem of the overchurched community might be solved quite as well by the reduction of the number of unchurched people as by the reduction of the number of churches. There are few communities in which there are enough church buildings to accommodate all the population within easy distance, if all should attend service at one time. Many churches would find their problems approaching a solution with the infusion of a little new blood into the membership. Many a pastor would find the morale of his church greatly improved if the members could see something happen. An inspiring group of recruits on Sunday morning makes the members take courage for better service.

To this end the method of the annual or biannual revival meeting has been used efficiently and has much to commend it. It is very much better than no effort. But it leaves much to be desired. The greatest decision which a soul can make is secured by a stranger rather than by the spiritual leader whom the people know and love. Special methods are used, peculiar doctrines are emphasized which neither the church nor the pastor care to continue, and for which they may need to apologize. The special stress and interest of the revival meetings are often followed by a reaction which is dangerous for the new recruit. The difficulty in securing a safe and efficient evangelist, and the expense incurred, often lead a church to make no evangelistic effort for years.

The method of hand picking the recruits has several distinct advantages. It requires no special machinery other than can be used continuously. It is under the control of the spiritual leader who expects to remain with the church more than three weeks. It brings the pastor and the new member into closer personal spiritual fellowship than can be had otherwise. It is the method used by the Master.

The Spirit of Individual Evangelism

It pays to cultivate the spirit of individual work for individuals. First, decide what you want—a steady rather than a spasmodic growth of your church; a group of new members coming every few weeks, in a sane, normal, thoughtful way, rather than a tremendous upheaval at stated times

of revival. Believe that "Seedtime and harvest" in the healthy, normal church does not mean eleven months, or perhaps one or two or three years and eleven months of seed time, and then one month of harvest. In tropical climes it is always seedtime and it is always harvest time. Some fruits are maturing all the time, while others are germinating. The atmosphere of the Christian church, where the sunshine of His love is ever shining, where the warm breath of His Spirit is ever blowing, should know no winter season. Seedtime and harvest should be parallel and perpetual. It is not urged that special seasons of revival, when special evangelistic meetings are held, to secure some who perhaps are so constituted as to need such method, may not be quite desirable, but such effort should be entirely special and supplementary. It should never be made the principal source to which the church looks for its recruits.

Cultivate, also, the spirit of confident boldness as a representative of Jesus Christ, that will enable you to approach any one with the claims of Jesus Christ and His church. No business man is too great or too busy, no scholar too wise, no statesman too important for you to approach at the proper time and in the proper way, with the claims of your Lord. Railroad superintendents, state officials, bank presidents, owners and managers of million dollar concerns, as well as day laborers and little children have listened courteously to the claims of Christ and His church when so presented. They will do so again if you will so present them. Nor should you feel that any one is too small to consider, that is, small in importance. No one is unimportant in God's sight. Who shall say who is of most value to God's Kingdom? It is quite likely that the children constitute the most important field of evangelism and that we should rejoice at least as much over the decision of a child of ten to unite with the church as we should over the same decision on the part of the head of a family.

Methods of Hand Picking

In offering some methods for doing this work, the author is not theorizing. The methods suggested have been tried during twenty-six years of pastoral work. They have increased in efficiency in proportion to the fidelity and persistency with which they have been worked. Beginning his work with a very strong prejudice in favor of the special series of revival meetings, but with a recognition of the value and the personal use of the hand picking method, he has slowly, but steadily, come to the place where he depends practically exclusively upon the latter. Nor have the results diminished, but rather greatly increased with the change.

My present pastorate, deducting time of summer absence, has covered about a year and a half. During this time, with no special meetings, aside from the regular Sunday services, there have been received into the church, as a result of the handpicking method, 289 new members. This increase, added to a total membership of 348, means an increase of 83 per cent. Of these 289, 223 were over 16 years of age and 66 were under that age. Of the 223 adults, 155 were heads of families. Of the total number, 168 came on the statement of their faith and 121 came by letter. Nor was the increase due mainly to the incoming of new families into the community. More than half, or 175, of the 289, were persons who had lived in the community for from one to thirty years before the beginning of the present pastorate. These methods are not new, but the Year-Book shows that they are not being used as much as their efficiency would warrant. They will work if they are worked.

THE PASTORS' SECTION

THE CROSS OF JESUS CHRIST—INDIFFERENCE OR CONSECRATION

By Rev. Warren S. Archibald, Hartford, Conn.

"And sitting down they watched Him there."

THESE words, as recorded in the Gospel of St. Matthew, describe the men at the foot of the cross of Jesus. They have brought Him to a hill outside the city, to a place called "The Place of a Skull." They have crucified Him between two thieves. "And sitting down there, they watched Him." On the cross, the consecration of Jesus, in agony, to God's vision of trust and love and eternal honor! At the foot of the cross—indifference! Men—men in play—indifferent to the agony and ignorant of its open vision of love and trust and eternal honor! On the cross Jesus dying for the vesture of the soul! At the foot of the cross men in play for the vesture of the body! And the crowd goes by reviling Him, wagging their heads and saying: "Thou that destroyest the temple and buildest it again in three days, save Thyself and come down from the cross." "And sitting down, they watched Him there." And Jesus saw His mother and Mary and Mary Magdalene, and turning to His mother He said, "Woman, behold thy son," and to the disciple, "Behold thy mother." "And sitting down, they watched Him there." And about the ninth hour Jesus cried with a great voice, "My God! My God! Why hast Thou forsaken me?" "And sitting down, they watched Him there." And again He cried, "I thirst;" and again, "It is finished;" and again, "Father, into Thy hands I commend my spirit." "And they, sitting down, watched Him there." And then the centurion and all they that were watching Him, beholding Him, cried at last, "Truly, this was the Son of God."

"The Cross of Jesus Christ—Indifference or Consecration!" Will you note three things regarding the men at the foot of the cross as you ponder upon these words? First, the indifference of these men. On the cross, Jesus, the Son of God, obedient even in agony and pain to God's vision of eternal honor; and there, at the foot of the cross, the men gambling for His garments, crying out, "This is mine," "That is thine," and jesting about the pain. Behold them, standing there with their spears and swords, their shields and helmets and armor, the insignia of imperial Rome, absolutely indifferent to that struggle between the vision of God and the blindness of men.

Will you note, in the second place, that these men were simply doing their duty? It was their duty to put the criminal to death. It was their business to crucify that man. It was their vocation to stand face to face with criminals and crosses. It is a part of the strange riddle of our human existence that this indifference was rooted in duty, and this ignorance of the meaning of that agony found its soil in their obedience to their day's work.

Will you note, in the third place, that there was present here not only

an indifference, not only an obedience to the day's work, but there was at last the triumph of the cross? The cross won. The dying man on the cross conquered the strong living men with swords and shields at the foot of the cross; and they, even through their ignorance, even through their indifference, beholding that indescribable struggle between man's vision of God and God's vision of man, cried out, "Truly, this was the Son of God."

"The Cross of Jesus Christ—Indifference or Consecration." As we try in adoration and sincere thought to stand at the foot of the cross of Jesus, let us note three things. In the first place, indifference to that cross of Jesus Christ. Eight years ago there appeared in *The Hibbert Journal* an article by Dr. Johnston Ross which the writer has never forgotten, and which was entitled "The Cross of Jesus—the Report of a Mis-giving." And the misgiving which he reported was this: it appeared to him that in the popular religion of eight years ago there had departed or was omitted a vivid apprehension of certain values formerly recognized in the cross of Jesus Christ our Saviour. Dr. Ross meant that the popular religion of eight years ago emphasized the words of Jesus rather than the **work of Jesus**. He meant that eight years ago the popular place in the teachings of Jesus Christ was the mount of the sermon. We heard much about "The Sermon on the Mount" and the words of Jesus. We did not hear so much, as in former days, about that other hill, called "Calvary," and the work of Christ. In short, as he said, Christianity was becoming largely declarative rather than redemptive. There was indifference to the cross.

Since that article appeared we have passed through the greatest war in history and I think that now people are not indifferent to the cross of Jesus Christ. The world has passed through agony and passion and pain and death and pestilence and misrule, and we have entered into a deeper knowledge not only of the words of Jesus, but also of the work of our Lord. There is no longer an indifference, but a wistfulness, a yearning, a deep desire to share that sacrifice, to be a companion in that pain, to enter into fellowship with His sufferings and so to come into the victory of the cross of Christ.

We should note, therefore, in the second place, this idea: the immanence of the cross of Christ. By this is meant that the cross of Jesus Christ is a fact in Christianity which is not simply historical. It is, of course, historical. There is the historical event outside the walls of Jerusalem. But the cross of Jesus Christ—and all that it means in the salvation and the redemption and the atonement and the cleansing of the soul—is not simply an historical event. It is immanent; it is here; it is now; it is with us. It is primarily a quality of the present and not essentially an element of the past.

The catholic and traditional teaching of the cross of Jesus Christ has made that suffering a penal transaction, or a moral exhibition, a static event, performed centuries ago on a hill outside Jerusalem. The cross of Jesus Christ to which our consecration and not our indifference is turning, is not simply an historic event, is not a penal transaction, is not a moral exhibition. It is the work of the spirit of God in our hearts. It is the work of the Holy Spirit in our time and generation. Wherever humanity today is calling out, "My God! My God! Why hast Thou forsaken me?" there the spirit of Jesus is crucified. Wherever men and women and little children are crying "I thirst," there is the spirit of crucifixion. Wherever men and women and little children cry "It is finished, there is no more hope,"

there is the spirit of Jesus and of crucifixion. The cross of Jesus Christ is here in the world, in our country, in our church, in our homes, in our city; for wherever men are crucified, there the spirit of God is on the cross.

Let us note, in the third place, the absolute sovereignty of the cross of Jesus Christ. By this is meant that no man escapes out of sin simply by his own efforts, but finally through what we mean by the cross of Jesus Christ. The world and all that is wrong with the world will never escape from that wrong by its own efforts in legislation and programs and rules—although all these will help—but utterly and finally through what we mean by the cross of Jesus Christ. For the cross of Jesus Christ stands for law—broken, and for love that heals, and men will never get out of their sins until they understand that a law has been broken and that only the love of God can heal and mend that broken law.

There is a vicious and dangerous tendency in our world today to believe that you can legislate goodness and frame goodness by means of rules and programs. Goodness is rooted in perfect obedience to that law which is finally fulfilled in love. You cannot legislate goodness; you cannot pass laws commanding men to be good and expecting them to be good. Goodness, righteousness, spring from the knowledge that a law has been broken, and that while all our efforts through repentance are necessary, finally at the last comes the healing grace, unmerited, undeserved, of the love of God.

For people not to talk of sin but of mistakes and slips and peccadillos and unfortunate moods and unhappy tendencies and infelicitous touches is a dangerous and vicious tendency. These are the wrong words. The right words are sin, guilt, crime; and only as men get that right word for the act they have performed will they finally come unto repentance, and at last a knowledge of God through Jesus Christ.

What is sin? In the words of a philosopher—one of our modern thinkers—sin is the deliberate refusal to interpret any impulse that makes for self-integration. In the simple English of the New Testament, sin is the deliberate refusal to walk in the light that has been given us, the deliberate refusal to hear that Holy Spirit of God within us, and that it is a crime and a guilt, not a mistake and a slip.

At the cross of Jesus Christ the world is standing today as it has not stood for centuries, for the world is crying "I thirst," and multitudes are sobbing "It is finished." Uncounted men and women are saying "My God! My God! Why hast Thou forsaken me?" The cross of Jesus Christ is immanent here and now in the world; and the exit from the wrong is only through the knowledge that the law has been broken, that violation of the law of God is a crime, and that only through the grace of Jesus Christ can men and women be healed. It was said of men two thousand years ago, at the foot of the cross of Jesus, "And sitting down, they watched Him there." It was also said of a man at the foot of the cross of Jesus that he exclaimed, "Truly, this was the Son of God." Which, pray ye, shall be the description of our time and generation? For we are entering into days of temptation; and the temptation will be one that has always come to people at the conclusion of a great war. There has always been a relaxation from the heroic temper, the noble mood, and the spirit of self-sacrifice. It was so at the end of the wars of Napoleon. Beware, in these days and months, as we find that heroic temper and noble mood relaxing, beware, lest it be written of our time, "And sitting down, they watched Him there."

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Greetings to the four men who already have or will become superintendents in their several fields! They are: Rev. Samuel Hitchcock of North Dakota, Rev. Elmer H. Johnson of Montana, Rev. Herman Obenhaus of the German Department and Rev. David J. Perrin of South Dakota.



A good many have borne willing testimony to the fact that this year's meeting of the Board of Directors, from the standpoint of achievement and the display of the spirit of adventure and courage, was the most notable in years, if indeed, it did not touch the high-water mark for all the years.



What church which is doing remodeling has a bell to spare? Those who read in this issue the story, entitled "The Trail of the 'Kangaroo,'" by Mr. Fisher, about the development of the work at Star, North Carolina, will see that a bell is sadly needed for Providence Chapel, as this outstation is termed. Consult Secretary Frank Lincoln Moore for details.



The Board took appropriate action regarding the distinguished labors of the four superintendents who will shortly retire from their positions of leadership on account of having reached the retiring age suggested by The National Council. We rejoice that this does not mean a conclusion of their labors in behalf of the society. The four are: Rev. Moritz E. Eversz of the German Department, Rev. Gregory J. Powell of Montana, Rev. Edwin H. Stickney of North Dakota and Rev. W. Herbert Thrall of South Dakota.



Do we realize the implications of home missionary service from the standpoint of the children in the home missionary parsonage? The other day at Aurora a superintendent remarked in the most casual way, in referring to his boyhood and the sports of which youth is fond, "My father being a home missionary, of course I never had a pair of skates." He simply had taken it for granted that such a sacrifice was a necessary consequent of home mission service, but we must all see to it that it is an essential consequent no longer.



One of the essential features of the pension system for which The Pilgrim Memorial Fund was raised is, that the churches shall share with the pastor the annual premium which supplements the income from the Fund for the provision of an adequate pension. The Annuity Fund has requested the denominational benevolent societies to do for ordained persons under their employ what the churches are asked to do for their pastors. The Extension Boards, by action of the Directors at their Annual Meeting, have agreed to do this, assuming one-half of the annual payments for ordained persons under full-time employment, and instructing their superintendents and field workers to secure similar payments from or in cooperation with the churches for home missionary pastors. This applies to home missionaries in states which are not self-supporting. It is likely that the Constituent States will take similar action with reference to their field workers and home missionary pastors.

THE TRAIL OF THE "KANGAROO"

By Rev. Park W. Fisher, Star, N. C.

THE "Kangaroo" or Star Parish Car, opened a trail last year which makes possible a much larger work during 1921. The activities of the writer for this season are being directed more particularly to the lower parish, and accordingly this narrative is confined to the work at Star, Biscoe and Spies, with occasional references to the other churches on the field which he from time to time supplies.

Missionary Society's Superintendent in the Carolinas. Needless to say, he is finding plenty to do. The problems of this field are many and varied, and frequent conferences of the workers are necessary. The work of rebuilding the neglected churches of the parish must of necessity be slow, but we are all striving to make the vision of the new Superintendent come true.

Next in the picture are the Fish-



LOOKING AS PLEASANT AS POSSIBLE

The Workers

The work this season started with a corps of efficient and congenial helpers. We present them to the readers of the magazine standing by the old "Kangaroo." At the left are Mr. and Mrs. Ensminger, whose experience in missionary work in Florida and Colorado make them a valuable asset in the larger parish work. Mrs. Ensminger is a valued teacher at the Academy, while "F. P." has conducted himself so well that he has been appointed the Home

ers, very glad of the opportunity to work in Mrs. Fisher's native state. Last, but not least, we see Professor and Mrs. R. L. Sheaff, whose efforts for the school are proving invaluable, as is evidenced by the replies received when the pupils are asked how the school is going. "Fine" is the gist of the answers. Professor Sheaff, too, often supplies for one of the churches. Another man is needed badly, and we hope and expect that he will be found before long.

Our Roads

The road to Biscoe is always good, so inclement weather does not affect the meetings at that place, so far as



WHEN SANTA CLAUS APPEARED

our ability to attend them is concerned. We cannot say as much about the road to Spies, however, and its condition may have had something to do with the fact that this community has been somewhat neglected in the past. The people are eager for educational advantages, are deeply interested in religion of a practical as well as spiritual nature, and desire to see their section of the country making progress. We mean to do all in our power to help in furthering their endeavors along these lines.

Here is a picture of the missionary car stuck in the "Thomsen Mudhole." This is just beyond the "Tarheel" as one goes toward Spies. The "Kangaroo" received its name from its ability to leap on these roads, but it is not always able to leap. Oh, that it were! Then I should not have been obliged to spend two hours in the "Mudhole" one night, getting home about two a. m. It was impossible

to dodge it, for the mudholes on all sides of it were just as bad or worse.

Then there was the "Slough of Despond," through which we had to

travel and where the "Kangaroo" stalled. I am happy to say, however, that the "Slough" is no more. A few hours' labor recently put in has given us a new road. The people living along this highway, it seemed, were waiting for the county to do the necessary repair work, and as it was apparently not being done, I requested a number of men in the neighborhood to meet me at a specified time, and it did not take us long to spoil a number of perfectly good mudholes. The

difference is very marked, for there have been times when more than an hour has been spent in digging mud away from the wheels with a screw driver. We did finally learn to carry tools with us—sometimes a block and tackle. But perseverance, even with mudholes, wins, and the people at Spies have come to know that we will be at the service if it is possible to get there, and if



IN THE THOMSEN MUDHOLE

we do not arrive on the minute, they know we are somewhere on the road. The result is that no matter how bad

the weather or the roads may be, there is generally a fair attendance, and often one that surprises us.

A great deal of credit for the success of the work at Spies is due to the Moore family. There is but one son now at home, Jason, but several other children with their families live in the neighborhood and all are loyal friends of Providence Chapel. We have Mr. Moore to thank for a great deal of the work done in the erection of the Chapel. None the less tireless has been his interest in

tion, out in the country especially, to have a great deal of running in and out of the building during the service. This practice is due to the long sermons to which the people have had to listen. I am trying to break up this custom by making the services as brief and interesting as possible, and I am gratified to find that there is a decided response to my efforts.

Providence Chapel is situated about the center of the school district, and we hope that when the new



THE CONGREGATIONALISTS WHO "SPOILED" THE MUDHOLES

the services, and he and his wife have been very influential in making the present organization a success. I do not know how we could get along without Jason Moore. A few years ago he had the misfortune to injure his left arm so badly that amputation was necessary. Fortunately he had a "turn" for music, and this has been of the greatest help to him and the church. The touching quality of his voice has often been commented upon. No revival in this section is complete without his leadership in the musical program.

It has been the custom in this sec-

schoolhouse is erected it will be near the church. In order to get things started, we recently gave Moore County a ten-year lease on our church for school purposes. The building was sadly in need of repairs, so the County furnished a new floor, new windows where needed, and in the spring expect to give us new weatherboarding. Recently a box party was given, and more than thirty dollars was raised in this way. This fund will be utilized to supply paint for both the inside and outside of the building. We will also add a new belfry to the Chapel and

then it will be necessary to raise a sufficient amount for a new bell, which is very badly needed. If any reader knows of a bell that is not in use which might be secured for a reasonable sum, the information will be greatly appreciated.

Christmas at Star

Shortly before Christmas the idea of having a joint Christmas tree came to Mrs. Fisher.

We called for representatives from the Baptist, Methodist and Congregational Sunday Schools to meet at our home on a certain evening. There was a splendid response to this invitation and a fine spirit was manifested. All entered into the plans with enthusiasm; committees were appointed and we went to work to make the entertainment a success—and it was. Mrs. Fisher personally visited many homes where the children did not attend any Sunday School and invited them to be present. One woman, the mother of three children, said that she herself had never seen a Christmas tree.

We were able to make the room in which the entertainment was held very attractive. Holly abounds in this section of the country and there is considerable mistletoe. "Thunder berries" also make a beautiful decoration and we did our best with the material at hand.

It was a real community tree, and presents were put on it for as many as possible, whether they attended Sunday School or not. For years the children had heard of Santa Claus coming down the chimney, and there was great excitement when he was heard outside the building. A moment later, sure enough, he came, and the applause that greeted him made evident the fact that he was welcome. I do not think there is any question as to how the Christ-

mas exercises will be conducted next year.

Heretofore, it seems, that on special occasions, particularly on Christmas, there had been considerable drinking, and when we planned the tree, some apprehension was felt that such might be the case. But everything went off beautifully, and I think everyone went home happy. The children did wonderfully well with their songs and recitations, which were enjoyed by all present.

A short time ago a movement was started in the Spies community to see what could be raised toward the pastor's salary. The response was very gratifying. The people have never before given regularly for this purpose, I understand. The custom has been to take up a collection for the preacher at the close of the service.

I believe there is every reason for encouragement at Biscoe also. This is a mill town, and as is usual in such places the population is a shifting one. The mills were closed for some time, with the result that the factory section of the town, from which we get our congregation and members, is very dull, there being but few houses occupied. Now that the mills have resumed operations, we hope that the interest in our work will revive.

We are indeed glad to be engaged in this work among some of the finest people in the country. We find many good, loyal Congregationalists as we visit the people in their homes and places of business, and while we do not expect that results will be startling or that they will come as soon as we would like, we are sure they will be permanent when they do come. Congregationalism has a great work to do in this part of the Southland.^b

Every one of us can have a perfect, full-orbed rounded life in Jesus Christ, if we will ask God to show us His plan, and then act according to it.

—Selected

ANNUAL MEETING OF THE BOARD OF DIRECTORS, AURORA, ILLINOIS, JANUARY 16-19, 1921

By the Clerk

I WISH every one of the 800,000 Congregationalists in the country could have been present at the Annual Meeting of the Board of Directors of The Congregational Home Missionary Society, one of the constituents of the Church Extension Boards, held by courtesy of pastor and people, in the New England Church of Aurora, Illinois, January 16—19, 1921.

Reports were a record of definite and significant accomplishment. Home missionary leaders gave evidence of having moved into the new world. Each of the Societies of the Extension Boards still maintains its integrity, but never more clearly did the wisdom of a unified policy appear as working ill to no set of interests but of heightening effectiveness and securing economy of administration at many a point. Policies passed through secretarial hands, then given the attention of sub-committees, and, finally, of the Board as a whole, emerge from the treatment worthy and fit.

These days furnished such splendid indications of denominational confidence, and so sure a warrant of continued trust, that any possibly timorous Congregationalist, if such there be, would have declared with reference to the desirability of advance movements as a certain man used to say in my father's meeting, "Now is the present time."

Sunday afternoon under the leadership of the General Secretary strikes the keynote. This year was no exception. Dr. Burton made his dominant theme, not programs and finances, but those great spiritual motives which eventually create wise programs and make full treasures natural. A memorial hour for the three great leaders, Drs. Herring, Sanderson, and Breed, made

many a man feel the need of an additional increment of toil from him. For the first time in at least five years the afternoon session came to its climax in the celebration of the Lord's Supper.

When one remembers that of the 5,000 new ministers who will be called for in the Protestant United States during 1921, only 1,100 can be furnished by all our Seminaries put together, it is hardly surprising that Monday's thought centered about recruiting and evangelism. Mr. Bradshaw, the new life work man of the Education Society, spoke. Interdenominational recruiting and its gains for Congregationalism were urged, and Secretary Fagley in his report gave striking proof of the wisdom of The Congregational Home Missionary Society in underwriting the program of the Commission on Evangelism. As I write (February 2), his secretary came in to say that 6,500 copies of the "Fellowship of Prayer" had just been sent out, and that an edition of 133,000 had, with the exception of 7,000 copies, been exhausted. It will not be long before the Year-Book will be printing cheering tidings, and better, the Congregational army will be marching to its work as a corps recruited up to fighting strength.

That "Review of the Field" is what our people ought to hear! If I could afford to equip you all with wireless, you should. Statesman-like vision indicates that the federative principle is at work, a revelation of the fine quality of our immigrant work—first in some particulars among the denominations—the success of community programs, all the lights and shadows of human life, the quick repartee of humorous Superintendents—no play one could attend could possibly be so fasci-

nating, for the stage is make-believe, after all, and this is real life.

If anybody suspects that there is a lack of attention to any part of the program for the ensuing year, I shall be glad to have him take the clerk's chair once. From 3:30 to 10:30 p. m. Tuesday, and from 9 a. m. to 4 p. m., Wednesday the Board was in constant session, except for snatches of meals.

Reports are always first in order after the Board is formally constituted. The statistics of the General Secretary's report indicate almost 37,000 miles traveled, with 117 set addresses and 134 conferences in twenty-six different states, and this is not the heaviest part of his work. He stressed, as among the notable achievements of the year, financial co-operation with the National Council's Committee on the Status of the Ministry looking to salary increase; the authorization of five Bands for various sections of the country; the adoption of the group insurance idea for the entire home missionary field force, including local and national office employees. He bids the denomination face not only a possible but probable debt of \$30,000 March 31.

The Secretary of Missions waxed eloquent, and rightly so, over the returns evident from the work of the theological students who went into the logging camps last summer; also on account of the promise of the community work at Thorsby, Alabama, Collbran, Colorado, and the new Italian socio-ecclesiastical plant in Brooklyn, New York.

Miss Woodberry always points the intimacies of home missions. She knows them as no other does or can.

The Publicity Department reported a shrinkage in the leaflet output

for the last year, due in part to Congregational World Movement publicity, no doubt. Stereopticon lectures have entered into their own, however, with a large advance.

A very unusual report of the Finance Committee brought hearty and deserved praise to the Treasury Department, a good deal of whose work is like that of the stokers in the hold.

Outstanding among the actions of the Board are policies for assisting the home missionary force in becoming participants in the Annuity Fund; resolutions appreciative of the services of four retiring Superintendents—W. Herbert Thrall, D. D., of South Dakota, Edwin H. Stickney, D. D., of North Dakota, Gregory J. Powell, D. D., of Montana, and Moritz E. Eversz, D. D., of the German Department; the election of Judge Epaphroditus Peck of Connecticut, Rev. Thomas B. Powell of New Jersey, Mr. John G. Talcott of Connecticut, and Rev. Arthur M. Ellis of New York, as new members of the Executive Committee; the bestowal of Elijah's mantle on the following Elishas: Rev. Samuel Hitchcock of North Dakota, Rev. Elmer H. Johnson of Montana, Rev. Herman Obenhaus of the German Department and Rev. David J. Perrin of South Dakota.

On Wednesday night the Congregational World Movement Commission commenced its session, and The Congregational Home Missionary Society took its share in shaping the program for the days of 1922.

The great outstanding fact in it all is this: The Congregational Home Missionary Society is taking a noble and worthy part in helping to create the sort of America which can undertake world-wide responsibilities.

One of the great problems of modern life is how shall people contribute as much as they demand, so that their lives shall become economically and spiritually sound?

—Selected

A SUMMER IN THE WOODS

By J. Harold Du Bois, Union Theological Seminary, New York City

THE writer was one of four men selected for work in the logging camps of the Pacific Northwest by The Congregational Home Missionary Society in co-opera-

whom he met and learned to know and love. But lack of space permits the introduction of only a few.

There is the "whistle punk," for instance. He is an American lad of about seventeen, who has worked in the logging camps for several years, and who had proved himself adept in acquiring loggers' vices. If you could really get to know him you would love him for the good in him, both actual and potential. "Whistle punk" in the camps is a technical term for a particular job, but the term seemed to fit this lad especially well, for he was a wonderful whistler in the ordinary sense of the word. Never will the writer forget those noon-day jaunts up the logging road from the camp to the field of operations which were always made merry by the "whistle punk's" joyous whistling. He could sing as well and his repertoire was extensive. He was a good story teller also. He had a mind for serious matters, too, and during a serious conversation stumped the writer by asking "What is philosophy?"

The "donkey puncher" was another excellent

story teller. His bunk was next to that of the writer, who was always thrilled or amused by the wild and funny tales he told. He had served as an aviator during the war, and although only a young fellow had worked in logging camps all the way from California to British Columbia. His stories about a logging camp character, a French Canadian by the



BUCKING WOOD

tion with the Interchurch World Movement.

The wonderful natural environment in the great Northwest made a deep impression upon the writer, but he found himself to be in a human environment as well as a natural one. Were there time he would enjoy making the reader acquainted with the many interesting characters

name of Johnnie La Duc, were especially interesting.

A less admirable, but no less lovable, character was the "high climber," a native son of California. Most of his stories were about his experiences in the Arizona desert. He seemed possessed by a desire to relate these experiences after the lights were out and the men had retired. Since he had a peculiar fondness for tales about rattlesnakes, tarantulas, scorpions, Gila monsters, etc., the effect was not always pleasing. More than once he called down upon his head some tangible evidence of the wrath of the other occupants of the bunk house. He was disliked by the loggers as being a braggart. Nothing was ever said but he could "go it one better." Finally, whenever he opened his mouth to speak, the men would throw up their hands without waiting to hear what he was going to say and drown his voice with a thunderous, "You win! You win! Give him the brass monkey!" Under the rough exterior, however, there was a good heart, and under right influences he would, no doubt, develop into a good and useful man.

Passing by other interesting characters, such as "Abie the Jew" and "Old Tin Pants," we come to Charlie, the "bull cook." Charlie once had the reputation of being the worst man in the whole district. He was a leader in every vice, a heavy drinker, a reckless gambler, a terrible blasphemer, and a bold scorner of the seventh commandment. In addition he had a vicious temper. Many are the tales

told of the mad things Charlie is known to have done. On one occasion, for instance, he beat one of the camp stoves into a useless mass of junk simply because the fire was a little slow in burning.

One morning the wood in one of the bunk houses was exhausted and the fire began to die out. It was



A TRAIL IN THE WOODS

Charlie's duty as "bull cook" to keep up the supply of wood, but there was not a man present who dared remind Charlie of this duty. Just for a joke, one of the men began to call, "Hey, 'bull cook!' Hey, 'bull cook!'" never suspecting that Charlie was within hearing. All of a sudden the door was thrown open,

and a thunderous voice exclaimed, "Well, here's the 'bull cook!' Wha'da ya want?" He stood inside the door, a terrible scowl on his bearded face, his wild eyes furtively seeking the joker in the group, and his powerful hands nervously gripping the handle of a large two-bitted axe. There were a few moments of dreadful suspense. It was no longer a joking matter. There was blood in Charlie's eye and every man there knew that if Charlie were crossed in the smallest way, blood would be spilled. The man who threatened them was a madman. They had sense enough to know that the only way to treat a madman is to keep out of his way. They continued silent, and Charlie, still muttering curses, went out of the house, sunk the axe he carried into a stump, and re-entered his own little shack.

Such was the Charlie of less than two years ago. It was a very different man the writer knew. The difference was so great, in fact, that it would have been impossible to believe he was the same man had it not been that his physical appearance still bears unmistakable evidence of the evil of his former life. He is rather short and stooped, with long, hairy, muscular arms reaching almost to his knees, and with large, powerful hands. The hair on his head is scanty, and his forehead low and broad. The mouth is big, the lips thick, and the teeth large and prominent. But the mad spirit that formerly ruled within this rough exterior has been entirely broken. A sweeter-tempered man you never saw. The writer had the privilege

of working with Charlie, and assisted him in some disagreeable tasks, the performance of which would undoubtedly have brought out the evil temper of the man had there been any to bring out. But the writer observed or heard not a thing that could be criticized. Instead of the saloon he now visits the church and the Chautauqua tent; prayer has taken the place of imprecation; he no longer gambles his evenings away, but spends them in reading good literature. One night he came



THE CHUTE

running out of his shack, his Bible in his hand, exclaiming "Boys, I have found the first 'wobbly'" (I. W. W.). What he read to them was the story of how Sampson caught the foxes, tied firebrands to their tails, and then turned them

loose in the wheat fields of the Philistines—the first act of sabotage.

The great change which has taken place in Charlie is one of the favorite topics of conversation around the camp in which he has worked for several years. The men never seem to tire of telling about the wild things he once did, and never cease to marvel over the wonderful change that has taken place. They cannot understand how such a sudden and complete and seemingly permanent change is possible. All that the writer can say is that the transformation is due to a religious conversion, the details of which he did not learn. Perhaps there is nothing to learn, for no doubt Charlie himself has no scientific explanation of what has taken place. Probably it is just another of the miracles that God sometimes works in the souls of men.

In his first job the writer was under a foreman known as a slave driver, but the second foreman under whose direction he came was a young American, the graduate of a large state university, where he had been a leader in the athletic and social life of the institution. He was president of his fraternity, and during his senior year president of the entire student body. He is rangy in build, good-natured and modest in disposition, and an altogether likable chap. During his college course he spent his summers in the logging camps for the dual purpose of keeping in good physical condition and of securing the money necessary for obtaining an education. The work he did was the hardest in the camp, that of falling timber.

Upon graduating from college, he decided to go into the logging business. He has worked up to the position of foreman of one of the large camps of a company of which his older brother is one of the three principal owners, and he is financially interested in the concern. All his success is due to real ability and

not to favoritism of any kind. He knows all his men by name and is personally interested in the individual problems of each. He trusts them absolutely. He never asks a man to do anything he would not be willing to do himself. He was once heard to say that if the making of a million dollars placed the life of one of his men in jeopardy, he would sooner see the million lost than the man in danger.

The writer's experience under these two foremen was as different as the characters of the two men. When continued unfair treatment finally drove him out of the first camp, he vowed that he would never cease his efforts in the interests of industrial reform until all the straw bosses and the clay capitalists were overthrown and the people of the world were performing the miracle of making their own bricks without the aid of either clay or straw. He even went so far as to vow that he would gladly chant a mock dirge over the first foreman's carcass on the day the peoples of the world make a new declaration of independence and establish an industrial democracy throughout the earth. He is not proud of these expressions of hatred, but is compelled to admit that they exactly describe the feelings which controlled him at the time. On the other hand, when he left the second camp, he hailed the boss as in part the solution of the grave problem of industrial unrest. Of such, so he was inclined to feel, shall be the democracy of God. Following upon the first experience he was inclined only to damn. As a result of the second he felt prone to forgive and bless. However, foremen of the first type are far more plentiful in the logging camps than those of the second type, so it is probably no wonder that many loggers learn to damn and few to forgive and bless.

(Concluded in the April number)

OUR RETIRING SUPERINTENDENTS

Rev. Moritz E. Eversz, German Department

Rev. Gregory J. Powell, Montana

Rev. W. Herbert Thrall, South Dakota

Rev. Edwin H. Stickney, North Dakota

A RESOLUTION adopted by the Board of Directors of The Congregational Home Missionary Society at the Mid-winter Meeting, Aurora, Illinois, in view of the retirement from service of four of its faithful Superintendents.

In view of the coming retirement from the home missionary superintendency of Montana, North Dakota and South Dakota, and from the German work, respectively, of Doctors G. J. Powell, Edwin H. Stickney, W. Herbert Thrall, and Moritz E. Eversz, the members of the Board of Directors desire to express and put on record their affectionate appreciation of the Christian character of these brethren and of the high service of the Kingdom of God and to Congregationalism rendered by them. Through many years they have labored with fidelity and self-sacrificing devotion which leaves nothing to be desired. The future of the Kingdom in these three great states and the general German field will largely be determined by, and follow the line of, the work which they have done. Hundreds of churches, with their product of souls saved and built up in the likeness of Jesus Christ, are their monument, while the records of Heaven alone can tell the story of the patient home missionaries to whom they have been father, counselor and friend.

It is worth recording that Dr. Eversz has given thirty-three years of service, Dr. Powell twenty-five years in home missionary superintendency in three states, Dr. Stickney thirty-two years in Sunday School and home missionary superintendency in North Dakota, while Dr. Thrall, except for a few years in A. M. A. work, has given his entire ministry to South Dakota, first as pastor, and since 1893 as home missionary Superintendent.

The Congregational Church is to be congratulated on the fact that, though Doctors Stickney and Thrall will soon retire from the state superintendency, they will not lay off the harness, and that Dr. Powell's wide experience and trained judgment will still be at the service of the state whose religious interests he has served so long.

We wish for these brethren that their bow may long abide in strength and that the joy of the harvest may be theirs through many years to come.

Signed by

STEPHEN A. NORTON,

A. EUGENE THOMSON,

SAMUEL H. WOODROW,

Committee.

REPORT OF THE FINANCE COMMITTEE

(EDITOR'S NOTE.—Committee work in the Church Extension Boards is no sinecure, and that it is not taken as a matter of form is clearly indicated by the report of the Finance Committee, which appears herewith by request of the Board of Directors and which, at their request, will be printed in the Annual Report.)

THE duties of the Finance Committee of the Board of Directors are defined as follows: "To watch over the security and productivity of its funds."

For the purpose of discharging its duties as above defined, the Committee recently spent half a day at the office of the Society, examined the methods of handling its funds, making the records and performing the clerical work necessary for conducting the organization.

The Committee received a new and greatly enlarged impression of the amount of detail work involved in recording the receipts and disbursements. Many of the receipts come in small amounts from churches and church organizations. These have to be acknowledged, properly credited, and in many cases divided with the Constituent States. Disbursements are also made in small amounts, and must be charged not only to the individual receiving them, but also to the particular class of work he is doing and to the locality in which it is done. The methods of handling both the receipts and disbursements seem to the Committee to be sufficiently detailed to secure full accuracy and all necessary information, and at the same time to be as direct and efficient as the conditions permit.

The Church Building Society has a problem of its own in the necessity of keeping all of its essential records from the time of its origin accessible for current use, and it has developed a filing system which handles this admirably.

The Committee finds that the securities of the Societies are handled with all the necessary care. They are kept in an excellent safety deposit vault, and the officers who

handle them are under ample bonds for the faithful performance of their duties.

The Committee strongly approves of the audit made last spring by Lybrand, Ross Brothers and Montgomery. Such an audit is not only a guarantee of the correctness of our records and the security of all our funds, but it helps the officers of the Society to keep the methods of accounting up to the most modern methods of efficiency.

The office is well equipped with record books, files, adding machines, etc. Especial mention may be made of the duplicating equipment. A multigraph had been used for some time. A mimeograph and addressograph have recently been installed, which have enabled the Society to do its own work at considerable saving, and also enabled it to do work for its neighboring societies to the value of above thirteen hundred dollars.

The supply room has been reorganized. A perpetual inventory is kept, and requisition slips made when material is used. The result has been a decided saving in material, and increased convenience in having materials at hand when needed. The suggestion that a common supply room be established, with a single purchasing agent for all the Societies using this building, meets the hearty approval of the Committee. We believe it would result in a saving of space, of greater economy in the use of material, of better service in keeping needed supplies on hand, and last but not least, in more advantageous buying.

Many changes made in the last year are due to Mr. Frank F. Moore, who since coming to work for the Society has acted as Office Manager. To him belongs much of

the credit for a harmonious and efficient office organization.

In conclusion, we feel that the Society is to be congratulated upon the character of the men and women who have in charge its financial affairs. We believe that this Board greatly, but not unduly, appreciates

the service of Treasurer Baker. Not the least of his good qualities seems to be his ability to get good men and women to work with him.

Respectfully submitted,

H. EDWARD THURSTON,

WILLARD S. BASS,

Finance Committee.



THE SPIRIT WHICH SPELLS SUCCESS

THE quotations given below indicate the spirit in which two churches and their pastors are approaching the challenge which is presented to Congregationalists this year by the Congregational World Movement. It is such a response as these articles imply, which is coming from all over the country, that is the prophet of ultimate success.

The first is from Park Ridge, New Jersey, Rev. Stanley U. North, pastor:

"Apparently the quickening of our pulse has been discovered in official quarters. Our apportionment two years ago was \$29. Last year the figure was \$78. For next year, it has been fixed at \$329. The first increase represents twenty-seven per cent; the second represents four hundred and twenty-one per cent. In connection with the Interchurch World Movement, the church did actually pay a sum last year equal to about \$329 (or will have paid by May 1st, when the subscriptions mature). I believe that the true test of a church is the amount of its interest in the spread of the Kingdom. I shall try with all my power to have the church meet this challenge. It will be the harder this year because we are launching out into a parsonage campaign, which means increased capacity in the future, but needs must mean decreased capacity in the immediate present.

"We have been trying to enlist our children into the army of givers,

the sacrificial givers. We have frowned on the gifts that came from fathers unearned. In this spirit the children have raised \$32 that will be applied to the \$329 apportionment of 1921. At Christmas time, the traditional candy was foregone. The children, themselves, freely voted to give the \$25 that had been allotted to that purpose to the Armenian children. In addition they brought pennies that had been saved at home, making the total amount \$60. A minute of figuring will convince one that the Christian Church at the Christmas season spent millions of dollars on candy. This fact in the face of the world's suffering seems to the writer to be most un-Christian!"

The second is from Egg Harbor City, New Jersey, Rev. Clarence B. Roberts, pastor:

"The great increase in benevolences, because of the World Movement apportionment being added to our regular benevolences, seemed impossible to some at first, but when I worked it out and showed them just what a small sum it would average per week per member, it seemed much easier, and unless some heavy unforeseen obstacles interfere, we will raise and pay every cent asked of us. Such challenges help to stir up the Lord's people and open their eyes to what they can do if they will. May the year 1921 be a year of rich blessing from the Lord upon His whole Church is the prayer of my heart."

MOTION PICTURE MACHINES AND FILM SERVICE

By Malcolm Dana, D. D., Director of Rural Work

THE Rural Work Department is increasingly asked for information as to the most serviceable motion picture machines on the market. Several types are now being used in our Larger Parish-es. Perhaps the largest number of these inquirers can be served by indicating through the columns of **THE AMERICAN MISSIONARY** and the various state papers the names of these outfits, the places where they are in use, and the person to whom to write concerning them. All the machines mentioned, with one exception, are of the portable kind best suited to smaller churches or schools, use standard size films, and require no fire-proof booth in which to operate them. Prices quoted are from catalogues and can usually be bettered when actual purchase is made from agents. In passing—for a large, stationary, high power machine, the Powers is unexcelled.

Motion Picture Machines

At Star, North Carolina, a Graphoscope is used by Rev. Park W. Fisher. This is not a portable machine, although it is so used. An Imsco generator, in reality a Ford one-cylinder engine and dynamo, furnishes the light. Both the machine and the generator are large, heavy and expensive, approximating \$800 for the complete outfit. The generator, however, lights several buildings beside keeping a twelve cell battery charged in the process. The latter can be carried in the parish car and will furnish light enough for a two-hour exhibit with the motion picture machine.

At Thorsby, Alabama, the De Vry Type U portable machine is used by Rev. James M. Graham. This may be had from the De Vry Corporation, 141 West 42nd Street, New York. Price, \$250. A De Vry generator fastened under the hood of the parish

car (Ford) furnishes the light. Mr. Graham secured a complete outfit, including motion picture machine, generator (installed) screen, cable, etc., ready for service, for \$500, from the Harcol Film Company, New Orleans.

Another first-class machine is the American Projectoscope (American Projectoscope Company, 6235 Broadway, Chicago, Illinois. Price \$215). All the machines mentioned in this article are motor and not hand driven. A virtue of the American Projectoscope is that the film can be instantly reversed or shown "still" like stereopticon slides.

At Collbran, Colorado, an Acme machine (Acme Motion Picture Projector Company, 1134 W. Austin Avenue, Chicago, Illinois. Price \$180) is being used by Rev. L. M. Isaacs, but the light is secured by means of a Baby Delco Light plant. This is procurable from agents in almost any town or city at a cost of \$450. The Collbran plant, located in the cellar of Mr. Isaacs's home, lights the house, while keeping a ten-cell battery (rubber containers) charged for use at any time with the motion picture machine.

North Carolina uses Delco Lights in the County Community Cars which are sent out under the State Educational Department. The Atlas Motion Picture Machine is the choice of that state, and it may be procured from the Atlas Film Company, Chicago, Illinois, at a cost of \$175.

I mention next, two portable machines which have the great advantage of having stereopticon attachments which can be thrown into adjustment instantly so that both slides and films can supplement each other. This is important, as it allows the use of the beautiful slides and lectures furnished free by our denominational boards.

At Montrose, Colorado, where Rev. Isaac Cassell is pastor, a Runyscope gives great satisfaction. This machine is manufactured by the Cincinnati Motion Picture Company, 216 Liberty Street, Cincinnati, Ohio. The price is \$200. A Delco Light plant placed upon a platform in the rear of a two-passenger parish car furnishes the light. The stereopticon attachment works to perfection.

A new machine has been placed on the market recently which is pronounced by some experts the best portable machine made. It is the Hallberg World Illustrator, and can be purchased from the United Theatre Equipment Corporation, 1604 Broadway, New York. The price is \$225, with stereopticon attachment. This machine has a generator which runs an entire evening on one quart of gasoline. The entire outfit weighs only 150 pounds and can be bought for \$500.

Film Service

The securing of good films is a problem. Anyone contemplating an extensive use of films should do two things: First, correspond with people who have used motion pictures for some time, and learn through their experience. Second, subscribe at once for the following indispensable magazines: *Moving Picture Age*, 418 South Market Street, Chicago, Illinois, price \$2; *Educational Film Magazine*, 33 West 62nd Street, New York City, price \$1; *The Church School*, Graded Press, 156 Fifth Avenue, New York City, price 75 cents. The religious use of films, how to select them, names of the ones suitable for church use, are being extensively written up just now by persons of wide knowledge and experience.

A wealth of material can be had at mere cost of express charges. Write for bulletins of films furnished by the United States Department of the Interior; National Park Service; Department of Agriculture (through your county agent); War Depart-

ment, which has films of every action in which American soldiers took part; Red Cross. The headquarters of these agencies are located at Washington, D. C. The University Extension Department and Agricultural Colleges furnish very valuable material, as does the Educational Departments in some of the states. For regular paid service the Ford weeklies are increasingly worth while. Write Fitzpatrick and McElroy, 202 South State Street, Chicago, for information regarding the *Ford Weekly* and the Ford Educational Library. The International Church Film Company is establishing circuits over the country and taking up the religious film question as a specialty.

The following films are vouched for as above reproach. Find out where to get them through your nearest motion picture friend or the publishers just named: "The Stream of Life;" "Evangeline;" "The Copperhead;" "The Little Shepherd of Kingdom Come;" "Tom Sawyer;" "Anne of Green Gables;" "Daddy Long Legs;" "Twenty-three and a Half Hour's Leave;" "Pollyanna;" "Cupid the Cow-Puncher;" "The Jack-Knife Man;" "Jimmy's Prayer;" "Sweet Lavender;" "Little Women;" "Rebecca of Sunnybrook Farm;" "From the Manger to the Throne."

Use of Motion Pictures

Out of some little experience and observation the writer ventures to give an opinion regarding the Sunday use of motion pictures in churches. The International Church Film Company will undoubtedly make Bible study and the Sunday School more attractive with their modernization of Bible stories. Nevertheless, I think films should be used with great care and thoughtfulness as a part in religious worship, especially in the matter of selection and appropriate usage. The employment of motion pictures is not justified simply as a

means of drawing crowds or merely to entertain. Films can be used, however, in such manner as to send people away in as exalted and reverent a frame of mind as from any regular church service. This can be done by throwing around the pictures a genuine atmosphere of worship through carefully planned use of Scripture reading, prayer, congregational singing, solo and chorus work. Every worth-while film has some outstanding and funda-

mental theme. The treatment of that theme should always be known beforehand and vividly brought out by the minister in an eight or ten minute talk before the picture is shown. Then people will look for the underlying lesson the film is designed to teach and not merely be entertained. The employment of motion pictures will have been a mistake unless the audience is sent away with a genuine spiritual impression born of the evening's effort.



THE NEW PROBLEM OF AN OLD CHURCH

By Rev. J. A. Smith, Nogales, Arizona

TRINITY Congregational Church of Nogales, Arizona, is the oldest church in that city, and with the exception of the old Spanish Mission, which dates back to 1692, is one of the oldest in Southern Arizona.

This fact makes its history doubly interesting, covering as it does the experiences of the pioneers in their attempts to overcome the wilderness and desert condition of the early days and to place in their stead the blessings of modern civilization.

The population of the American side of the line is 5,192, and on the Mexican side it is about the same. This statement will reveal much to those who can read between the lines. Its relation to the problem which confronts us in carrying on Christian work is obvious.

Nogales is a port of entry for Mexicans. It is here that the great Southern Pacific Railroad crosses into Mexico, on its way to that wonderful West Coast where so many are now investing their all. Under these conditions, of course, much of the population may be denominated "floating." People stop in the city until they get a permanent location or investment, and then move on. This is the cause of constant changes in membership and attendance.

People seem to come to Nogales from every civilized and partly civilized country in the world. In the population, which probably totals 13,000, there are approximately 9,000 Mexicans, many of whom on the American side of the line are political refugees from Mexico. There is also a large number of Negroes, probably 2,000. The American whites number 600, and there are Syrians, Greeks and Jews in equal numbers, while a sprinkling of other nationalities and a large group of Yaqui Indians complete the population, which well deserves the name polyglot.

The important work we are trying to do is to keep Christian American ideals and standards uppermost in the midst of this mixture of peoples, as the great tendency is toward subversion and submergence. If it were not for the Old Flag and the meeting of the few on the Sabbath Day and the work of the public schools, we should be overwhelmed by the feeling that we are in a foreign land. The church, the flag, the school—these are our anchors in the swelling tide. It is to the strengthening of these blessings that you contribute when you pray for us and share your earthly bounty with us.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF JANUARY	Last Year.....	30,770.34	15,937.99	46,708.33	7,469.37	39,238.96	6,694.59
	Present year	39,542.26	18,894.13	58,436.39	10,120.65	48,315.74	4,640.78
	Increase	8,771.92	2,956.14	11,728.06	2,651.28	9,076.78	.....
	Decrease .....	.....	.....	.....	.....	.....	2,053.81
FOR TEN MONTHS FROM APRIL 1	Last Year.....	109,272.13	42,395.03	151,667.22	28,393.96	123,273.24	101,406.49
	Present year	120,797.73	47,232.47	168,030.20	33,186.20	134,844.00	74,977.13
	Increase	11,525.60	4,837.38	16,362.98	4,792.22	11,570.76	.....
	Decrease .....	.....	.....	.....	.....	.....	26,429.36
Cong'l World Movement Funds							
Nine months .....		.....	.....	122,353.97	76,427.19	45,926.78	.....

GOOD AND BAD

PART of the table looks good; part bad. The increase in the receipts from legacies and matured conditional gifts still breaks the line of increases, but the gains in the net column, added to the returns on the C. W. M., show an increase of \$57,497.54 against a loss in the last column of \$26,429.36. Adding last year's "net" to the legacies gives a total of \$227,679.73, and adding the same items for this year plus the C. W. M. receipts shows \$255,747.91, leaving a net gain of \$28,068.18, or 12%. Other factors which enter into the totals, some of them increasing and some of them decreasing available funds, leave the actual gain about the same; that is, 12%. With this we have tried to increase ministers' salaries as called for in the C. W. M. Survey and recover ground lost during the war. We have been able to make a beginning in the salary item only. Obviously the call for greatly increased giving is legitimate.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

Our readers will be glad to remember who are the faithful servants of the Churches—the Executive Committee—directing the interests of the Association, giving their time, experience and endeavor for its welfare.

President, Rev. Nehemiah Boynton, D. D., New York.

Expires 1921

Rev. Ferdinand Q. Blanchard, D. D., Ohio.

Daniel C. Turner, Esq., New York.

Rev. Oscar E. Maurer, D. D., Connecticut.

Rev. Philip S. Moxom, D. D., Massachusetts.

Willis D. Wood, Esq., New York.

Expires 1923

Rev. J. Percival Huget, D. D., Brooklyn, New York.

Edward P. Lyon, Esq., *Chairman*, Brooklyn, New York.

Mrs. C. G. Phillips, New Jersey.

John R. Rogers, Esq., *Chairman*, Brooklyn, New York.

Rev. Wilfred A. Rowell, D. D., Illinois.

Expires 1925

Lucien C. Warner, LL. D., New York.

Rev. G. Glenn Atkins, D. D., Michigan.

Rev. J. R. Danforth, D. D., Connecticut.

Rev. L. B. Moore, Ph. D., Georgia.

• • •

Indians have adopted civilized methods. Instead of using a tomahawk on a brother redskin, a Nebraska Indian hit him on the head with a Ford crank.

• • •

Flag At Half Staff For Negro.

SAVANNAH, Ga., Jan. 22.—For the first time in the history of the Savannah Cotton Exchange, its flag is flying at half staff today in honor of a Negro. Philip L. Smith, for forty years porter at the exchange, died this morning.

• • •

Jane Addams of Hull House, Chicago, recently stated that if she were able to begin her work over again she would give a more important place to religion as a force for changing the lives of needy people in Chicago. Her observations over a long period of years had convinced her that permanent results are best obtained through spiritual ministrations.



RACIAL ASSETS AND LIABILITIES

IN a valuable pamphlet entitled "The Negro, an Asset to the American Nation" by Secretary Roundy of the Home Missions Council, he places in his column the following facts:

One—The Negro is loyal. Next, he is patriotic; his patriotism never fails. Third—As a laborer he is an asset. His honest labor is a pearl of great price. Fourth—He is ambitious to rise in the world. He is not content with ignorance and illiteracy. He has risen remarkably towards the best American ideals. Fifth—He is an asset to essential Americanism in the trained men who have become valuable leaders of the race in education to larger and better life. Next is mentioned his business progress, his contributions to literature and art, and his innate qualities, his helpfulness and his religious nature, his spiritual fervor. These certainly are assets in American civilization. No one of intelligence can question these assets and their great values. They sum total largely.

What of the liabilities? Said the great missionary apostle, "Not as though I had already attained or were already perfect, but I follow after, reaching forth unto those things which are before." The apostle had his liabilities, and we all have them. The fact that the Negro race has them—many and large—is why Christian sympathy and benevolence are trying to reduce them. It would be a false and easy optimism which would fail to take account of the millions, fully one-half of the entire race ten years of age and over, still in the density of ignorance, intellectual and moral, largely in the depths of superstition, thoughtless and degenerate. The Negroes as a mass are heavy burdens in civilization. They are scattered through immense rural districts, living on the lowest levels of life. The nation was shocked when the conscription of Negroes from the rural districts of the South evidenced such great numbers who did not know one letter of the alphabet from another, who were in the darkness of night as to the geography of their country, who knew nothing of the passing of the demanding events which called them to the ranks. We need not charge this ignorance and degeneracy to race or color. It is not a problem of complexion. Italy, the land of Vergil, Cicero, Dante, of Raphael and Angelo with time and opportunity, has forty and three-fourths of its people very nearly in the same condition at this time. Spain has had time and opportunity, but the illiteracy in Spain is greater at this time than that of the

Negro people in our country. The poor peasants of Russia are equally blind and superstitious—perhaps more hopeless. But these conditions are not assets. They bulk large in the column of liabilities. I may quote from a Negro author, highly educated, whose experience in the South has been both prolonged and intelligently observant. For example, take the race and its mentioned assets in its religious nature. It is an asset, but the Negro author does not condone its defects. He exposes them in order to correct them. He says, "The purpose of religion is to deepen the spiritual life and to help people to be in harmony with God." But he adds, "One of the saddest things that happens to the Negro in our rural districts is the paganization of Christianity. The weird songs, the wild excitements, the violent physical gymnastics in their revival meetings—a species of Voodooism confronts our rural populations with the name of Christianity without its reality." He does not hesitate to say there is "a host of immoral preachers," blind leaders of the blind—not of the whole ministry—still existing to a deplorable extent. Neurotic environments appeal quickly to the Negro's emotion, and his religion is often a question of nerves rather than of morals. The feelings are aroused, but they are not controlled by reason, so that the Negro's emotional nature which under control constitutes his strongest point is uncontrolled his weakest. Then the environments of their rural life encourage illicit living when families are herded together as they so often are. If in these primitive conditions his childlike credulity accepts all sorts of superstitions and beliefs, we are to remember that he has come out of the house of bondage in which his wild, primitive nature was untrained.

So we must set the liabilities over against the assets and we must seek to reduce them. This is what the American Missionary Association among others is about. What is needed is that the great residuum in ignorance shall have the chances and the education which has placed others in the assets. Hence the need of specific training in rural schools, and not less for those who have come from rural places to the cities. Hence the need and the call for the best kind of schools and the best kind of education which is positively Christian education, and which shall bring those who are yet unreached with the ideas and ways of higher and nobler living. The teachers and the preachers whose environments have not been other than those in the plantations are unfit to be the leaders of these needy people. They need educated teachers of their own race. They need teachers of the Christian intelligence. They need preachers qualified both in education and in general Christian experience for their churches. This is the charter of the A. M. A.; to look for and ask for a general and a larger intelligence, a worthier selfhood, a purer religion and a truer and better conscience—hence better homes, better industries and a better race that shall reduce its liabilities and convert them as so many are already, into assets of great worth. But possibilities are not the same as actualities. Let us make them so. Those who have not considered the imperative that is upon us to

do this would do well to read the article "Plantation Pictures" in the February Atlantic Monthly. He will then realize what our work means which points to schools and more schools as the single road to salvation for the race and for the nation.



MISS JOSEPHINE A. SMITH

WE are pleased to introduce to our readers Miss Josephine A. Smith who has been appointed Supervisor of Education in the department now under the direc-



tion of Secretary Brownlee.

Miss Smith comes to this important position well prepared both by training and experience. She began her secondary education at St. Johnsbury Academy, Vermont, and completed it in the High School of Lawrence, Massachusetts. Her college work, begun at Mount Holyoke, was continued at Columbia University and Teachers' College. She took normal training at the Normal School of Providence, Rhode Island, and taught under the Supervisor of the Normal School for two years, attending lectures at Brown Institute, at the same time. Subsequently courses at the Bible Institute Chicago, at Chautauqua, New York, and completed the summer courses at Simmons College, Boston, Massachusetts. As a teacher, Miss Smith has filled positions in a private fitting school for Vassar College in Providence, Rhode Island, was principal of an academy in Kansas, and for seven years taught at Le Moyne Institute, Memphis, Tennessee, where she was Supervisor of the grades as well as teacher of Psychology and Pedagogy. Miss Smith's academic training and educational experience will bring valuable assistance to our educational forces.



STEPPING LIVELY

SECRETARY Brownlee has not allowed the grass to grow under his feet—certainly not this winter—since he assumed his administrative charge of our Southern schools and churches. Starting out at once in December to acquaint himself with the different links in our chain of schools, he has within two months inspected the following schools and institutions and has gained his first valuable impressions. Impressions are not facts, and often need the confirmation of time, but they are nevertheless

of great value to one who has the art of keen observation and the wisdom of just conclusions. Here are the schools: Bricks School, Bricks, North Carolina; Gregory Normal Institute, Wilmington, North Carolina; Avery Institute, Charleston, South Carolina; Beach Institute, Savannah, Georgia; Dorchester Academy, McIntosh, Georgia; Fessenden Academy, Fessenden, Florida; Latin American Institute, West Tampa, Florida; Allen Normal Thomasville, Georgia; Ballard Normal School, Macon, Georgia; Knox Institute, Athens, Georgia; Brewer Normal School, Greenwood, South Carolina; Peabody Academy, Troy, North Carolina; Raleigh, North Carolina; Hampton Institute, Hampton, Virginia; Gloucester School, Cappahosic, Virginia; Lincoln Academy, King's Mountain, North Carolina; Saluda Seminary, Saluda, North Carolina; Knoxville, Tennessee; Chattanooga, Tennessee; Trinity School, Athens, Alabama; The Messrs. Beard and White School, Montgomery, Alabama; Tuskegee Institute, Alabama; Cotton Valley School, Fort Davis, Alabama; Selma, Alabama; Straight College, New Orleans, Louisiana; Tougaloo College, Mississippi; Girls' Industrial School, Moorhead, Mississippi; Le Moyne Institute, Memphis, Tennessee; Burrell Normal School, Florence, Alabama; Fisk University, Nashville, Tennessee; Chandler Normal School, Lexington, Kentucky; Berea College, Kentucky. He is just now in Utah, and will return immediately for the South.



THE RACE PROBLEM — A CHALLENGE TO THE CHURCHES

By George E. Haynes, Ph. D.

Doctor Haynes, who is a graduate of Fisk University—and of Yale—and who bears the highest honor of Doctor of Philosophy conferred in the course of university study, is Director of Negro Economics in the Department of Labor, Washington, D. C. We regret that we are obliged by our space limitation to abbreviate somewhat his able address before the Federal Council of Churches recently held in Boston. Read it, and think it over.

The challenge which comes to the American churches today in the relations of white and Negro people of our country is three-fold. It is racial, it is national, it is international.

It is racial not only because of the difference in ancestral origin of the two great peoples who face each other in our problem of Democracy but particularly so because of a growing race consciousness Negroes have of their own worth as Negroes and of a racial solidarity among Negroes themselves. To illustrate, Negro life insurance companies are now thriving and are having little difficulty in drawing much of the business of Negro policy holders which they could not formerly get because Negroes preferred the white companies. Today they seem to have the opposite state of mind. The distinctly Negro church denominations today have assumed an increasing place of influence both in numbers and prestige among the Negro people.

The injustice, the discriminations and the oppression which Negroes have undergone in America has intensified their race consciousness. Mobs, lynching, denial of justice in the courts, exclusion from industries, insufficient (public) schools and other things are serving to bind Negroes in a common bond of racial brotherhood. Out of these conditions, Negroes have lately

developed two states of mind which seem to me very serious. They have become very suspicious of white people far and near. In the next place, they are seriously questioning the utility to darker and weaker races of the doctrines of justice and mercy of what they call the white man's religion to darker and weaker peoples. Negroes point to the things they have suffered and are undergoing now in America. They also call attention to the exploitation of natives in Africa and in the West Indies as an evidence of the way so-called Christian nations treat uncivilized natives of an alien race.

The growing intelligence and increasing wealth of Negroes is giving them a power for organization and action for their own advancement and protection. It is estimated that Negroes have reduced their illiteracy from ninety per cent in 1865 to less than thirty per cent in 1920. They have increased their business enterprises by more than 45,000 and their land holding in the South faster than white tenants. The significance of these measurements of progress is more than the surface shows. They indicate the awakening intelligence and consciousness of the Negro. They represent mental or economic power. The question which is burning in the hearts of many Negroes is, will the American conscience allow Negroes the opportunity to develop their naturally peaceful personality, or must Negroes use their growing intelligence and wealth as weapons to force the opportunity to be free men? That is a question which challenges the Christian churches of America.

During the World War more than 500,000 Negroes, the greater portion of them from rural districts of the South, migrated to Northern industrial and commercial centers. Thousands of these people have made trips too and fro to their native communities. Hundreds of thousands of letters have passed between them and those who have remained behind. Negro newspapers with more than a million circulation among Negroes have spread broadcast glowing accounts of the advantages obtained in the North. More than 200,000 Negro soldiers went to France and quite as many more went through the experience of travel to concentration camps and contacts with other men from many sections of the nation. As these thousands moved in and out of the Negro communities, the ten millions of Negro Americans have literally been churned into a new racial composition with a new consciousness that clamors to be considered one hundred per cent American.

The national character of these inter-racial problems is emphasized by the distribution of Negroes to all parts of our land. Race riots in Chicago last year were preceded and followed by tense racial situations in New York, Jacksonville, Florida, New Orleans and Nashville. The movement of Negro labor to the North not only saved war production in the northern industries but also shook the foundations of southern agriculture and developing industry as nothing else has done in the present generation. Race riots and lynching have taken place in Florida and in Minnesota; in Georgia and Nebraska; in a word this is a national question calling for a national policy and a national program.

It is not only national it is international. Today whatever happens in America will affect the action of the nations of the world. Only last week one of the leading journalists of London in an editorial commenting on the American Commission on the Irish question said that Englishmen wished America would mind its own business in remedying the conditions of its Negroes and wait until Great Britain asked her to meddle in Irish affairs. There is hardly a government with territory in Africa that is not studying the inter-racial problems between Negroes and whites in America for ideas of the way in which they may deal with their own problems. Maurice Evans, a South African Englishman, has written two books, one on "White

and Black in South East Africa" and one on "White and Black in the Southern United States." These are parallel studies of the experience of the two countries in their dealing with the relations of the races.

Since the World War the question has assumed even large aspects. The world problem of the future is the problem of the color line. Stoddard's recent book on the Rising Tide of Color largely echoes in science and literature what is taking place in practical politics as Japan agitates for racial equality in the League of Nations, and India asks England for greater independence for her dark populations. All these nations are expecting to deal with America in the new world association of peoples and all these darker races will form their opinion and take their attitude toward the American Nation in world politics largely from what they see of America's policy and methods in dealing with darker peoples within her borders. In a recent conversation with a prominent Japanese who has studied the Negro question in America he stated that the Japanese are interested in the American race problem because she has to understand and deal with America.

Let me in a few sentences outline what seems to me the challenge before us as to policy and program:

The Great World War had demonstrated in lurid horrors which beggar description that war and carnage cannot be a successful policy to settle differences. The fighting and the dying and the starving of millions of men, women and children left all the issues between Germany and the Allies unsettled.

The boom of cannon however, and the charging of armies across the fields of France and Flanders aroused the darker peoples of India, Africa and South America to new thoughts about our western Christian civilization. Before the Great War they looked upon it as a product of law and order and Christian principles. During the war however, they beheld these Christian nations settling their difference not by reason and right but upon a basis of force and fraud. African natives and American Negroes called it "The white man's war." Thousands of colored soldiers from uncivilized land and from North and South America have gone back among their people carrying their message of "Blood and Iron."

Are we to let this policy become fixed among these people or are we to carry to them the counter message of co-operation and brotherly good will as the basis upon which all conflict of interest of races and people may be settled? Here then is the challenge to the churches. The issue is drawn between the Prince of Darkness and the Prince of Peace; between the strength of physical and material might and the power of goodwill and brotherly fellowship. The Negro people of America have shown in their folk songs, which register all of the emotions of peace and love and hope and faith and good will but nothing of malice and hatred, a readiness to embrace these principals of peace in race relations. They are willing for the white world to boast of its Caesars, its Napoleons, its Fochs, and its Pershings if they may cherish their Phyllis Wheatlys, their Booker Washingtons and their Colridge-Taylors.

The challenge of the church in our world issue today is made concrete and clear in this demand of these darker and weaker people for a full opportunity to develop and contribute their gifts to a stricken world. Their laughter and light heart, their patience and good cheer, their music and art, their oratory and song, their religious enthusiasm and spiritual faith are priceless in our modern world. Will the churches fix the policy which will allow these flowers of Africa to bloom?

Let us consider briefly points on a practical program of advancement for these people as a step toward a new era of co-operation and good will. It seems to me there are six phases of Negro life where a practical program may be worked out through the well-tried institutions of our common life.

First; people must have occupational freedom and opportunity if they are to abolish their poverty and accumulate the necessary wealth for a wholesome standard of living. The churches then must face this task in relation to the Negro.

Second; a people should have physical health, if they are to survive and contribute their share to the common life. The churches have an opportunity to provide Cristian hospitals and visiting nurses in hundreds of urban and rural communities where the service and results would be commensurate of that of many foreign missions lands.

Third; Negroes should have homes with all of the standards and protections which make the family and the home the bulwark of our highest individual and community life. Sometimes I wonder where the American conscience rests when it views the Negro family and home. The Negro family is still suffering from the fact that slave marriages were made at the will of the masters and gave no legal protection to family ties. The hard conditions of American life the past half century has tended to break rather than build up the family and the home.

Fourth; ignorance should be removed and the common body of information furnished as a means of opportunity so essential to good citizenship in a Democracy. The churches of the past have probably done more for Negro education than any other agencies have done. The mission schools of the South, supported by the churches set up the ideals, did the pioneer work which demonstrated the capacity of the Negro for education and made the public grammar, high and normal schools possible. The needs of the hour, however, demand that college and university education be provided pending the time when public funds will be available. This is the task of the churches in the present and the future. The high school, the college and the university is needed to furnish Christian leadership for the new policy of interracial co-operation.

Fifth; there should be a free participation in the common civic and political activities of the community not only for the sake of the humble Negro but for the sake of the democracy upon which the liberty of all depends. This democracy in America is at stake in race relations. In most parts of our country today, the Negro is what one writer has called "half a man." There can be no democracy half serf and half free. Qualifications for the franchise should be enforced and administered to all alike. Furthermore, the protection of life and property of every American citizen, even the humblest, should be guaranteed.

Sixth; there should be a development of moral and religious life which shall pour through all the other relations that the refining leaven of life and hope and faith in God and fellowmen. The highest and best internal development of Negro life as well as the development of inter-racial comity must come largely through the influence of church life. The Negro church that has a social program is more of an exception than the white church. In most rural districts, the Negro churches of today are without ministers who live in the community. These churches usually average less than one service per month. No greater help could be performed by large denominations today than to frame a mission program for the support of mission workers in about 800 rural counties of the South. Such workers in our home field should be regarded as essential as workers in our foreign field.

The doctrine of brotherly good will and co-operation as a substitute for force and fraud in the settlement of race relations must remove the suspicion and rising tide of ill will among Negroes at home as the first step to prevent such ill will among the darker races in other parts of the world. This amicable adjustment of race relations of Negro workers, white workers and employers, through adequate opportunity for housing and neighborhood conditions for Negro family and home life, through hospitals and nurses to improve the health of Negroes; through schools and colleges for Negro youth; through justice in the courts and at the ballot box and through leadership in the moral and religious life of the churches of the white and colored people. This is the challenge which the American race problem throws down to the Christian churches of America.



CHRISTIANITY AMONG THE CROWS

The Annual Crow Fair came early in October. The usual races, broncho busting, wild horse races and exhibits were to be seen. On the Sunday following the close, all the Protestants on the reservation or at least the re-

heathen dances. The fact of the great gathering at the close of the fair had not been as demoralizing as it gener-



CONGREGATIONAL CHURCH
CHEYENNE RIVER INDIAN RESERVA-
TION.



WOSOSO CONGREGATIONAL CHURCH,
ROSELAND RESERVATION.

ligious ones gathered for a great meeting. The great dance tent was requisitioned in the midst of the camp ground, and 227 came together for worship. The atmosphere was one of complete reverence. The faces of the majority showed by the lack of paint that they had not partaken in the old

ally proves. The missionary spoke, followed by Shane, Harry Takes the Enemy, and Bear Claws. Deer Nose came in with an earnest prayer. All enjoyed themselves and left camp with a feeling of nearness to God instead of the former old heathen practices.

G. A. VENNINK, Missionary.

OUR INDIAN MISSIONS

During the past year the Inter-church Survey has been conducted in the Congregational Indian Field by



REV. RANDOLPH HERTZ, MISSIONARY
TO THE INDIANS.

be reached by new methods and can be applied best in extensive munity service of a semi-religious nature combined with the more sacred services which have been tried on in the past by the consecrated workers in the field. Some



GILBERT MEMORIAL CHURCH,
LAND RESERVATION.

our A. M. A. Superintendent Rudolph Hertz of the Cheyenne River Reservation and its findings indicate the need of considerable study in the ensuing year of the whole problem of evangelization among the Dakota, or Sioux Indians. The new generation, potential leaders of the race, must

tions of this new effort have been recently tried out at certain stations with notable success. There are more than 300,000 Indians in the United States, and 225,000 cannot speak English language. Most of the Indians are Pagans with Pagan ideas and customs.



A. M. A. Schools and Institutions are all overflowing.



As the result of personal observation, over a score of years largely in the South, I would affirm that the sanest and safest leaders *and heads* of the Negro race are the men and women who have come from our colleges and professional schools. Go into any Southern city where educated colored teachers, preachers, and physicians are engaged in work among their people, and you will find them, in most instances, by their conservative attitude and constructive work, standing for the best interests of both

—Bishop Thirkfield

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for January and for the four months of the fiscal year to January 31st.

RECEIPTS FOR JANUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	42,922.67	1,415.96	9,149.63	206.90	.....	53,687.16	4,380.50	58,067.66	8,214.28	66,281.94
1920	46,674.20	1,088.34	14,126.57	251.49	31,668.18	93,808.78	3,101.13	96,909.91	6,510.95	103,420.86
Inc. Dec.	3,751.53	.....	4,983.94	45.59	31,668.18	40,121.62	.....	38,842.25	.....	37,138.92
	.....	327.62	.....	.....	.....	.....	1,279.37	.....	1,703.33	.....

RECEIPTS FOUR MONTHS TO JANUARY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	77,512.16	2,258.83	16,697.91	321.49	5.00	96,796.19	4,126.78	100,921.97	32,728.16	133,650.13
1920	85,788.84	1,802.39	19,007.61	406.49	67,187.52	174,191.85	5,269.02	179,460.87	28,897.03	208,357.90
Inc. Dec.	8,276.68	.....	2,309.70	84.00	67,182.52	77,396.66	1,142.24	78,538.90	.....	74,707.77
	.....	456.24	.....	.....	.....	.....	.....	.....	3,831.13	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	3,361.01	661.93	1,387.31	148.62	.....	5,558.87	14,286.13	19,845.00	.....	19,845.00
1920	1,385.23	492.79	4,693.01	35.00	.....	6,606.03	14,415.11	21,021.14	.....	21,021.14
Inc. Dec.	.....	.....	3,306.70	.....	.....	1,047.16	128.98	1,176.14	.....	1,176.14
	1,975.78	169.14	.....	113.62	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS FOUR MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations:	133,650.13	208,357.90	74,707.77	.....
Designated by Contributors for Special Objects	19,845.00	21,021.14	1,176.14	.....
Total receipts four months	153,495.13	229,379.04	75,883.91	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

When a church is about to build, and takes title to its lot, but prudence requires that it should scan with great care the deed offered. If it states that the lot is transferred to the church "for religious purposes only," or that if worship is not continued the property reverts to who gave it or sold it to the church, promptly decline to receive it. Typically such a deed is only a lease. The church would not own the lot; merely have the privilege of using it with the certainty of losing it on certain conditions. If it puts thousands of dollars into buildings upon a lot it will probably lose those thousands also. Some of our churches now finding themselves in trouble because years ago they accepted with such restrictions or reversions.



In Pawtucket, Rhode Island, our Darlington Church has succeeded in raising its parsonage fund. They called in their neighbors to help celebrate the achievement.



Plymouth Church, Detroit, is the outgrowth of the recent Negro migration to the North, and is only eighteen months old. Under the leadership of Director Harold M. Kingsley it has acquired a property costing \$11,000. It is worshipping in its new chapel, which has a good pipe organ.



Winfred, South Dakota, is rejoicing in the occupancy of its new church building which the entire community helped to complete with the cooperation of this Society.



Glen Ullin, North Dakota, wants a parsonage. Ours is the Protestant church within four miles, and the pastor preaches also at Hebron, thirteen miles away. The house in which he and his family were living was sold over his head, and he had to vacate within thirty days. There was no house which they could rent, so a good eight-room house has been bought and must be paid for. Shall we help?



Olathe, Kansas, has laid the cornerstone of a fine new building in place of the one recently destroyed by fire. A proposition for federation with another church was, after full consideration, given up.



Our Congregational Church in Brighton, Massachusetts, was destroyed by fire on January 16th, an hour after the last service was concluded. The building was erected half a century ago. The insurance on the building will partly cover the loss.



Our church in Gloversville, New York, is taking delight in its new pipe organ, including echo organ and chimes, which has been installed by Hook and Hastings of Boston.

THE AURORA CONFERENCE

By Secretary James Robert Smith

THE Midwinter Conference at Aurora was full of interest and inspiration for the officers of the Society. Holding all of the meetings in one place, and meeting all who gathered there at the same hotel, gave ample opportunity for personal conference and discussion of many important problems and for the deepening of fellowship with those who deal with those problems on the field.

It was encouraging to be able to report receipts for 1920 of \$501,000, for the first time in the history of the Society passing the half million mark. On the other hand it was rather startling to many to note that we had to carry over into the new year, 1921, applications for parsonage loans amounting to more than had been paid as parsonage loans in 1920; and this with the applications for 1921 only beginning to come in. About the same proportion will hold with reference to church buildings also.

Thus, many of the men from the field were able to see, as perhaps never before, the importance of urging churches to keep their church and parsonage loans paid promptly, and of assisting the Society in collecting all that is due, principal and interest, from the sale of property where churches for any reason are closing up their work.

It was made clear that the steady expansion of our work coupled with the greatly increased cost of building makes a large increase in our income an absolute necessity.

The increasing interest in better church architecture was made very clear by the fact that the copies of the new booklet, "A Manual of Church Plans," placed on the literature table were all gone within an hour after being placed there. This booklet was published jointly by the

different denominations under the auspices of the Home Missions Council, each denomination using its own title page and special imprint. It is hoped that the Manual may be especially helpful to the small and medium-sized churches contemplating building. The Society will be glad to send a copy to anyone who wishes it for actual use in working out plans for a contemplated church building.

The meeting afforded our two new Field Secretaries opportunity to meet personally many of the men from different parts of their great fields and to form and strengthen those personal relationships which mean so much in our work. Dr. George T. McCollum of Chicago has special oversight of the great region known as the Central West, while Rev. Charles H. Harrison, with headquarters in Denver, looks after the interests of the Society in the Rocky Mountain Region and all of the vast territory west of that. These Secretaries are at the service of the churches wherever they may be helpful.

It was interesting to note from personal testimony from the field how every missionary enterprise carries with it the necessity for proper equipment. Neither the Sunday School nor church can prosper without adequate buildings, while in many cases the problem of keeping an efficient minister on the field is solved by the erection or purchase of a parsonage. Wherever the Home Missionary Society opens a new field or projects a Demonstration Parish, the Building Society must inevitably follow with assistance for church and parsonage buildings. A new church must have adequate equipment. Many a young church has died because unsheltered, and short pastorates are due to lack of parsonages.

WHICH ARCHITECTURAL STYLE WILL YOU PREFER?

By Secretary Charles H. Richards

THE three great fundamental styles of ecclesiastical architecture are the Greek, the Romanesque and the Gothic. Other styles are based upon these, and are modifications or adaptations of them. These were doubtless developed to meet certain problems of construction, while at the same time the aesthetic feeling sought expression in the beauty of the building.

The Greek temple had for its lintel a horizontal beam resting upon the top of pillars. In harmony with this dominant feature doors and windows and other parts of the building showed horizontal lines. The Egyptian architecture reveals the same characteristic in its immense temples, but the style was brought to its consummate perfection in certain of the Greek temples. The ideals of solidity, stability and strength were well expressed by the style.

The Etruscan arch came into use, offering another constructive form which was eagerly seized by the Romans. Weight could be carried by the arch as well as by a level beam, and appearing over doors and windows and other features of the building, the style came to be known as Romanesque.

When it was discovered that the arch could be drawn up to a point and could carry the thrusts laid upon it, without difficulty, and that other structural demands could also be met, the Gothic style was developed. Of course many other architectural features appeared which were accessories of great importance, and were brought into harmony with the dominating feature.

Many beautiful churches in the old world show a remarkable combination of these three great styles, having been built piecemeal in different periods. Especially is this true in England, where in the splendid Gothic Cathedrals Norman

and other influences are strikingly apparent, and Greek and Roman features appear. Indeed there are those who say that Salisbury Cathedral is the only example of pure Gothic to be found in Great Britain, the others being composite.

There are other notable styles bearing distinguished names, such as the Byzantine style, the Renaissance style, the Classical style, and others. But they rest back upon the three fundamental styles and are usually elaborations or combinations of them.

In this country there are certain adaptations of these three fundamental styles which are of peculiar interest because two of them at least are the favorites of certain sections. Each has a charm of its own. They deserve our careful study.

The Spanish Mission Style

We must not forget in these Tercentenary days that Spanish friars were ahead of the Pilgrim Fathers as religious pioneers in the new world. When Cortez had captured Mexico for the Spanish crown the missionaries of the Roman Catholic Church promptly followed to claim the land for Christ. The churches which they erected for worship were naturally patterned after those they had been wont to see in their homeland. They were usually Spanish modifications of the Romanesque type, varied according to their taste and needs. Some of the cathedrals and churches in Spain were of extraordinary beauty and the missionaries sought to reproduce them in this new world as nearly as their means would permit. Some of the ecclesiastical buildings in Mexico are really fine examples of Spanish adaptations of Romanesque.

These zealous missionaries pushed north and planted their churches and monasteries in New Mexico and California, then considered Spanish territory. The oldest house of wor-



BERKELEY, CALIFORNIA, NORTH CONGREGATIONAL CHURCH

ship in the United States is believed to be the old adobe church in Santa Fe, erected by these indomitable religious pioneers before the English and Dutch had made a settlement in Virginia, New Amsterdam or New England.

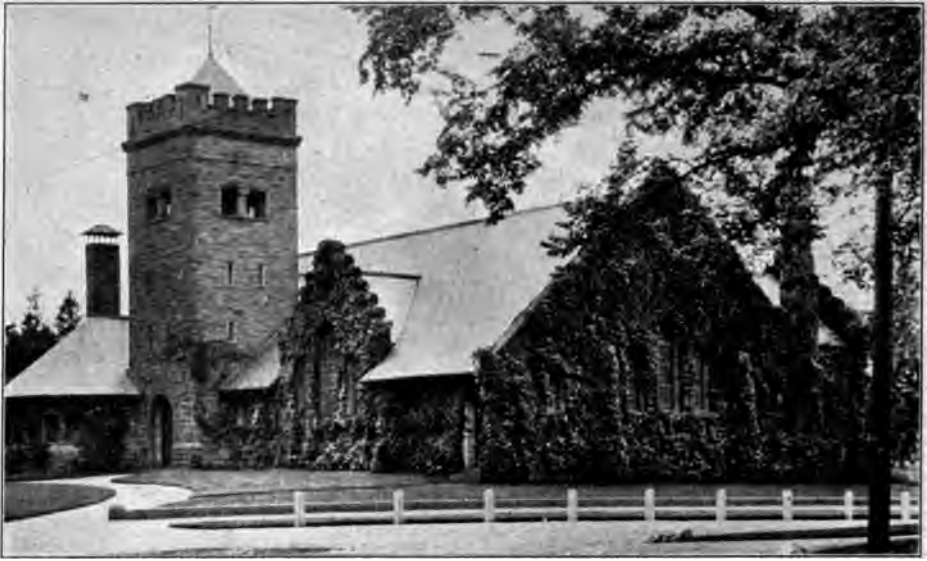
The material used by those builders in the Southwest was adobe, or sun-dried brick made of clay. The thick wall, surfaced with the same material, was a mellow grey in color. The front of the church sometimes had for ornamentation curves which suggested Moorish arabesques. A hooded bell stood above the facade, or if they ventured on a steeple they sought to reproduce the towering beauty of Seville. The floor of the place of worship was a parallelogram like the old basilica, sometimes with transepts and side aisles. A monastery was usually a part of the building, with its cloistered walk and its beautiful garden. It was the home of peace and piety. It was a place

of refuge from the storms and perils of the outer world.

Quite a number of these ancient missions still remain in California and adjacent states. The style is so characteristic of that section that a good many Protestant churches have adopted a modernized form of it for their own use. These cement churches, with their straight lines and rather low-gabled roofs, sometimes with cloistered walks, and a patio or garden within the enclosure, and sometimes with a steeple or tower in harmony with Spanish models, often are very attractive. They belong, however, rather exclusively to that particular part of the country. In San Bernardino and Riverside our California Congregational churches have excellent examples of the adaptation of this style to modern needs.

The English Parish Church Style

While England is rich in her glorious cathedrals, there are many



CONGREGATIONAL CHURCH, FAIRFIELD, CONN.

who think that some of her parish churches are even more attractive. Many of these are beautifully built, both in the exterior and interior. They are not vast and splendid as the central fane of a diocese is expected to be, but they have dignity and charm such as the religious home of a neighborhood ought to have.

The long, rather low roof, in most cases, is supported by substantial walls of stone, while by the entrance, either at the end or at the side of the building, there rises a massive Norman tower like a giant sentinel standing guard. The windows and doors may be early or late Gothic in form, or they may have Greek or Romanesque characteristics; and the interior may have some structural resemblance to the cathedrals, but their relationship to the more imposing buildings is like that of the synagogue to the temple. The building is the people's meeting-house.

Of course some parish churches in the cities are large and ornate. Fine examples of architectural beauty are found there and the richness of the interior awakens admira-

tion. But in the smaller communities they are less pretentious yet exceedingly attractive.

Doubtless, this is largely due to the Norman features which are strikingly apparent in many of them. Eight hundred years ago the Normans, having taken possession of England, were putting their tremendous energy into building castles and churches. They were showing their new neighbors how to build "in the new Norman way" as it was called. They built for endurance, for defense against attack, for protection against encroaching decay. Massive walls and huge towers like those of a fortress gave a formidable look to many of these buildings. This sturdy style, as if the thews and sinews of these brawny builders could not fashion anything light and airy, is found in many a battlement tower, in the crypts of old cathedrals, and in gates and bridges and walls which still remain after half a millennium. There is something very restful and pleasing in the solidity of this work.

Not a few churches in this country are adaptations of the English

Parish church style with some of the Norman characteristics. The long low roof of moderate pitch, the great square tower, the impression of indestructible stability seem peculiarly appropriate for a church.

We have some good examples of this style in Fairfield, Connecticut, Charles City, Iowa, and elsewhere.

The Colonial Church

When the great fire swept over London in 1666 fifty churches were destroyed in the mighty conflagration. It seemed a tremendous disaster at the time, but it cleared the ground for something better. Sir Christopher Wren, whose architectural genius shines forth resplendently in the cathedral of St. Paul's at the heart of the metropolis, was called upon to plan the restoration of these destroyed houses of worship, and he not only rebuilt these parish churches in the city, but prepared plans for more than a hundred others elsewhere.

To Christopher Wren and Inigo Jones and others of a later date do we owe the simple but attractive style which, because it fashioned many churches in this country in colonial days before the Declaration of Independence, has received the name of the Colonial style.

It is really the daughter of the Classical revival in architecture which caused men to recognize the beauty of many of the simple forms used in the ancient world. The shape of the building was rectangular, the length being about one-third greater than the breadth. A Greek triangular pediment resting on Greek pillars marked its close relationship to classical models. Windows and doors might be either square-topped like the Greek models or arched after the Roman style. Within, there was usually a flat ceiling, not too high, made sometimes of wood, but in this country more often of plaster. In many churches a gallery extended round three sides of the large auditorium. In this case the

pulpit was elevated to a height of eight feet or more that the preacher might easily command the attention of those in the gallery.

But the chief point of beauty in the Christopher Wren churches was the spire or steeple. With marvel-



ENFIELD, CONN., CONG'L CHURCH

ous grace he built this up from the square supporting tower, in steadily diminishing stories, stage by stage, till the last one sent a slender spire heavenward. Like the pointed arch in Gothic it is the symbol of aspiration. It points men to the source of their strength and to the home of the soul. It is a landmark of religion, a silent witness to the needs of the spirit which are met by the gospel.

Sometimes the first story of the steeple sheltered a bell, whose mellow tones carried far over hill and dale a gracious invitation or summoned the people to duty.

NEW STUDENT SECRETARY

THE Congregational Education Society is glad to announce that Rev. Marion J. Bradshaw has accepted the call to become Student Secretary and began work Jan. 1. The Institutions and Student Life Department, which Mr. Bradshaw will head, is one of six departments in which the Society's work is done. It covers most of the work of the old Education Society, before the reorganization began five years ago.

Mr. Bradshaw comes to the leadership of this important work exceptionally well equipped. Born in Salem, Ohio, in 1886, he worked his way through the high school and through Hiram College, at Hiram, Ohio. For three years between high school and college he worked with a banking firm in Cleveland, Ohio. He was pastor of the Christian Church at Ada, Ohio, from 1911 to 1914, during part of which time he coached the baseball and football teams of the Ohio Northern University. From this pastorate he went to Columbia University and a year later entered Union Seminary, from which he received his B. D. degree in 1917 with *summa cum laude* honors.

For two years Mr. Bradshaw was assistant at the Seminary in systematic theology, while at the same time studying for the doctor's degree



REV. MARION J. BRADSHAW

in Columbia. For two years, while studying in New York, he was pastor of the Union Church in Palisade, N. J.



It is within safe bounds to say that no fewer than 1,500 young people have been influenced in Franklin Academy in favor of the Christian life.



COMPARATIVE STATEMENT

RECEIPTS FOR JANUARY 1921		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTAL
	This year	26,955	6,493	.....	52,964	86 412
	Last year	21,357	7,278	1,313	2,866	32 814
	Increase	5,598	.....	.....	50,098	55,696
	Decrease	.....	785	1,313	.....	2,098

THE CONGREGATIONAL EDUCATION SOCIETY

During a major part of the year "World Fellowship" meetings are held at Doane College. At these gatherings Student Volunteers have been a great inspiration.



"Quiet Week" is an annual affair at Fairmount College. All social and athletic activities are suspended and spiritual interests have the right of way for a time.



He was a church treasurer and he came bearing potential gifts for the Education Society. He was a college man and his Alma Mater was not many miles from the Atlantic Ocean. He came with a question of great moment: "What is the need of schools and colleges in the West? Why do not these students come to Eastern institutions of learning?" One could but wonder if he had carefully considered his own suggestion; if he had reckoned the cost of bringing young people two thousand miles; if he realized that many earnest students have but little money; that in most cases to close a school in the neighborhood of some people would be to close all opportunities for education.



"Bad fire in town last night. Lay Cottage destroyed." This was the news which greeted President Warren of Yankton College after a short sojourn in the East. The building was the home of two professors and several students whose losses were very serious and only partially covered by insurance. One student lost three hundred books. Six young men who were partially or entirely supporting themselves by preaching lost nearly everything, even their clothes. President Warren writes that there is "a budget shortage of nearly \$30,000 which is appalling in the wakeful night hours and really formidable in the cheering hours of sunlight. It would mean little to a large institution with many wealthy graduates but it means great perplexity in a new state with most graduates teaching and preaching and none with more than moderate means."



Mr. Jorgensen of Thrall Academy, South Dakota, says: "The school is going very nicely. We are having about our usual number of students. Four or five new ones came in after Christmas. They are mainly in the freshmen class and I suppose if the weather will keep good all year so that we escape the sufferings we have had the other years with the hard winters, they may likely all come again, so that we shall have a big attendance next year. The great difficulty we have to contend with is the poor equipment in buildings. One year of it here is usually enough. We cannot recommend anyone to come here if they can go away to some better equipped school. But few young people can do this, as all people here are financially broke now."

make life helpful and joyous; where three of a kind can roam over the great and fascinating country, taking



FUN, FOOD AND FREEDOM

in its joys; where in God's great out-of-doors, food, fun and freedom, have their place, there is the background of Christian character. Sunday is not forgotten, the every-day task is magnified, and God's larger life made the chief asset. No one can imagine the young people in the groups pictured here, as being otherwise than happy and useful.

Our workers on "the long, long trail" of Arizona are heroic and efficient. For years, Superintendent J. H. Heald has been leader, inspirer and friend. Associated with him is Rev. William Ewing, D. D., who is putting all his splendid consecration and Christian power into the work. Mrs. J. H. Heald is also under commission and rendering valuable service, and pastors like Rev. A. J. Benedict are giving their talents and energies to the building up of the state along Christian lines.

Arizona, called one of the baby states of Congregationalism, is nevertheless one of large opportunity. Its growing cities are calling for extension of Christian activities and large numbers of small communities are entirely destitute religiously. Careful surveys have been made by

the state workers, and plans for enlarged service.

Congregationalism in Arizona is growing numerically, though with necessity "making haste." Under the stimulus of a high loyalty to the highest vision, earnest effort to enter into the ranks of others, a real ministry has been established. In a recent report mention is made of one Sunday School about one-half miles from Superintendent Heald's office, and one six miles distant. Altitudinally, the lowest school is 1,100 feet above the sea level, and the highest is 7,500 feet. Mrs. Heald writes that it was my privilege last year to make the entire circuit of the field in a missionary car, and it was a most fruitful experience. Abundant rains had brought out the cañons of the desert, big, gorgeous with vermilion and crimsons, orange and yellow, while the sahuaros proudly wore their crowns of ivory and gold. Tiny white blossoms on the shrubs are filled the air with fragrance along the river beds. The steep ascents and descents of the mountains, a sudden turn along the precipitous hillsides, afforded sufficient interest to relieve what might otherwise be a monotony of long distances.



THREE OF A KIND

interrupted by any sign of hurry or occupation."

Then the writer tells a story

personal contact and glowing interest: "Humboldt, Arizona, is the smelter point of a group of mining camps where we have Sunday Schools. If you should see the rows of neat cottages in these towns, the well-appointed stores, the moving picture hall, the electric lights and telephones, you might wonder why we call them "camps." But when for any reason the order comes to "close the works" and the mine "shuts down," the town is at once depopulated. The lights go out, the stores are dismantled, the schoolhouse doors are closed, children no longer play about the streets. The people have stolen away as swiftly, if not as silently as Arabs. At Iron King, four miles out of Humboldt, where a few years ago we had a promising Sunday School, we found the caretaker of the property and his son. The dooryards were given over to the weeds which struggled up through the dry and stony earth. The tall chimneys of the work, once belching smoke and soot, only emphasized the desolation. Seeing these conditions, you would understand why a mining town is only a "camp." Wood and corrugated iron may be as ephemeral a habitation as the tepees of the Indian, or the canvas of the geologist. In some of these camps, especially where there is hope that

the shut-down is only temporary, there is left a small group of people who for various reasons remain. To them falls the responsibility of keeping up some religious life for themselves and training for their children. It is evident that this must be done by means of the Sunday School. To them the Sunday School Extension Society is a sympathetic godmother, looking after the interests of the struggling school, encouraging the heart of the lonely superintendent, seconding his, or oftener her efforts, suggesting, advising, and helping. Several such schools are grouped about Humboldt, where we have a small church. Pastors have come and gone, months have passed without regular church services, but the little Sunday Schools have maintained their existence—precarious, it is true—and wielded their beneficent influence. Sometimes the little spark of life is or seems to be quite snuffed out, but the visit and breath of the General worker revives it, and sets the little candle burning.

Such messages evidence the fact that our workers on the field realize that the world is not God's machine, but His workshop, and that with God, as great and good and near, the Divine and human are working together in the interests of the Kingdom.



THE Mid-Winter Meeting of the Church Extension Boards was held in the New England Church, Aurora, Illinois, January 16-20, and the interests of the Sunday School Extension Society received adequate attention in connection with the great program of nation-wide missionary work under consideration.

In his report to the Board of Directors, the Extension Secretary made reference to the fact that the first triennial period, since the reorganization, had witnessed considerable progress. Beginning its activities as an integral part of the Church Extension Boards, with an administrative and field force numbering thirty-nine, its workers now number sixty-one. The first year's income amounted to \$36,202.56; that of 1919 to \$52,597.42, and for the year ending December 31, 1920, the total receipts were nearly \$75,000. The monthly budget now calls for an expenditure of over \$6,000 and the budget proposals for 1921, total \$102,500. During this first triennial period our field workers organized 223 new mission Sunday Schools.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

ANNUAL MEETING ANNUITY FUND

THE annual meeting of the Annuity Fund for Congregational Ministers was held at The Corporation Trust Company, 15 Exchange Place, Jersey City, New Jersey, January 25, 1921. Dr. Lewis T. Reed was elected as presiding officer of the day. The following persons were re-elected as members of the Board of Trustees: Henry G. Cordley, B. H. Fancher, Frank J. Goodwin, D. D., Frederick B. Lovejoy, Henry A. Stimson, D. D., Jay T. Stocking, D. D., Lucien C. Warner, LL. D., Charles C. West, Clarence H. Wilson, D. D.

The report of the General Secretary noted the great expansion of the year; the large accession of members in the Annuity Fund; the constructive work for the inauguration of the Expanded Plan; the resignation of Dr. Herman F. Swartz, the brilliant Secretary in the campaign for the Pilgrim Memorial Fund, to accept the leadership of the Congregational World Movement; the strong and effective administration of his successor, Dr. Lewis T. Reed; the election of Mr. Philip H. Senior as Financial Secretary; the skilful transfer of the office of the Fund from the inadequate rooms at 287 Fourth Avenue to the ample quarters at 375 Lexington Avenue; the thorough organization of the force and its advance in efficiency to care for the great volume of business; the resignation of Dr. Reed, to the deep regret of all, to return, at the urgent request of his people, to his pastorate in Brooklyn; the election of the present General Secretary, who entered upon his duties in Oc-

tober; the illness of Dr. Rice, which compelled him to relinquish his work in October; his improving health in his winter in Florida; the engagement of the Actuary for regular service at the office one day a week; the establishing of monthly meetings of the Trustees in place of quarterly meetings hitherto held; the fidelity of the Board to the peculiarly exacting tasks of the year; the proposal to enlarge the Board, as soon as practicable, to make it more representative of the national constituency and, if possible, to consolidate under a single charter the work of the Congregational Board of Ministerial Relief and the Annuity Fund; the issuance of important statements within recent weeks, among them "The Fourfold Work," "The Pilgrim Memorial Fund," "The Share of the Local Church in the Annual Dues on the Pastor's Pension," "The Form of Application" under the Expanded Plan, "Options Offered to Members under the Original Plan Desiring to Transfer to the Expanded Plan."

Relative to the Pilgrim Memorial Fund, the Secretary stated that more than \$500,000 in new subscriptions had been received since March 1, 1920; that collections on subscriptions for 1920, including legacies and expense donations, were \$1,635,590.39, bringing the total January 1, 1921, to \$2,662,140.00; that the distributable income of the Fund; \$68,000, had been placed in the Contingent Reserve backing the certificates of membership in the Annuity Fund under the Original Plan; that annuities to annuitants had been lifted to

\$300 October 19, because of this addition of assets; that dues from ministers during the year were \$117,630.30, the large receipts accounted for by the fact that forty-six members made Lump Sum Payments and thirteen others on the plan of "Annual Payments Discounted;" that 309 new members were received during the year, 910 certificates being in force December 31, 1920; that \$2,509.90 had been paid to annuitants in 1920, the amount to increase rapidly in succeeding years as members come to annuity age; that the Congregational World Movement had given signal assistance in securing the "Supplementary Fund" on behalf of the older men; and that the Hubert C. Herring Memorial Fund had been founded, reporting

January 1, 1921, subscriptions of \$15,360.60 from 497 subscribers.

The Treasurer, in addition to items in the Secretary's statement, reported:

Subscriptions for Maintenance	\$ 12,720.30
Income from Investments	15,050.33
Total Receipts from All Sources	229,346.26
Expenditures including Equipments of Offices	26,434.26

Assets January 1, 1921

Membership Fund	308,597.85
Contingent Reserve (Income Pilgrim Memorial Fund)	68,425.51
Surplus Reserve from Current Funds	61,355.58
Endowment Fund	29,540.97
Conditional Gift Fund	4,307.24
Total Assets, including current balance, \$1,219.62—December 31, 1920	\$473,446.76



AN HONOR ROLL OF CHURCHES

THE National Council, in adopting the Expanded Plan in 1917, accepted as a part of the outline the suggestion that the local church should share with its pastor in the payment of the annual dues for the pastor's pension and that the churches should be urged to regard this as one of the regular items of their budgets. It is suggested that one-half the annual dues be paid by the church. Any church, however, may assume a larger share if it desires to do so.

As there is no credit given to a member from the distributable income of the Pilgrim Memorial Fund for the first year of his membership under the Expanded Plan the dues are necessarily heavier for that year than in any that follow. In view of this fact the church may well come to the assistance of its pastor this year by assuming a greater proportion of the requisite payment.

In the list which follows it should be noted that the church in Westbrook, Maine made a Lump Sum Payment under the Original Plan for

its pastor, Rev. Dorr A. Hudson, of \$1,029.82, relieving him of all dues before the annuity goes into effect. The Pilgrim Church of Worcester, Massachusetts and the First Church of Winchester, Massachusetts have appropriated \$500 each toward the pastor's annuity.

Union, Peoria, Ill.
Westbrook, Me.
Pilgrim, Worcester, Mass.
First, Winchester, Mass.
Winnetka, Ill.
Melvin, Ill.
Bethel, Me.
Whittier, Cal.
Princeton, Ill.
South, Brooklyn, N. Y.
United, Bridgeport, Conn.
Granite Falls, Minn.
St. James, German, Chicago, Ill.
Colebrook, N. Hl.

Other churches taking action are asked to send word immediately to the General Secretary. Further information will be furnished on request.

ACTION BY THE MISSIONARY BOARDS

THE Missionary Boards are acting promptly in the matter.

The Congregational Home Missionary Society has voted to take the part, on behalf of Superintendents and Secretaries which the church would ordinarily take if they were in pastorate; also, to assist the home missionary churches in assuming one-half of the pastor's annual dues, the same being divided in the proportion that the Home Missionary Society aid bears to the total salary received.

The American Board and The Con-

gregational Education Society earnestly studying the matter hope of being able to put all aged men in their service into membership in the Annuity Fund year. Friends in the Prudential Committee of the American Board have made a Lump Sum Payment under the Original Plan for the retired senior Secretary, Dr. James Barton. Nothing could be more significant than action by our many boards indicating the soundness of the plans and the confidence of the boards in their fruition.



THE SUPPLEMENTARY PLAN FOR THE OLDER MEN

THE Trustees of the Annuity Fund appeal through the Congregational World Movement for \$100,000 in the apportionment of 1921. This contribution is designed as a temporary adjustment to bridge over the years of the collection of The Pilgrim Memorial Fund and until its income shall provide adequate annuities. They take pleasure in announcing that receipts are already coming into the treasury in response to this appeal and that they will be applied to accomplish the following purposes for men over fifty-five years of age and either members of the Annuity Fund, or still eligible for membership:

(1) To raise all annuities, including disability and widows' annuities, payable under the Original Plan, to the maximum provided by the certificates of membership, giving an annuity of \$500 to all who have had thirty years of service.

(2) To assist in meeting the initial dues for membership under the Original Plan of any minister who has had at least ten years of service in the Congregation-

al churches of the United States, over fifty-five years of age and still eligible for such membership is unable otherwise to secure it.

(3) To assist any who cannot obtain membership under the Original Plan on account of conditions of health interfering with membership under the Expanded Plan.

It will be noted from the foregoing that the Trustees interpret the Original Plan as being especially advantageous to the older men and that they desire to assist the members in this group in obtaining membership under this plan, but wherever this is not practicable they will assist men to membership under the Expanded Plan with the understanding that the lesser annuity, available to the older men through the Original Plan, may be augmented when they reach the annuity age from which it may then be available.

All ministers whose age and health permit them within the group specified are cordially invited to correspond with the General Secretary who will be glad to answer any further inquiries.



THE BOARD OF RELIEF

THE Congregational Board of Ministerial Relief has two pieces of good news to report to its readers through THE

AMERICAN MISSIONARY. To the whole constituency of our Board and to the large circle of our friends we are glad to report that Dr

who has been father to this great Congregational family and the trusted organizer of the work of Ministerial Relief in our denomination, is on the road to recovery. At the present writing he is in St. Petersburg, Florida, where he and Mrs. Rice are enjoying the comfortable weather of a Florida mid-winter. The more than 350 families, to whom Dr. Rice has been a constant friend, will rejoice in this promise of his restored health. The work of the office is under the direction of Dr. Charles S. Mills, the Associate Secretary, with Dr. Lewis T. Reed rendering assistance on two days each week.

The second item of interest to all our friends is the financial report for the year 1920. The Directors of the Board beg to report that we have had the largest receipts for current work that the Board has ever had in the course of its history. The receipts for the year have been as follows:

Donations from churches, individuals and State Societies	\$ 55,682.29
Congregational World Movement	21,779.86
Miscellaneous	1,210.23
Income from invested funds..	60,129.97
Legacies and gifts for the Endowment Fund	16,889.98

Total \$155,692.33
which is to be compared with \$143,558.64, the total receipts for the year 1919, an increase of \$12,133.69.

The total increase in receipts for current work alone amounts to \$16,210.54. The New York Congregational Ministers' Fund Society has turned over \$1,130.20 in cash, and mortgages to an approximate value of \$8,900.00; the mortgage item does not appear in this year's report. The year 1919, however, showed conditional gifts of over \$3,000 compared with conditional gifts of \$2,250.85 for the year 1920. The payments to the pensioners through the treasury of the Board including those to the several State Societies for 1920 were \$105,265.68, the largest in the history of the Board. As usual the Christmas Fund was a means of great help and blessing to our pensioners. The total receipts of the Christmas Fund this year, under the energetic direction of Dr. Hayes and Dr. Mills, was \$21,364.14 to be compared with \$21,500.00 of 1919. The total number of pensioners on the list of the Board was 356, divided as follows: ministers, 183; widows, 160; orphans, 13; total 356. The amount pledged to these pensioners through the National Board is \$78,290.00 for the year 1921, exclusive of aid that will be granted by the State Societies. This amount will doubtless be increased by a considerable figure by additional grants that will be made during the year. The total assets of the Board amount to \$1,310,820.36.

CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

For the Twelve Months, Ending December 31, 1920

	Churches	Women's Societies	San. School Y.P.S.C.E.	Assns. and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1919 . . .	20,421.39	\$2,660.53	2,376.17	2,239.91	10,376.40	20,509.31	62,958.10	122,541.81
1920	*42,937.97	1,986.28	2,370.86	3,610.35	6,712.67	19,844.02	60,129.97	**137,592.12
Increase	22,516.58			1,370.44				15,050.31
Decrease		674.25	5.31		3,663.73	665.29	3,828.13	

Note—Donations, Conditional Gifts and Legacies received for the permanent endowment during the twelve months ending December 31, 1920—\$19,140.83.

*—Includes receipts from Congregational World Movement Emergency Campaign—\$21,779.86.

**—In addition there has been received from the New York State Congregational Fund Society in cash and mortgages approximately—\$10,000.00

Also miscellaneous receipts from the sale of old furniture, etc., amounting to \$1,160.23.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

A MESSAGE FROM OUR PRESIDENT

THE Congregational World Movement Commission met in Aurora, Illinois, January 19, 1921, to consider the large task which is before us. It was a serious, thoughtful body of workers of our denomination gathered together in an endeavor to understand the relation which we bear to great questions and demands, and above all to the religious needs of the present generation of men. As they looked over the distress of the modern world and the selfishness and unrest in our own land, they were again convinced that the religion of Jesus Christ was the only power that could lead the world to righteousness and justice.

There is no question that the work which our denomination is called upon to do needs \$5,000,000, and our task is to make the members of our churches realize this. How can we make our people Stop (and) Look (and) Listen? This is the question for the leaders of our women in the Auxiliaries of our Home Missionary Unions. We must consider how we can adjust ourselves, and then our

own households, to the necessity of working for a Christian civilization. Not by dropping a penny or even a dollar in passing, nor by praying a little prayer; but by "getting under" our Congregational World Movement with real money and real prayer.

How can we reach the majority in our churches and get a hearing among the pleasure loving, money spending, selfish folk whom we love and enjoy, but who must be shaken out of their indifference into a realization of realities? We beg our state organizations to put forward plans urging their women to have the courage and faith to talk to daughters, sons, and husbands and friends. If one has read a



MRS. WILLISTON WALKER

book which has made an impression, or seen a charming play, or looked at lovely pictures; if one has bought a new car, or found a new tea house, one does not hesitate to advertise it. Yet consider how little time we give to talking about things that really matter and that are vital to our day and generation. Surely conversation concerning the big things of life is something which our women should cultivate. It will be a tremendous source of influence and strength. A

Christian propaganda is something we deeply need. Our women are concerned in the spending of money. They largely control their family budgets, and their standards of living are the standards of their families. We beg them to think of how the spending for themselves is related to what they spend for God. Please question yourselves as to whether you think people Christians who are unwilling to give anything towards the furthering of Christianity. During the past months the budgets of our Congregational Societies have been reviewed and considered, and there is absolutely no question that if we are to do the things which we are certainly called of God to do we must at least secure our five million, and we ask all our women to determine to reach their full share, and to put all their energy and spirit into securing the apportionment from each church.

A fine conference of the officers of the State Unions of the Middle West, was held in Chicago, January 18, brought together by Mrs. Timothy Harrison, Vice-President of the Federation, in co-operation with the Illinois State Union, our most gracious hostess. Eleven states were represented. The Illinois Union was in charge of the morning session and served a beautiful luncheon at which about one hundred and twenty-five women were present. At the afternoon session Mrs. Harrison presided. Mrs. Williston Walker, the President of the Federation, held a discussion hour and talked concerning some of our vexed problems. Mrs. Newton Hobart told of some of the plans for young people, and clearly and thoughtfully presented the needs of the World Movement. Mrs. F. W. Wilcox of the American Missionary Association touched the hearts of all with her plea for the needs of the Negro and Mexican.

Such conferences are tremendously helpful. It is perfectly evident that we gain by personal contact with

leaders and workers. We hope that such gatherings may be promoted in the various parts of our land.



TOPIC FOR MARCH, 1921

Congregational Education Society

"TRAINING OUR FUTURE LEADERS"

1. Hymn: "Come Thou Almighty King."
2. Scripture.
3. Hymn: "By Cool Siloam's Shady Rill."
4. Prayer.
5. Training Our Future Leaders: In the home; the Mission band; the Sunday School.
6. Brief Prayer for the spiritual welfare of our children, and for those to whom their training is entrusted.
7. Our Young People: In the Christian Education Society; in the Sunday School; in Boy and Girl Scout organizations.
8. The Christian Schools.
9. Hymn: "Guide Me, Oh Thou Great Jehovah."
10. Closing Prayer.

Suggestions for Leaders:

Let different members speak briefly on standards of Christian training in the home; on what is being done in your own Mission Board and Sunday School. Study the program of your Christian Endeavor Society. Find out what is being done in your Scout and other organizations. What are your ideals for your children and young people in Christian leadership?

Ask members to prepare brief reports of our Christian Schools such as Northland Academy, Drury College, Schauffler Training School and Kingfisher College.

Send to The Congregational Education Society, 14 Beacon Street, Boston for material on these schools. The leaflet, "The Missionary Education in the Church School" is recommended.



OUR CHALLENGE AND OPPORTUNITY

"Go—tell" the last woman in the last church that SHE is needed TODAY.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for January, 1921

The Daniel Hand Educational Fund for Colored People

Income for January from Investments\$ 7,318.80
Previously acknowledged 18,045.09

\$25,363.89

Current Receipts

EASTERN DISTRICT

MAINE—\$2,287.23

Ashland: Ch. 4. **Auburn:** Sixth Street Ch. Mission Club, bbl. goods for Greenwood, S. C. **Augusta:** South Parish Ch., 41.20. **Bangor:** All Souls Church and Sunday School, 39; Hammond St. Ch., 52.33. **Bath:** Central Ch., 62, also goods for Athens, Ala.; Mrs. H. S. P., package goods for Greenwood, S. C.; Winter Street Ch. S. S., for Ford truck, for Greenwood, S. C., 5. **Belfast:** First Ch., 12. **Brewer:** First Ch., 21.52. **Calais:** S. S., goods for Athens, Ala. **Cape Elizabeth:** South Ch., W. M. Soc., goods for Athens, Ala. **Cumberland Mills:** Warren Ch., 100. **Dixfield:** Mrs. R. E. G., two bbls. goods for Saluda, N. C. **East Machias:** Ch., goods and 1. for Athens, Ala. **East Millinocket:** Mrs. J. E. H., package goods for Greenwood, S. C. **Falmouth:** Second Ch., 11.25. **Farmington:** First Ch., 24. **Freeport:** Miss N. A. W., bbl. goods for Saluda, N. C. **Gorham:** Ch., 155. **Hallowell:** Old So. Ch., 5.17. **Hamden:** Ch., 15. **Holden:** Ch., 10.44. **Island Falls:** Ch., 16. **Jackson:** Moose River Ch., box goods for Greenwood, S. C. **Kennebunk:** Union Ch. of Christ, 44. **Kittery Point:** First Ch., 3. **Lewiston:** Pine Street Ch., 25. **No. Waterford:** W. H. M., package goods for Greenwood, S. C. **Oxbow:** Ch., 2. **Phillips:** Mrs. T. N. B., bbl. goods for Saluda, N. C. **Portland:** High St. Ch., 15; St. Lawrence Ch., Daughters of Covenant, box goods for Athens, Ala.; State St. Ch., 485; West Ch., 13; West Ch., Missionary Soc., box goods for Greenwood, S. C.; Williston Ch., 90.56; Williston Ch., Jr. S. S., box goods for Athens, Ala.; J. M. G., 10.63; Miss D. H. M., two boxes goods for Saluda, N. C. **Richmond:** Ch., 3. **Sandy Point:** Mrs. S. H. B., package goods for Saluda, N. C. **Sherman Mills:** Mrs. M. W. C., package goods for Greenwood, S. C. **So. Berwick:** S. S., box goods for Athens, Ala. **South Bridgton:** Miss C. S. P., box goods for Saluda, N. C. **So. Paris:** First Ch., 25; S. S. and Juniors, box goods for Athens, Ala. **So. Portland and Cape Elizabeth:** First Ch., 3.50. **Steuben:** First Ch., 4. **Waterville:** Mrs. H. T. H., bbl. goods for Saluda, N. C. **Westbrook:** Ch., 41. **Wilton:** Mrs. W. S. B., bbl. goods for Saluda, N. C. **Woodford:** J. C. E. and S. S., box goods for Athens, Ala. **Woolwich:** Ch., 6. **York Village:** First Ch., 9.45; W. H. M. S., box goods and 5. for Athens, Ala.

The Congregational Conference and Missionary Society of Maine: Mr. G. F. Cary, Treas., 182.13.

Woman's Home Missionary Union of the State of Maine: Mrs. C. E. Leach, Treas., 694.05.

NEW HAMPSHIRE—\$2,193.31

(Donations 1,943.49; Legacy 249.82)

Amherst: Ch., 7.74. **Boscawen:** First Ch., 18. **Brookline:** Ch., 7. **Claremont:** Ch., 25.60. **Concord:** First Ch., 94.77; South Ch., 257.92; J. C. T., 25. **Cornish:** Ch., 5. **Croydon:** Ch., 5. **Dover:** First Parish Ch., 79.80. **Dunbarton:** Ch., 1.57. **East Andover:** S. S., 6. **East Concord:** Ch., 11.65. **East Jaffrey:** Ch., 24. **Enfield:** Ch., 3.51. **Epsom:** Union Ch., 3. **Exeter:** Ch., 38.44; S. S., 7.76. **Fitzwilliam:** Orthodox Society, 20.25. **Gilsom:** Orthodox Ch., 8.64. **Goffstown:** Ch., 36.71. **Hancock:** Ch., 5. **Hampton:** S. S., for Albuquerque, New Mexico, 10. **Hollis:** Ch., 21.66. **Hudson:** Ch., 23.62. **Keene:** First Ch., 107.75. **Laconia:** Ch., 55.27. **Lancaster:** First Ch., 6.28. **Lebanon:** A. B. H., box goods for Kings Mountain, N. C. **Madbury:** Ch., 2.16. **Manchester:** First Ch., 132; Franklin Street Ch., 256; I. H., for Proctor Academy, 2. **Marbleborough:** Ch., 13.50. **Meredith:** M. Soc., for Lexington, Ky., 1. **Milford:** Ch., 22.50; L. C. Soc., for Lexington, Ky., 5. **Milton:** Ch., 14.58. **Nashua:** First Ch., 125; Pilgrim Ch., M. Soc., for Lexington, Ky., 5.50. **Newport:** Ch., 88.32. **Oaspee:** Second Ch., 3.24. **Pembroke:** First Ch., 23. **Pennacook:** Ch., 38.42. **Peterboro:** Ch., 35.10; Sunday School for Mountain White work, 12. **Portsmouth:** Miss S. H. M., for McIntosh, Ga., 15. **Stratham:** Ch., 3. **Swansey:** First Ch., 9.85. **Rochester:** Ch., 15.53. **Somersworth:** Ch., 24.30. **Warner:** Ch., 9.90. **West Concord:** Ch., 17.81. **Wolfsboro:** Ch., 84.04.

The New Hampshire Female Cent Institution and Home Missionary Union:

Miss Annie A. McFarland, Treas., 67.80.

Legacy

Nashua: Elmira B. Sawyer, 249.82.

VERMONT—\$2,390.89

Barre: Ch., 7.63; Mrs. H. M. C., for McIntosh, Ga., 5. **Burlington:** College St. Ch., 209.83. **Cornwall:** Ch., 4. **Covington:** Missionary Soc., bbl. goods for Kings Mountain, N. C. **Danville:** Ch., 27.45. **Guilford:** Ch., 8.75. **Mariboro:** Ch., 5.85. **Middlebury:** Mrs. J. S. W., for Troy, N. C., 15. **Norwich:** Ch., 9.30. **Richmond:** L. M. Soc., bbl. goods for Marlon, Ala. **St. Johnsbury:** East Ch., 31.25; North Ch., 97; South Ch., 105.48. **Waterbury:** Ch., 35.50. **West Brattleboro:** First S. S., for Straight College, 10. **Westminster West:** "Civis," 4.50. **West Rutland:** Ch., 7. **Congregational Conference of Vermont:** By B. E. Bristol, Treasurer, \$1,531.87.

Woman's Home Missionary Union of Vermont: By Mrs. Max L. Powell, Treas., \$284.51.

MASSACHUSETTS—\$19,374.60.

(Donations 18,546.16; Legacies 828.44)

Abington: First Ch., 22. **Acton:** Ch., 4. **Allston:** Ch., 203.47. **Amesbury:** Union Ch., 18.17; Mary Austin S. S. Class, box goods for Marion, Ala. **Amherst:** Second Ch., 10; South Ch., 18. **Andover:** Free Christian Ch., 29.85; North Ch., 103.25; West Ch., 31.20. **Arlington:** Ch., 61.86; Park Ave. Ch., 50. **Attleboro:** Second Ch. Sunday School, 17. **Ashburnham:** First Ch., 9.35. **Attleboro:** Second Ch., 162.79. **Auburn:** L. B. Soc., four boxes goods for Marion, Ala. **Barre:** Miss M. H., for Talladega College, 5. **Becket:** First Ch., 7.50. **Beverly:** Dane Street Ch., 120; Washington Street Ch., 38; Second Ch., 24. **Billerica:** Ch., 26.65. **Blackstone:** Ch., 11. **Boston:** Central Ch., 480; Clarendon Ch., 2.70; Mt. Vernon Ch., 22; Park Street Ch., 352; Shawmut Ch., 22; Union Ch., 138.11; Mrs. J. F. D. for S. A., Talladega College, 12. **Boylston:** Ch., 23.32. **Braintree:** First Ch., 28.50. **Brighton:** Ch., 33.49; Faneuil Ch., 22. **Brocton:** First Parish Ch., 83; Lincoln Ch., 5; South Ch. Sunday School, 20. **Brookfield:** Ch., 3.64. **Brookline:** Harvard Ch., 600; Mrs. J. B. S. Special for Oriental Missions, 50. **Buckland:** Ch., 14.07. **Cambridge:** First Ch., 537.75; First Ch., Shepard Guild, goods for Athens, Ala.; Pilgrim Ch., 36.40. **Campello:** South Ch., 120. **Canton:** Evangelical Ch., 64.99; Mrs. A. Morse's S. S. Class, box goods for Marion, Ala. **Carlisle:** Ch., 13.75. **Centerville:** South Ch., 5.17. **Charlmont:** First Ch., 19.85. **Charlton:** Ch., 6. **Chatham:** Ch., 5.72. **Chelmsford:** North Ch., 29.94. **Chelsea:** First, 78.81; Central Ch., 55.88. **Chicopee:** Third Ch., 37.62. **Cliffondale:** Ch., 24.35. **Clinton:** First Ch., 70. **Cohasset:** Second Ch., 13.76. **Coleraine:** Ch., 17. **Concord:** Trin. Ch., 42.90. **Cotuit:** Ch., 2. **Daiton:** Ch., 100; First, S. S., for Marion, Ala., 15; Mrs. M. D. A. for McIntosh, Ga., 25. **Danvers:** First Ch., 45.46; Maple St. Church, 120. **Dorchester:** Pilgrim Ch., 100; Romsey Ch., 2; Second Ch., 144.14. **East Boston:** Baker Ch., 4.24. **East Charlemont:** Ch., 2.92. **East Douglas:** Second Ch., 12. **East Hampton:** Ch., 90. **East Longmeadow:** Ch., 35.69. **Edgartown:** Ch., 7. **Everett:** Mystic Side Ch., 20.90. **Fairhaven:** First Ch., 36.06; S. S., 2. **Fairhaven:** Grace Ch., 57.21. **Fall River:** Central Ch., 126.50; Central Ch. Borden Memorial Fund, 116.67; First Ch., 389. **Falmouth:** First Ch., 11.47; North Ch., 5. **Farley:** Union Ch., 10. **Fitchburg:** Calvinistic Ch., 180.39. **Foxboro:** Ch., 20.83. **Framingham:** Plymouth Ch., 23. **Framingham Center:** Mrs. M. L. B., four boxes goods for Saluda, N. C. **Franklin:** First Ch., 45. **Freetown:** Assonet Ch., 7.77. **Georgetown:** Ch., 15.75. **Gilbertville:** Trin. Ch., 41.05. **Gill:** Ch., 5.50. **Goshen:** Ch., 4.21. **Granby:** Ch., 4.63. **Great Barrington:** First Ch., 100.13. **Greenfield:** First Ch., 39; Second Ch., 51. **Greenwich:** Ch., 1.86. **Hamilton:** First Ch., 9.30. **Hanover:** First Ch. of Christ, 24.20. **Hardwick:** Ch., 5. **Hatfield:** S. S., 2.46. **Haverhill:** Centre Ch., 41.25; Riverside Memorial Ch., 5.25; Riverside Ch., 4.15; West Ch., 10.55. **Hingham Centre:** Mrs. B. C. F., box goods for Greenwood, S. C. **Hinadale:** First Ch., 17.90. **Holden:** Ch., 23.35; S. S. Class, for Lexington, Ky., 6. **Holliston:** First Ch., 30.35. **Holyoke:** First Ch., 24.67; L. M. Soc. bbl. and box goods for Marion, Ala.; Parsons Paper Co., for Talladega College, 10. **Housatonic:** Ch., 11; W. S., 12; C. E., 10. **Hyde Park:** First Ch., 90. **Hudson:** First Ch., 22. **Ipswich:** Linebrook Ch., 8.25.

Jamaica Plain: Boylston Ch., 14.05. **Kington:** Mayflower Ch., 2.75. **Lancaster:** Evangelical Ch., 27.41. **Lawrence:** Lawrence St. Ch., 42.45; Riverside Ch., 10; Trinity Ch., 48.50. **Leicester:** Ch., 38.79. **Lenox:** Ch., 30.85. **Leominster:** Pilgrim S. S., 5.50. **Leverett:** First Ch., 21.03; Moores Corner Ch., 4.95. **Lexington:** Hancock Ch., 189.15. **Littleton:** Orthodox Ch., 21.48. **Longmeadow:** First Ch., 44.32; S. S., 5.18. **Lowell:** All Souls Ch., 48.28; First Ch., 375; Elliot-Union Ch., 132.94; and four boxes goods for Marion, Ala.; Mrs. C. T. U., box goods for Kings Mountain, N. C. **Lynn:** Central Ch., 23.35; North Ch., 55; C. E. Soc., 15. **Mansfield:** Ch., 54.22. **Marblehead:** First Ch., 28.93. **Marion:** First Ch., 12.15. **Marlborough:** First Ch., 111.85. **Medfield:** Second Ch., 23.10. **Medway:** Village Ch., 10.19. **Melrose:** First Ch., 186.73. **Methuen:** First Ch., 24.85. **Middleboro:** Central Ch., 44.34. **Millbury:** Second Ch., 75.14. **Milton:** East Ch., 19.64. **Montague:** First Ch., 11.48. **Mt. Washington:** Ch., 13.42. **Nantucket:** First Ch., 10. **Natick:** First Ch., 30. **Newbury:** Byfield Ch., 8.74. **Newburyport:** Belleville Ch., 15.55; Central Ch., 35.75. **New Salem:** North Ch., 1.24. **Newton:** Elliot Ch., 95.04. **Newton Centre:** First Ch., 149.21. **Newtonville:** Central Ch., 186.65. **Newton Highlands:** Ch., 87.53. **Northampton:** First Ch., 195.63. **Northbridge Center:** Ch., 16. **North Bridge:** Rockdale Ch., 127. **No. Leominster:** Ch., 11.29; S. S., 5.50. **North Middleboro:** Miss L. T., box goods for Saluda, N. C. **No. Reading:** Ch., 3.16. **North Truro:** Ch., 1. **North Weymouth:** Pilgrim Ch., 25. **North Wilbraham:** Grace Union Ch., 19.80. **Norwood:** Sunday School, 11. **Peabody:** Second Ch., 4; South Ch., 27.91; West Ch., three boxes goods for Marion, Ala. **Petersham:** E. B. D., 120. **Phillipston:** Ch., 5. **Pittsfield:** First Ch., C. E. Soc., goods for Athens, Ala.; French Ch., 4.40; South Ch., 21.81. **Plymouth:** Ch. of the Pilgrimage, M. Soc., for Lexington, Ky., 10. **Plympton:** Ch., 8.66. **Princeton:** First Ch., 33.88. **Quincy:** Atlantic Ch., 22; Bethany Ch., 59.39; S. S., 31.60; Wollaston Park Ch., 60. **Quincy Point:** Ch., 44. **Revere:** First Ch., 16.86. **Rockland:** First Ch., 6.89; Newcastle Ch., goods for Athens, Ala. **Rockport:** First Ch., 18.60. **Roslindale:** Ch., 50. **Rowley:** Ch., 21.16; Miss J. N. T., two boxes goods for Saluda, N. C. **Roxbury:** Elliot Ch., 227.49; "A Friend," 2. **Rutland:** Ch., 13.50. **Salem:** Crombie S. Ch., 35. **Scutuate Centre:** Trinitarian Ch., 11. **Sheffield:** C. E. Soc., 2. **Shelburne:** Ch., 47.32. **Shelburne Falls:** Ch., 50. **Shrewsbury:** Ch., for Lexington, Ky., 25. **Shirley:** Ch., 25. **Somerville:** Broadway, Winter Hill Ch., 129.79; First Ch., 42.85; Prospect Hill Ch., 55; S. S., 4.39; West Ch., 42.93; Winter Hill M. Soc., for Lexington, Ky., 10. **Southboro:** Pilgrim Ch., 4.50. **So. Boston:** Phillips Ch., 25. **Southbridge:** Elm St. Ch., 20. **South Dennis:** Ch., 6.43. **South Hadley:** First Ch., 61; Miss B., box goods for Athens, Ala. **So. Weymouth:** Old South Ch., 75.58. **Spencer:** First Ch., 140.25. **Springfield:** First Ch. of Christ, 92.67; Hope Ch., 71.65; Park Ch., 65; Keopha Club, box goods for Kings Mountain, N. C.; E. A. H., box goods for Saluda, N. C. **Sterling:** Ch., 30.25. **Stockbridge:** Ch., 19.83. **Stoneham:** First Ch., 82.17. **Sudbury:** Ch., 11.60. **Swampscott:** First Ch., Primary S. S., for Ballard Normal School, 12. **Taunton:** Trin. Ch., 20.64; Winslow Ch., 2.27; Junior Dept. Broadway Ch. for Mountain White work, 8.14. **Thorndike:** First Ch., 7. **Townsend:** Ch., 34.35. **Wakefield:** First Ch., 75. **Walpole:** First Ch., 89.35. **Waltham:** First Ch., 50; Ladies' Benevolent Soc. of First Ch., for Wilmington, N. C., 10. **Ward Hill:** Ch., 16.48. **Wareham:** First Ch., 5. **War-**

rem: First Ch., 10.19. Waverley: First Ch., 12.22. Wayland: Ch., 8. Webster: Mrs. A. L. P., box goods for Marion, Ala., and box goods for Saluda, N. C. Wellesley: Ch., 42.98. Wellesley Hills: Ch., 118.90. Wenham: Ch., 15. Westboro: Evan. Ch., L. B. Soc., 25; Mrs. M. E. C., box goods for Saluda, N. C. West Medway: Second Ch., 11.40. Westminster: First Ch., 9.40. West Newbury: First Ch., 9.68. West Roxbury: Ch., 50; Elliot Ch. "Elliot Rainbows," box goods for Marion, Ala. West Newbury: Second Ch., 4.08. Weymouth and Braintree: Union Ch., 28.55. Weymouth Heights: A. H. T. for "Weymouth Heights Bed," Ryder Memorial Hospital, 15. Whitinsville: Sunday School of Village Ch., 36.40. Whitman: Ch., 28.59; S. S., 3.01. Winchendon: North Ch., 38; Sunday School in North Ch., 25. Winchester: Second Ch., 11.25. Wilbraham: First Ch., 12. Williamstown: White Oaks Ch., 3.85. Woburn: First Ch., 75; North Ch., 7.29. Wollaston: Ch., 85. Worcester: Adams Square Ch., 43.30; Hadwen Park Ch., 9.59; Memorial Ch., 4; Old South Ch., 19.24; Park Ch., 9.32; Piedmont Ch., 277; Pilgrim Ch., 149.80; G. F., for Talladega College, 20; Miss A. M. L., 1. Wrentham: Original Ch., 37.03. Yarmouth: First Ch., 5.

Woman's Home Missionary Association of Mass. and R. L. Mrs. Amos Lawrence Hatheway, Treasurer. Designated for Special Objects, \$4,000. Balance of pledge for year, \$1,285. Arlington: Bradshas Mission Circle for Piedmont College, 20. West Springfield: Conquest Circle for Greenwood, S. C., 10. Total, \$5,315.

Legacies.

Ashfield: Lucy Jane Williams Hall, 350. Newton: Lucinda K. Cutting, 1,435.30. (Reserve Legacy, 956.86-478.44.)

RHODE ISLAND-\$697.17.

Barrington: S. S., 10; Jr. Dept. S. S., for Santee, Neb., 10. Bristol: Miss M. C. D., box goods for Saluda Seminary. Central Falls: Ch., 96.66. East Providence: Newman Ch., 45; United Ch., 27.03; Newport: United Ch., 84.44. Pawtucket: Pawtucket Ch., 165. Providence: Franklin Ch., 3.50; Plymouth Ch., 25; Union Ch., 75.73; A. H., for Straight College, 2. Westerly: Ch., 76.53; J. E. S., 10. Woonsocket: Globe Ch., 56; S. S., 10.28.

CENTRAL DISTRICT

CONNECTICUT-\$13,246.07.

(Donations 9,165.12; Legacy 4,080.95)

Berlin: Second Ch., 28.70. Bethel: First Ch., 27.56; Mrs. M. E. C., box goods for Saluda, N. C. Bethelchem: Ch., 5.96. Branford: First Ch., 81.44. Bridgeport: Kings Highway Ch., 28.27; Park Street S. S., 15; West End Ch., 12.95. Brookfield: Ch., 38. Canaan: Pilgrim Ch., 12.06. Clinton: First Ch. of Christ, 57.20. Colchester: First Ch., 10. Collinsville: First Ch., 17.50. Cornwall: First Ch. of Christ, 134.78. Cromwell: First Ch., 25.18. Danbury: First Ch., 115.68. Dayville: Ch., 11. East Canaan: Ch., 8.45. Eastford: Federated Ch., 15.89. East Hampton: Ch., 43.13. East Hartford: South Ch., 10. East Norwalk: Mrs. O. A. M., box books for Saluda, N. C. East Windsor: First Ch., 37.22. Enfield: First Ch., 93.15. Farmington: Ch., 187.02; H. M. Dept. for Moorhead, Miss., 25; Mrs. Q. B., for Medical Kit, for Saluda, N. C., 5. Glastonbury: First Ch. of Christ, 132.90. Goodyear: Ch., 5. Granby: First Ch., 11. Greenfield Hill: Ch., 10.23. Greenwich: Mrs. M. A. L., 1.50. Hartford: Asylum Hill Ch., 112; First Ch. of Christ in Hartford, 259.33; Immanuel Ch., 328.75; Second Ch. of Christ, 142; Windsor Ave. Ch., 71.25; A. M. R., for Athens, Ala., 3; E. A. B., 5; Miss H. R. C., 10; F. P. H., 25; M. L. J., 23; M. H. P., 130; A. B. L., 10; C. C. R., 10; F. C. S., 25; I. J. S., 5; M. W., 1 for

Talladega College. Kensington: Mrs. G., box goods for Marion, Ala. First Ch., 29.83. Ledyard: Ch., 15. field: S. S., 10. Mansfield: First Meriden: Center Ch., 30. Middleb: 11.90. Middlefield: Ch., 14.44. town: Third Ch., 15; Mrs. C., cards, for Athens, Ala. Milford: 13.35. Morris: Ch., 14.83. Mt. C. S., for Lexington, Ky., 23.02. Na Ch., 150. New Britain: First Ch. 131.79; E. C. R., 100. New Har: E. S., 1; Friend, 1, for Straight New Haven: Center Ch., H. M. S free bed in Ryder Memorial Hosp Dwight Place Ch., 160.19; The Ch Redeemer, 93.58; Ch. of the Red S., 15; Grand Ave. Ch., 66; Humph: Ch., 72; Pilgrim Ch., 105.01; Un 542.42; Westville Ch., 17.80; J. B. W. C., 2; H. F. E., 5; A. G. S., 5; R. G. W., 20; S. R. W., 25 for Tallad lege. New London: Second Ch., 1 E. Soc., for Athens, Ala., 5. N Ch., 75.12; S. S., 5.63. Norfolk: Christ, 175. North Guilford: Ch., Windham: Ch., 3. North Woodst 20. Norwalk: G. I. B., 25. Greenville Ch., for Lexington, United Ch., 34.05; W. A. A., for T College, 5. Norwichtown: for 49.44. Oakville: Mrs. I. H., for College, 2. Plainfield: First Ch Plainville: Ch., 143. Portland: F 14.55. Preston City: Ch., 34.12. ville, F. T. M., for Talladega Coll W. M., for Talladega College, 1 brook: Old Saybrook Ch., 66.5 mour: Ch., 32.47. Simsbury: F 31.91. Somerville: Ch., 13.38. So entry: First Ch. of Coventry, 28.4 ington: First Ch., 18.71. South l ter: C. E. H., for Talladega Col So. Norwalk: Miss H. M. C., for L Ky., 10. South Windsor: First Storrs: Ch., 9.50. Stratford: F 91.48. Taftville: Ch., 22.50. Tal Mrs. H. M. T., for Talladega Co Thomaston: First Ch., 18.23. To H. M. S., for S. A. at Greenwood 12. Washington: First Ch., 18. bury: First Ch., 211.40; H. E. Watertown: Ch., D. O. T. C., for ton, Ky., 30; H. H. H., 10; Mr. T. E. P., 15, for Lexington, K Cornwall: L. B. Soc., bbl. goods ion, Ala. West Haven: First Ch. Westport: Saugatuck Cong'l Ch West Suffield: Ch., 8.45. Wethers 62.95; R. R. W., for Talladega C Williamantic: First Ch., 23. Wi Ch., 16.32. Windham: First Ch Windsor: Ch., 23.74. Winsted: So 27.58. Woodbury: First Ch., 17. bridge: Ch., 87.34. Woodstock: 1 24.58. The Missionary Society (Mr. Wm. F. English, Treas., 107.

Woman's Congregational Home ary Union of Connecticut—by M Ferguson, Treasurer, 2,234; also for free beds at Ryder Memorial 258. Total \$2,492.

Legacy.

Hartford: Joseph L. Blanchard NEW YORK—\$4,087.00.

(Donations 3,887.00; Legacy

Albany: First Ch., 104.65; H. A Talladega College, 12. Albion: Ch., bbl. goods for Marion, A Shore: Sunday School, 4.20. E Ch., 3.72. Brooklyn: Borough 1 22.07; Flatbush Ch., 131.40; Flat Girl Scout (Troop No. 35), thi goods for Troy, N. C.; Flatb Christmas Cards, etc., for Athe Central Ch., W. B. and H. M. Marion, Ala., 3; Parkville Ch., 24. the Pilgrims, 74.25; Ocean Ave. C

hattan Terrace Ch., 35.50; St. Mark's Cong'l Ch., 43; South Ch., 58.13; Tompkins Avenue Ch., two boxes goods for Troy, N. C.; Mrs. J. O. B., for Talladega College, 5; Mrs. A., bbl. goods for Athens, Ala.; Mrs. A. C. C., 50; D. H. C., 5; L. C. G., 5; I. C. H., 10; H. M. De M., 10; Dr. F. B. O., 140; O. A. Z., 50, for Talladega College. Buffalo: Plymouth Ch., 14.40; Fitch Memorial Ch., 15; Pilgrim Ch., for Marion, Ala., 10. Canandaigua: First Ch., 50. Cander: L. M. Soc., bbl. goods for Marion, Ala. Catskill: Mrs. C. E. W., 10. Chenango Forks: Sunday School, 1.42. Corning: First Ch., 15. Deansboro: Daughters of Covenant, box goods for Marion, Ala. Elmira: Park Ch., 50. Elisabethtown: Ch., 14.40. Endicott: Ch., 3.62. Fairport: Ch., 24.91. Fairport, Friends, box goods for Marion, Ala. Flushing: First Ch., 117.96. Forest Hills, The Ch., in the Gardens, 59.39. Fulton: Ch., 20. Gloversville: First Ch., 288.86. Groton: Ch., 35.01. Groton City: Ch., 10.99. Hall: Union Ch., 10. Hamilton: L. M. Soc., for Marion, Ala., 4.13. Henrietta: Ch., 10. Homer: L. M. Soc., box goods for Marion, Ala. Honeyoe: Ch., 13.13. Ithaca: First Ch., 27. Jamaica: Victoria Ch., 20.40. Jamesport: Ch., 8.40. Jamestown: First S. S., for Straight College, 20.16; Pilgrim Memorial Ch., 7.41; J. L. G., in First Ch., for Straight College, 21. Java Village: Ch., 1.80. Kingston: Ponckhockie Union Ch., 12. Lockport: Plymouth Ch., 48.88. Madrid: Ch., 46.44. Middletown: North St. Ch., "Bible Gleaners" for Marion, Ala., 5; W. G., 65c. Morristown: W. H. M. Soc. for Marion, Ala., 13. Mount Sinai: Ch., 10.90. Mount Vernon: First Ch., 60. Munnsville: Ch., 4.80. New Lebanon: Ch., 3. New York: Broadway Tabernacle Ch., 266.07. Broadway Tabernacle, Philanthropic Circle, box Christmas goods for Moorhead, Miss.; Camp Memorial Ch., 15; Pilgrim Ch., 35, also box goods for Marion, Ala.; Pilgrim Ch., S. S., 10; Welsh Ch., 18.48; Child's Welfare League, two boxes goods for Moorhead, Miss.; G. R. B., for Talladega College, 10; W. G. L. B., for Talladega College, 50; Miss C. N. C., for Talladega College, 10; D. E. E., for S. A. at Greenwood, S. C., 5; G. N., for Talladega College, 150; Mrs. S., box goods for Marion, Ala.-M. R. W., goods for Kings Mountain, N. C., North Evans: Church, 3.12; Y. P. S., 75c. Northfield: Ch., 15. Norwich: L. W. Circle and K. D., for pictures and clock at Greenwood, S. C., 10; Mr. L. M. D., goods for Greenwood, S. C. Norwood: Ch., 5.61. Nyack: Ch., 2.50. Ontario: Ch., box goods for Marion, Ala. Oxford: First Ch., 15. Osage Park: Ch., 23.10. Patchogue: First Ch., 25. Perry Center: Ch., 14.84. Poughkeepsie: First Ch., 76. Pulaski: L. M. Soc., box goods for Marion, Ala. Rensselaer Falls: Ch., 7.85. Richmond Hill: U. C. Ch., 58.75. Riverhead: First Ch., 3.60. Salamanca: First Ch., 41. Saugerties: Ch., 4.48. Sayville: Ch., 12.84. Schenectady: Pilgrim Ch., 18. Schroon Lake: Ch., 8. Sherburne: Ch., 162.17; Dr. and Mrs. O. A. G., for Hospital and Nurses Training School at Greenwood, S. C., 200. Spencerport: Ch., 23. South Hartford: First Ch., 6. Smyrna: Ch., 9.38. Syracuse: Plymouth Ch., 36; Geddes Ch., 51; Good Will Ch., Alpha Circle, box goods for Marion, Ala. Ticonderoga: Ch., 2.98; L. M. Soc., bbl. and box goods for Marion, Ala.; "Friends", box goods for Athens, Ala. Union Center: S. S., 9. Utica: Plymouth Ch., bbl. goods for Troy, N. C.; Bethesda Welsh Ch., Dr. Gwesyn Mission Band, box goods for Marion, Ala.; Mrs. D. B. M., for Lexington, Ky., 2. Wadham: First

Ch., 10.40. Walton: First Ch., 41.72; Mrs. M. B. W., for Berthold Mission, 1. Watertown: Burrville Missionary Society, box goods for Greenwood, S. C. Wellsville: First Ch., 35. West Carthage: W. M. Soc., bbl. goods for Athens, Ala. West Groton: Ch., 3.63. West Winfield: Ch., 26.94. White Plains: Westchester Ch., 202.95; Mrs. W., box goods for Athens, Ala. Woodsides: C. L. B., 10. Williamstown: Miss H. T., box goods for Marion, Ala.

Woman's Home Missionary Union of the State of New York—Mrs. W. A. Kirkwood, Treas., 382.99.

Legacy.

Brooklyn: A. Nesta, 200.

NEW JERSEY—\$385.49.

Bound Brook: Ch., 77. Cedar Grove: Union Ch., 7.75. Chatham: Stanley Ch., 39; H. B. S., two boxes goods for Saluda, N. C. East Orange: Mrs. A. E. F., three boxes goods for Saluda, N. C.; Miss G. S., four boxes goods for Saluda, N. C. Jersey City: Waverly Ch., 4. Nutley: St. Paul's Cong. Ch., 53. Orange: Highland Avenue Ch., 50. Paterson: First Ch., 15. Plainfield: Ch., 311.01; J. P. L. D., 30. Ridgefield Park: Ch., 5.40. Upper Montclair: Christian Union Ch., 235. Verona: First Ch., 21.33. Vineland: Ch., 37. Westfield: Mrs. L. B. D., box goods for Saluda, N. C. PENNSYLVANIA—\$550.21.

Coleraine: Ch., 5. Ebensburg: First Ch., 67.64. Edwardsville: Welsh Ch., 86. Glendolen: Ch., 19.91. Johnstown: First Ch., 32. LeRaysville: Ch., 17.55. Milroy: White Memorial Ch., 6.66. Miners Mills, Miners Ch., 16.91. Moscow: Spring Brook Ch., 9.02. Philadelphia: Central Ch., 95; Snyder Avenue Ch., 31.72; Mrs. J. P. D., for Saluda Seminary, 9. Germantown: First Ch., 37.70. Pittsburgh: Missionary Society of Puritan Ch., 15. West Pittston: Ch., 18.91; Welsh Ch., 3.77. Scranton: Jones' Memorial Ch., 25; Plymouth Ch., 16.88. Wilkesbarre: Puritan Ch., 47.48. Total for Pennsylvania, \$561.15. Less amount refunded to Spring Creek Ch. 10.94.

Total \$550.21

DISTRICT OF COLUMBIA—\$83.65.

Washington: Cleveland Park Ch., 25; Ingram Ch., 38.65; Lincoln Temple, two bbls. goods for Troy, N. C.; D. F., for Talladega College, 20.

MARYLAND—\$39.27.

Baltimore: Asso. Ch., 39.27; J. S. S., box goods for Saluda, N. C.

OHIO—\$3,229.24.

Akron: F. F., for Talladega College, 25. Ashland: Mrs. Briggs' S. S. Class, 10, and two boxes goods for Marion, Ala. Cleveland: Euclid Avenue Ch., 238.51; First Ch., M. Soc., for Lexington, Ky., 2.50; Hough Ave. Ch., 60; Pilgrim Ch., 275. Columbus: First Ch., 280; Plymouth Ch., 56.50. Kipton: Mrs. M., bbl. goods for Marion, Ala. Marietta: First Ch., 25.57; Harmar Ch., 45. Medina: First Ch., 56.60; E. A. N., for Straight College, 5. Oberlin: United Ch., 10; Miss M. M., for Talladega College, 25. Sandusky: First Ch., 32.51; A. B. W., for Talladega College, 5. Toledo: Washington Street Ch., 25.44. Wellington: First Ch., 30.

The Cong'l Conference of Ohio—Mr. H. C. Van Sweringen, Treasurer, \$1,454.05.

Woman's Home Missionary Union of Ohio—By Mrs. Arthur M. Williams, Treasurer, 572.56 and for Ryder Memorial Hospital, 25. Total 597.56.

INDIANA—\$286.96.

(Donations 255.96; Legacy 31.00.)

Angola: Ch. Sunday School, 4.

Congregational Conference of Indiana—By Edgar A. Brown, Treasurer, \$166.49.

Congregational Women's Home Mission-

any Union of Indiana—Mrs. A. D. Davis, Treasurer, \$85.47.

LEGACY

Moore's Hill: John Hawkswell, 31.

MICHIGAN—\$2,674.65.

Carson City: M. E. Ch., box goods for Athens, Ala. Chelsea: L. M. Soc., for Marion, Ala., 3. Constantine: First Ch., bbl. goods for Athens, Ala. Detroit: First Ch., 695; First Ch., two bbls. goods for Athens, Ala.; Dorcas Club, box goods for Saluda, N. C.; Brewster Ch., bbl. goods for Moorhead, Miss. Dexter: Ch., goods for Athens, Ala. Grand Rapids: Ch., sack of goods for Athens, Ala.; C. E. Soc., Jr. Dept., Christmas box for Moorhead, Miss.; East Ch., S. S., for Scholarship at Santee, Neb., 80. Lakeside: Miss E. G. S., for Kings Mountain, N. C., 7. Morenci: Ch., box goods for Athens, Ala. Rockford: M. Soc., for Lexington, Ky., 2.42. St. Clair: Miss M. M., box goods for Saluda, N. C. South Haven: Ch., for Athens, Ala., 11.56. Union City: S. S., Pilgrim Bible Class, for Tillotson College, 5.25.

Michigan Congregational Conference—By L. P. Haight, Treasurer, \$1,678.68.

Woman's Home Missionary Union of Michigan—By Mrs. L. S. Towler, Treasurer, \$191.74. (\$50 of which for Scholarship at Saluda Seminary).

WESTERN DISTRICT

ILLINOIS—\$4,244.82.

Abingdon: Ch., 20; Missionary Soc., bbl. goods for Kings Mountain, N. C. Amboy: Ch., 15. Atkinson: Ch., 10; Christian Endeavor, 1.58. Aurora: First Ch., 30; New England Ch., 67.19; New England Ch. Sunday School, 7.70. Batavia: Ch., 23. Big Rock: Ch. School, 3. Blue Island: First Sunday School, 4.50. Brookfield: Ch., 6.37. Buda: Ch., 32. Bureau: Ch., 4.94. Byron: Ch., 7.20. Carpentersville: First Ch., 6.54. Central Lake: Ch., 16. Champaign: First Ch., 7.25. Chesterfield: Ch., 5.84. Chicago: Community Ch., 8.92; Crawford Sunday School, 12; Fourth Ch., 31; Monroe St. Fed. Ch., 10; New England Ch., 95.22; The New First Ch., 22.97; Mr. and Mrs. G. H. B. in First Ch., 50; North (Englewood) Ch., 25.50; Park Manor Ch., 25.50; Pilgrim Ch., 31.16; Ravenswood Ch., 114; Rogers Park Ch., 15; South Ch., 13.16; University Ch., 80; Warren Ave. Ch., 7.25; Washington Park Ch., 12; Washington Park Ch. Sunday School, 2; F. H. T. for Fort Berthold, No. Dak., 100. Dallas City: Ch., 6.50. Danville: First Ch., 11. De Kalb: Ch., 69.08. Depue: Ch., 8.50. Dundee: Ch., 28.54. Dwight: Ch., and Sunday School, 4.82. East St. Louis: Ch., 6.19. Elgin: First Ch., 36. Evanston: First Ch., 400. Galesburg: Central Ch., 100; Miss Putnam's S. S. Class, box goods for Kings Mountain, N. C.; Mrs. McClelland's S. S. Class, S. S. Papers for Kings Mountain, N. C. Glencoe: Union Ch., 74.68. Glen Ellyn: Ch., 7.01. Godfrey: Ch., 16; Ch., to be used for Chandler Memorial School, 10; Melville Ch., 3. Granville: Ch., 40.88. Harvey: Ch., 23.74. Highland: Ch., 4.73. Hinsdale: Union Ch., 70.78. Huntley: Ch., 4.73. Jacksonville: Ch., 1. Kewanee: Ch., 20. Lacon: Ch., 7. Loda: Ch., 21. La Grange: First Ch., 90; Miss M. G. V., 50. La Harpe: Ch., 7.18. Lockport: Ch., 2.63; Sunday School 73c. Lombard: First Ch., 23.46. Marshall: Ch., 5.25. Mason: Ch., 13.10. Mendon: Ch., 15.84. Morgan Park: Ch., 19.12. Naperville: First Ch., 100.09; First Ch., Sunday School 16.84. North Berwyn: Ch., 4.25. Oak Lawn: Ch., .68. Oak Park: First Ch., 528; First Ch. Sunday School, 26.57; Harvard Ch., 17.50; Third Ch., 9.65. Onida: Ch., 14.50. Paxton: Mrs. J. B. S., box goods for Marion, Ala. Pekin: Ch., 2.62. Peoria: First Ch., 213. Peru: Ch., 28. Pittsfield: Ch., 30. Princeton: Ch.,

9.61; Sunday School, 4.69. Prep Ch., 4.99. Rock Falls: Ch., 16. Ch., 5.54; L. M. Soc., 5, bbl. and 1 for Marion, Ala. Seward: C. Shabbona: Ch., 5.15. Sheffield: S box goods for Marion, Ala. Spring Ch., 6. Sterling: Ch., 24. Thawville: Ch., 2.20. Villa Ridge: Ch., 2.20. Wythe Ch., 2.46. Waukegan: First Waverly: Ch., 5.18. West Chicago Soc., box goods for Kings Mountain. Western Springs: L. M. S., bbl. Moorhead, Miss. West Pullman: 6.66. Wheaton: Mrs. J. C. P., 1 goods for Marion, Ala. Wilmette: borhood Circle, 7, and bbl. goods for Marion, Ala. Woodburn: Ch., 6.36. Yorkville: Ch., 12.

Illinois Woman's Home Mission—Mrs. A. A. Wilson, Treas., \$1,050.18.

IOWA—\$2,394.71. Ames: "Carry On Circle", box Marion, Ala.; Rev. H. K. Santee, 50. Corning: Missionary goods for Talladega College. Missionary Soc., box goods for College. Le Mars: Missionary S. for Moorhead, Miss. Olds: L. M. packages goods for Moorhead, Minn. Osage: Ch., box goods for Marion.

Congregational Conference of J. Pooley, Treasurer. From Chui S. S., \$1,730.65; from W. H. M. U. Wisconsin—\$1,950.18.

(Donations, 996.10; Legacy \$6 Beloit: First Ch., 7. Brodhead: 1 bbl. goods for Moorhead, Miss. Ch., 30.80. Lone Rock: Ch., 1. Ch., 11. Milwaukee: Plymouth Spring Green: Ch., 5. Wausau: W., for Kings Mountain, N. C., 2 ing: Ch., 3.

Wisconsin Congregational Conference By L. L. Olds, Treasurer, \$613.95.

Woman's Home Missionary Wisconsin—Mrs. R. B. Way, \$275.35.

LEGACY.

Enu Claire: O. H. Ingram, \$91. MINNESOTA—\$1,562.94.

Duluth: Mrs. M. P. bbl. goods head, Miss. Fairmont: W. M. goods for Moorhead, Miss. Fifth Ave. Ch., L. M. Soc., bbl. goods for Marion, Ala.; Lyndale boxes goods for Marion, Ala.; L. M. Soc., two bbls. goods for Ma Plymouth Ch. Sewing Soc., bbl. goods for Marion, Ala.; H. L., 5 W. L., 5, F. W. L. 50c. for Talladega! Dr. A. M., for Talladega College. H. H. L. 15. E. C. S. 5, Miss L. Talladega College. New Rich: H. E. J., package goods for Ma Rochester: Sunday School, 3.33. ville: C. J. C. Class, box goods for Ala. Altruistic Girls, goods for Ala. Waseca: Ch., two boxes Marion, Ala. Wayzata: L. M. goods for Marion, Ala.

The Congregational Conference Minnesota, \$1,002.14.

Woman's Home Missionary Minnesota—By Mrs. A. E. Fanch \$816.97.

MISSOURI—\$469.52.

Florence: M. A. J., for Talladega, 2. St. Joseph: First Ch., 10. Louis: Pilgrim Ch., 59.84; Fountain: Ch., 8.

Missouri Congregational Conference By P. A. Griswold, Treasurer, \$ Woman's Home Missionary Missouri—Mrs. Chester B. Currier, \$229.51.

KANSAS—\$374.11.

Alma: Ch., 11.54. Chase: Ch., 1.55. S. S., 9. Garden City: U

21.50. *Great Bend: Mrs. B., two. boxes goods for Saluda, N. C.; W. M. Soc., goods for Saluda, N. C. Kansas City: Ruby Avenue S. S. 3.37. Manhattan: Mrs. M. W., 5. Sedgwick: Ch., 19.50. Tonganoxie: Ch., 13.

Women's Home Missionary Union of Kansas—By Ella M. Priday, Treasurer, \$284.23.

NEBRASKA—\$190.24.

Arcadia: Ch., 5.80. Arlington: Ch., 21.25. Beatrice: Ch., 7.22. Cortland: Ch., 16.16. Crete: Ch., 19.76; L. M. U., three bbls. goods for Moorhead, Miss. Franklin: Ch., 15. Harvard: Ch., 6.13. Lincoln: Plymouth Ch., 20. Madrid: Ch., 5.75. Neligh: Ch., 35.20. Neponce: Ch., 4. Olive Branch: German Ch., 10. Weeping Water: Ch., 24.

NORTH DAKOTA—\$236.55.

Beach: Missionary Society, 2. Bismarck: G. F. W., for Fort Berthold, 10. Bordulaci: Ch., 1. Coal Harbor: Parish Ch., 20. Harvey: Ch., 4. Deering: Woman's Guild, 3.80. Dickinson: Ch., 10; Sunday School, 10.25. Elbowoods: Ch., 5. Edmunds: Ch., 1. Garrison: Ch., 8. Grand Forks: Ch., 4. Hettinger: Ch., 2. Hope: Ch., 16. Laverne: A. J., for Ft. Berthold, No. Dak., 10. Manual: Bethel Ch., 2. Marion: Ch., 3. Mayville: Ch., 31.82. Parshall: Ch., 2. Shields: Ch., 2. Williston: Ch., 39.38.

Woman's Home Missionary Union of North Dakota—B. C. Stickney, Treas., \$49.30.

SOUTH DAKOTA—\$1,241.02.

Academy: Ch., 15. Armour: Ch., 27.71. Aithol: Ch., 4.60. Belle Fourche: Ch., 18.65. Bereford: Gothland Ch., 1. Bryant: Ch., 3. Chamberlain: Ch., 17. Cottonwood: Grindstone Ch., 1.78. Custer: Ch., 5.50. Eagle Butte: Ch., 3.50. Elk Point: Sunday School, 86c. Estelline: Ch., 3. Fort Pierre: Ch., 10.70. Frankfort: Ch., 5. Gann Valley: Ch., 3.50. Gregory: Ch., 18.60. Henry: Ch., 9.50. Highmore: Ch., 12.80. Hill City: Sunday School, 2. Houghton: Ch., 9. Huron: Ch., 29.40. Ipawich: Ch., 20.30. Meckling: Ch., 4. Milbank: Ch., 9.44; Ch. Sunday School, 6. Mission Hill: Ch., 3.49. Newell: Ch., 5.90. Pierre: Ch., 20.42. Rapid City: Ch., 22. Ree Heights: Ch., 24.20. Revillo: Ch., 2.10. Rockham: Wheaton Ch., 9.76. Turton: Ch., 4.13. Vienna: Ch., 2.70. Watertown: Ch., 54.45. Wheaton: Ch., 30. Willow Lakes: Ch., 29.50. Winfred: Ch., 18. Yankton: Ch., 32.50.

Chs. Jubilee Campaign Funds, \$541.83... Woman's Home Missionary Union of South Dakota—Mrs. B. L. Burgess, Treasurer, \$198.23.

COLORADO—\$424.85.

Denver: Blvd. Ch., 11.25; Second Ch., 50.13; Sixth Ave. Community (Formerly 4th Ave.), 5.95. Greeley: Ch., 77. Henderson: Ch., 2.87; Sunday School, 1.75. Pueblo: First Ch., 17.50; Pilgrim Sunday School, 1.12. Bethune: German Ch., 25. Collbran: Ch., 2.80. Denver: Blvd. Ch., 4.90. Pilgrim Sunday School (chart), 87c; Plymouth Ch., 62.27. Loveland: First German Evangelical Ch., 25. Montrose: Ch., 14.15; Maple Grove Ch., 1.49. Redvale Ch., 70c. Rocky Ford: German Ch., 30. Sterling: German Ch., 15. Windsor: German Ch., 50.

Woman's Home Missionary Union of Colorado—Mrs. J. A. Robertson, Treasurer, \$26.13.

OKLAHOMA—\$135.32.

Weatherford: German Ch., 20. Congregational Conference of Oklahoma—By Mrs. M. S. Rowe, Treasurer, \$75.

Woman's Home Missionary Union of Oklahoma—By Mrs. M. S. Rowe, Treasurer, \$40.32.

WYOMING—\$3.99.

Sheridan: Ch., 3.99.

MONTANA—\$576.00.

Montana Congregational Conference—By Rev. Frank E. Henry, State Treasurer, \$576.

NEW MEXICO—\$26.00.

Albuquerque: Ch., 15. Gallup: Ch. of Christ, 8. Los Ranchos de Atrisco and San Mateo: Ch., 3.

PACIFIC DISTRICT.

CALIFORNIA—(Northern) \$1,141.63.

Adin: Ch., 6.48; Sunday School, 1.30. Alameda: First Ch., 64.80. Angel's Camp: Ch., 2.38. Auburn: Ch., 13.80. Benicia: 54c. Sunday School, 81. Berkeley: First Ch., 123.44; Park Ch., 8.78; North Ch., 26.98. Bowles: Ch., 6.45. Ceres: Smyrna Park Ch., 4.68. Cloverdale: Ch., 13.50. Eureka: Ch., 12.96. Fowler: Armenian Ch., 21.60. Fresno: First Ch., 32.40; Pilgrim Ch., 54; Third German Ch., 10. Grass Valley: Ch., 4.82. Guerneville: Ch., 36. Kenwood: Ch., 5.16. Lodi: First Ch., 100.46. Loomis: Ch., 10.80. Mill Valley: Ch., 1.94; Sunday School, 90. Oakland: Pilgrim Ch., 5.93; Fruitvale Ave. Ch., 5.36; Grace Ch., 3.56; Plymouth Ch., 58.20; Japanese Ch., 2.70. Oroville: Ch., 12.42. Paradise: Craig Memorial Ch., 2.68. Parlier: Ch., 10.80. Petaluma: Ch., 7.56. Pittsburg: Ch., 2.20; Sunday School, 1.10. Redwood City: Ch., 37.12. Rio Vista: Ch., 24. Ripon: Ch., 4.44. Sacramento: Ch., 4.69. San Francisco: First Ch., 27; Mission Ch., 5.4; Richmond Ch., 4.32; Spanish and Italian Sunday School, 27. Sanger: Ch., 5. San Lorenzo: Ch., 7.19; Sunday School, 1.3c. San Mateo: Ch., 6.75. San Rafael: Sunday School, 35. Santa Cruz: Ch., 19.60. Santa Rosa: First Ch., 1.02. Saratoga: Ch., 22.95. Sebastopol: Ch., 11.88. Sonoma: Ch., 3.78. Soquel: Ch., 5.40. Stockton: Ch., 16.20. Suisun: Ch., 3.80. Sunnyvale: Ch., 5.66. Tipton: Ch., 5.79. Tulare: Ch., 59; Sunday School, 82. Weaver: Ch., 2.60. Woman's Home Missionary Union, of North California—\$298.09.

CALIFORNIA, (Southern)—\$1,946.63.

(Donations \$1,779.97; Legacy \$166.66)

Bakersfield: First Ch., 24. Bloomington: Ch., 3.85. Brea: Ch., 1.90. Buena Park: Ch., 25.53. Chula Vista: Ch., 7.44. Compton: Ch., 2.70. Eagle Rock: Ch., 5. Escondido: Ch., 13.70. Glendale: Ch., 7.20. Graham: Ch., 2.40. Hawthorne: Ch., 11.57. Highland: Ch., 32.17. Hyde Park: Ch., 10.80. La Mesa: Central Ch., 13.20. Lemon Grove: Ch., 5.92. Little Lake: Ch., 4.49. Long Beach: Ch., 78.93. "The Congregational Church of Long Beach, Cal." for Greenwood, S. C., 300. Los Angeles: First Ch., 259.62; Park Ch., 13.80; East Ch., 1.95; Pico Heights Ch., 15.60; West End Ch., 4.80; Plymouth Ch., 12; Garvanza Ch., 5; Mt. Hollywood Ch., 109.87; Ch. of Messiah, 63.61; Pilgrim Ch., 7.20; Bethany Ch., 5.42; Grace Ch., 2.45; Hollywood Ch., 23.40; Armenian Gethsemane Ch., 4.02. Manhattan: Lend a Hand Circle, 2.51. Monrovia: Ch., 11.75; Maricopa: Ch., 11.94. National City: Ch., 3.51. Norwalk: Ch., 2.70. Oil Center: Ch., 7.20. Oceanside: Ch., 8.74. Palms: Ch., 1.08. Panama: Ch., 1.08. Pasadena: First Ch., 101.94; "A Friend" in First Ch., 10. Perris: Ch., 57.63. Pomona: S. S., 3. Ramona: Ch., 3.75. Redlands: Ch., 18.60. Riverside: First Ch., 15. San Bernardino: First Ch., 36.35. San Diego: First Ch., 35.29; Logan Heights Ch., 5.58; Mission Hills Ch., 43.56; Park Villas Ch., 4.20; Ocean Beach Ch., 96. San Jacinto: Ch., 5.45, and for L. A. Japanese work, 4.50. Santa Ana: Ch., 20. Santa Barbara: First Ch., 14.40; Japanese Ch., 6.60. San Ysidro: Ch., 24. Seeley: Ch., 71. Shafter: Ch., 4.67. Sierra Madre: Ch., 3.60. Terminal: Ch., 3.36. Venice: Ch., 1.40. Villa Park: Ch., 24. Wasco: Ch., 18. Whittier: Ch., 30; Sunday School, 2; Mrs.

A. R. A., box goods for Marion, Ala. Willbrook: Ch., 3.

Woman's Home Missionary Union of So. California—\$178.13

LEGACY.

Escondido: J. A. Bent, \$500 (Reserve Legacy \$333.34), \$166.66

OREGON—\$272.18.

Beaver Creek: St. Peter's Ch., 3.77; Welsh Ch., 2. Corvallis: First Ch., 11.50. Forest Grove: Ch., 12.35. Hillsboro: Ch., 34.96. Hubbard: Ch., 1.30. Ingle Chapel: Ch., 13. Lexington: Ch., 4. Oregon City: Ch., 6.50. Portland: First Ch., 94.67; Highland Ch., 1.15; First Ch. W. H. M. U., 55. Salem: First Ch., 13.33. Oregon, Churches, 18.66.

WASHINGTON—\$267.34.

Anacortes: Ch., 2.40. Arlington: Ch., 1. Bellingham: Ch., 11. Blingen: Ch., 1. Brewster Flats: Ch., 1. Clear Lake: Ch., 2. Young Peoples Society, 2.50. Coupeville: Ch., 10. Deer Park: Young People's Society, 2.50. Eagle Harbor: Ch., 2. Everett: First Ch., 13.20. Granite Falls, 2.50. Hillyard: Ch., 5. Ione: Ch., 6. Machias: Ch., 2. Medical Lake: Ch., 4. Mountain View: Ch., 1. Odessa: First English Ch., 10. Rosalia: Ch., 1. Seattle: Beacon Hill Ch., 3; Bayview Ch., 2; Columbia Ch., 3; Queen Anne Ch., 10; Edgewater Ch., 9. Spokane: Westminster Ch., 40; Sunday School, 1; Corbin Park Ch., 8. Tacoma: First Ch., 25; Plymouth Ch., 2.35. Tonasket: Ch., 1. Vancouver Ch., 2. Walla Walla: First Ch., 63.22. Wauconda: Ch., 1.

Woman's Home Missionary Union of Washington—Miss Roberts, Treasurer, \$16.67.

IDAHO—\$150.50.

American Falls: Zoar Ch., 2. Boise: First Ch., 32; First Sunday School, 12. Council: Ch., 10. Kimama: Friedens Ch., 1; Salem Ch., 3; Zoar Ch., 2. New Plymouth: First Ch., 9; Valley View Ch., 3. Ferdinand: Ch., 2. Lewiston Orchards: Ch., 4. Pocatello: Ch., 32. Plummer: Ch., 2.50. Wallace: Ch., 6. Weiser: Ch., 23. Yale: Immanuel Ch., 7.

NEVADA—\$34.66.

Churches \$28.80

Reno: Woman's Home Missionary Union—\$5.86.

ARIZONA—\$38.60.

Phoenix: Neighborhood Ch., 3. Nogales: Trinity Ch., 3.60. Prescott: First Ch., 23. Tempe: Ch., 9.

HAWAII—\$358.59.

Hilo: Portuguese Ch., 3.71. Honolulu: Central Union Ch., 250; Mrs. E. Lacha, 10; D. Lonechu, 2; S. Sokabe, 70. Waiakoa: Hawaiian Ch., 57c. Katopihai: Chinese Ch., 7.90. Kakaako: Japanese Ch., 70. Kahukui: Hawaiian Ch., 6.17. Kakaako: Japanese Ch., 35. Kohala: Japanese Ch., 1.06; Union Ch., 3.50; Japanese Ch., 53. Waiman Japanese Ch., 2.10.

THE SOUTH, Etc.

VIRGINIA—\$46.26.

Cappahosic: Gloucester School, for Troy, N. C., Building Fund, 14.40. Herndon: Ch., 10.80. Portsmouth: Ch., 21.06.

WEST VIRGINIA—\$3.42.

Through the Woman's Home Missionary Union of Ohio—Mrs. A. M. Williams, Treasurer, 3.42.

KENTUCKY—\$69.50.

Louisville: Plymouth Ch., 52.50.

Through the Woman's Home Missionary Union of Ohio—Mrs. A. M. Williams, Treasurer, 17.

NORTH CAROLINA—\$175.50.

Albermarle: N. C.; For Troy, N. C., 5.

Beaufort: Washburn Seminary, for Building Fund, Troy, N. C., 2. Bricks: A. A., 5; A. E. L., 25; J. M. O., 5; W. T., 5; for Jos. K. Brick School, High Point: Ch., 10. Saluda: Miss E. K., for Saluda Seminary, 10. Troy: Students and Friends, for Building Fund, 31.25; Friends, for Peabody Academy, 53.25.

Woman's Missionary Union of North Carolina, 25.

SOUTH CAROLINA—\$35.00.

Columbia: E. N. A., 15. Greenwood: Brewer Normal School, for Building Fund, Troy, N. C., 20.

TENNESSEE—\$97.63.

East Lake: Union Ch., 5.73. Pleasant Hill: From Students, Teachers and Town's people, for Pleasant Hill Academy, 81.90.

GEORGIA—\$50.27.

Cochran: Pleasant Hill Ch., 5. Liberty: Ch., 2.02. McIntosh: Dorchester Academy, for Building Fund, Troy, N. C., 18.20. Meanwell: New Hope, Ch., 4.05.

Woman's Missionary Union of Georgia—By Mrs. Norris, Pres., \$30.

ALABAMA—\$299.93.

Athens: Housekeepers Club, for Athens, Ala., 1.75, and box goods. Birmingham: First Ch., 101.78; S. S., 5; "Friends," for Talladega College, 14. Florence: First Ch., 27.78; D. M., for Florence, Ala., 17.85. Fort Davis: Cotton Valley School, for Building Fund, Troy, N. C., 12.60. Sheffield: First Ch., 5.17. Shelby: W. M. Soc., 14. Talladega: Ch., 100.

LOUISIANA—\$83.85.

Abbeville: St. Mary Ch., 1. Belle Place: Ch., 1.85. Chacaboula: Zion Chapel, 2.50. Hammond: Ch., 23.15. Kinder: Ch., 14. New Orleans: Beecher S. S., 10; Straight Co-operative Club, for Straight College, 25. Opelousas: Hollier S. S., 2. Roseland: Ch., 2.35; L. L. C., 2, for Straight College.

TEXAS—\$83.07.

Austin: Tillotson College, for Troy, N. C., 34.34. Austin: Mrs. H. M. B., 5.53, Mrs. M. S. L., 1.93, for Tillotson College. Corpus Christi: First Ch., 3.15. Dallas: Central Ch., 6.95; Central Ch., S. S., 18.67; Plymouth Ch., 1.10. El Paso: J. M. L., 1.50. Houston: First Ch., 8. Roston: Bethel, 75c. Runge: Helena Ch., 1.55.

FLORIDA—\$269.04.

Arch Creek: Ch., 12. Avon Park: Ch., 21. Daytona: First Ch., for West Tampa, 24. Fessenden: Fessenden Academy, for Troy, N. C., 24.30. Jacksonville: Union S. S., for West Tampa, Fla., 8.74; T. W., for Fessenden Academy, 5. Lake Helen: Ch., 9. New Smyrna: Ch., 5. Orange City: E. S., 10. St. Augustine: Mrs. S. B. G., for Moorhead, Miss., 5. St. Petersburg: Ch., 13. Sanford: Ch., 20. Tampa: Ch., 12. Tangerine: Ch., 4.25. Tavares: Ch., 14. Winter Park: Ch., for West Tampa, 20.

The Florida Woman's Home Missionary Union—Mrs. F. R. Marsh, Treas., \$61.75. Congregational World Movement \$31,668.18. A. M. A. League 163.79. Summary of Receipts for January, 1921. Donations \$96,905.31. Legacies 6,510.86.

Total \$103,420.86. Summary of Receipts Four Months From Oct. 1, 1920, to Jan. 31, 1921. Donations \$200,482.01. Legacies 28,897.33.

Total \$229,379.04. Endowment Fund. From Estate of Henry W. Hubbard, the Henry W. Hubbard Fund, additional \$ 2,709.46.

A vintage, sepia-toned photograph of a tropical scene. In the foreground, a tall palm tree trunk rises from the bottom left, with its fronds spreading out. A person wearing a light-colored shirt and a hat is climbing the trunk of this palm tree. In the background, there is a dense grove of palm trees and a building with a tiled roof, partially obscured by the foliage. The overall atmosphere is warm and tropical.

The AMERICAN MISSIONARY

April

1921

*Scene in our
Porto Rican Parish*

The American Missionary

Published by

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY-SCHOOL EXTENSION SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

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REV. WILLIAM S. BEARD, *Managing Editor*

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APRIL, 1921

New Series, Vol. 13, No. 1

"LEARN TO RIDE THE HORSE THAT THROWS YOU"

WHAT finer legacy could that knightly soul, Sylvester Horne, have left us than the winged words he spoke in Boston the day before he died. *Learn to ride the horse that throws you.* Let them stab us wide awake, as we set out to achieve the impossible during 1921!

What a superb figure of speech! You might write the thrilling story of the human race, in the gradual mastering of the forces of nature, in terms of horse taming. Kipling's hero of the "First Chanty," the earliest to trust himself to a floating log, thus becoming the pioneer sea-king; Fulton sending his first crude steamer up the Hudson at the very moment that it was being conclusively demonstrated in Parliament that a vessel traveling under its own power was a palpable absurdity; Marconi wooing the first dim messages from the ocean spaces that told of wireless contact with the continent over the seas; Simpson and Morton bequeathing anaesthetics, and our army surgeons fastening responsibility for yellow fever upon the deadly mosquito through tests on their own bodies at the risk and, in some cases, at the cost of their own lives; the Wright brothers, satire to the contrary, realizing the dream of the much ridiculed Darius Green that the air is an ocean to be navigated even as the sea; Peary, Amundsen and Scott laying siege to the Pole until they forced unconditional surrender; Paul Savonarola and Luther winning the trophies of Spiritual conquest in the face of herculean odds; each one unsaddled again and again, but each one in the end taming and riding the horses that threw them!

The hardship of it, the cost of it! Aye, the zest of it, the fun of it, the glory of it!

Then welcome each rebuff that turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain; strive and hold cheap the strain;
Learn nor account the pang; dare never grudge the throe!

The sky pilot is in the apostolic succession of horse-tamers. There are falls enough, in all conscience, in store for the faithful prophet of righteousness. If the certainty of having to master refractory and plunging steeds has terrors to daunt him, he may well feel that he has a call not to, but out of, the ministry.

This is no time for the coward, the sluggard or the slacker. The call of the hour from parish, from denomination and from Kingdom, is to the aspiring, the resolute, the dauntless, the heroic. Not yet is the day past when the Kingdom of Heaven suffereth violence and the violent take it by force.

LEARN TO RIDE THE HORSE THAT THROWS YOU.

—F. N. W.



AMERICAN CHRISTIAN PHILANTHROPY

By Henry A. Stimson, D. D., New York City

THE failure of the Interchurch World Movement to carry out its plans and to raise the amount of money proposed is doubly to be regretted; the immediate purpose was important and the difficulty of meeting the need will be greatly increased.

It is desirable that the country should know the extent of the need both today and in the immediate future, and what are the available sources of supply. As by need, in this instance, is necessarily meant that which is our own or which looks to us for help because of our existing relations to it, and the aid we have been rendering, the question of possible supply is for the hour uppermost.

The Interchurch Movement made the radical mistake of entirely overestimating the amount of money that might be expected from people outside the churches. As their plan was for a world-wide forward movement on a scale in some degree commensurate with the new world resulting from the war, for which \$250,000,000 for immediate use should be obtained, it was thought that some \$40,000,000 might be fairly expected from "Class B," that is the great number of well-disposed and well-to-do people outside the churches.

The managers were more or less acquainted with the experience of the churches and of the general philanthropic organizations which have sprung from them—the Young Men's and Young Women's Christian Associations, the schools, colleges, settlements, hospitals, missions, etc., at home and abroad which always have been almost exclusively dependent upon the churches and those connected with them for their support; but they assumed that, because the Movement was united and world-wide, the outside community would respond to the call, especially if a part of the fund should be regarded as specifically their gift. Consequently, \$40,000,000 was asked of them, of which \$9,000,000 would be for the expense of the Movement and the remainder for the general cause.

There was doubtless ground for their course, as popular opinion, influenced in part by certain great individual gifts and legacies, would support it. Professor Farrand, for instance, has recently quoted Henry Adams to this effect. He said: "Paradoxical as it may seem, it was the pursuit of gain that made men more generous, tolerant and liberal in their dealings and their relations with their fellow-men, and not the teachings of the church. As commerce increased its hold that of the church relaxed." This remained to be shown misleading as to benevolence. When it turned out that only something less than \$3,000,000 was received from this source, which would meet less than a third of the expenses as planned, disturbance and change of plan were inevitable.

It will be a surprise to many good people to know that practically "Class B" does not exist. The war brought many surprises. One of them is that despite the vast amount that was raised in one way and another by the Government, and the enthusiasm of the amount given to it and to the war, the great sums received for the Y. M. C. A., the Y. W. C. A., the Red Cross and the war chests of the cities, and the boundless supplies for hospitals, soldiers, prisoners and refugees, all came in the main from church-going people, the accustomed givers. While, of course, there were some large outside benefactions and a multitude of small gifts the aggregate of these was in each case so small as not to affect the usual experience.

Confirmation of this will be found in almost any community. Great legacies from men little known as public benefactors now and then awaken surprise. But this does not affect the general truth. The strait into which many a charity falls when some church fails to continue its support, or some well-known Christian dies or is left without sympathetic heirs, is a common experience. And, though he may have grateful memory of occasional outsiders, no one who has had to raise money for any charity but knows how small is the circle of those who give.

This being the case, the main dependence must be upon those who are in the habit of giving and who feel the force of the Christian appeal. It is much to be regretted that it is so. Every possible gift will be needed and welcomed, but these are the facts.

What, then, is the situation today as to the need?

Dr. John R. Mott has recently returned from what he considers the most important of his annual trips to Europe in twenty-five years. Remembering that Mr. Henry P. Davison, newly come from the International Congress of the Red Cross, said that the diseases now sweeping over Eastern Europe and Asia are "the mightiest danger to all humanity since the deluge," we turn to Dr. Mott. He says: "If, for example, you take out of Poland today the American anti-typhus, the American Y. M. C. A. which covers the entire Polish army of 1,250,000 men, and is touching all the influential springs of life in Poland, the fascinating beginnings of the American Y. W. C. A., including their part in the practical ministry of the Gray Samaritans, sent out and trained by them, the Jewish Joint Distribution Board, whose work I studied with great sympathy and satisfaction, and the American Red Cross, not to mention other American agencies—if you were to cut out these, there would be practically nothing left for the amelioration of the tragic lot of the great buffer state of civilization. And this is but one nation. You could make equally well-supported claims in the case of others."

The task of the American Y. M. C. A. overseas is far from finished, it is "serving in Europe, Asia and Africa 2,650,000 soldiers and sailors and 500,000 unrepatriated war prisoners, of the 6,000,000 it has touched, and 100,000 members of labor battalions." Its work in the war was so well done that "virtually every nation in Europe when its work is known by the leaders is clamoring for its nation-wide extension, and for no other."

In addition to the various active organizations here referred to, the Near East Relief which has raised and applied to saving the Christian population of Asia Minor, some \$50,000,000, is now planning to raise and spend \$20,000,000 to \$25,000,000 this year, besides unlimited

amounts of clothing and supplies, and is feeding and caring for 100,000 orphan children, one-half of whom it has gathered in orphanages.

Now comes the terrible famine in North China where 25,000,000 people face starvation and death. In addition, the missionary and benevolent work of our churches extending to every people around the globe as well as our own land, has never had such heavy tasks laid upon it, and, while facing the greatest opportunities in its history, has never found itself more hampered for want of the large sums now required. There was never so much money in the country, never were there so many people possessing wealth, and never was there such prodigal expenditure or such wide-spread luxury.

Meanwhile, money is wanted for every form of philanthropy at our doors; hospitals, colleges and innumerable local charities are making insistent drives. The causes are worthy and great sums are needed; the point to be observed is that the number of people having ample means is no indication of the sources from which the needed funds will come, or of ease in obtaining them.

American philanthropy is wide-reaching and its unselfishness is generally recognized. Its heart and its purse are alike open. The world has come to acknowledge that no need is too great for it to seek to supply, and none too small to receive its sympathy and help. It is not as generally known how distinctly Christian is its inspiration and how definitely Christian are the sources of its supply, and the men and women by whom it is administered.

Because of these limitations which are of no man's making or desire, but which lie in the nature of the case, attention should be called to them, that every man of good will, having means, should give aid; and that those who needs must bear the chief burden be not disheartened when the list of givers seems relatively small.

* * *

NEW PUBLICATIONS

FOUR new important leaflets have just been issued by the Congregational World Movement. The first is entitled "The Congregational World Movement—A Restatement of Our Position," by Charles E. Burton, a clear and succinct statement regarding the Movement and the ends it seeks to compass. The second is "Our Congregational Heritage—What Shall We Do With It?" This consists of three programs based on the Survey of 1920-1921. The third is a "Stewardship Referendum," which presents a novel and interesting plan for the promotion of stewardship. The fourth is, "What Was Done With the Money?" and is an accounting by the Societies regarding the use of the money received through the Emergency Fund, together with brief references to some further critical needs.

All but the "Stewardship Referendum" are for free distribution. The latter, including a ballot sheet, is offered at the rate of \$1.00 per hundred, or fifteen cents per dozen, to help defray expenses of printing and postage. Distribution is made through the regional or state offices, or from the central office, 287 Fourth Avenue, New York, N. Y.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

HAND PICKED RECRUITS FOR THE CHURCH

By Rev. John H. Andress, D. D., Norfolk, Nebraska

CHAPTER II

Church Membership the Avenue of Approach

IT is well in planning to approach a person to secure his enrolment and enlistment in the Kingdom of God, to have a definite, concrete thing that you ask him to do. Many terms and phrases once valuable have become more or less obsolete in the thinking of the average man. "Be born again," "Be converted," "Give your heart to Christ," "Seek Salvation"—are all precious words. They may stand for a great and a vital experience in the life of the soul. But they are not good words with which to begin your work. They may well be used in the course of your conversation. It has seemed to the writer that an invitation to one to unite with the church is a request to do a definite thing which he at least thinks he understands. Make it very plain, however, as you go on, that to unite with the church is not an end in itself, nor is it a means to an end. It is an occasion and an opportunity to make public confession of one's faith in and allegiance to Jesus Christ, and one's desire to ally himself with Christ's followers for Christian influence and service. The real end desired, is a life renewed by the Holy Spirit, definitely committed to the obedience, service and fellowship of Christ, bearing the fruits of the Spirit in character and service. It is a life transformed and dedicated to the task of proving God's good will for itself and for society (Note Romans 12: 1-2). But the individual's definite and essential part in this is his own act of the will. The varying degrees of repentance, or rather of the manifestation of it, and the emotional experiences of individual souls will be determined by their previous lives, their temperament and training. The work of forgiving, cleansing, regenerating, perfecting, are acts of God's Spirit for which He is responsible. When a man says to God "I will" God will do His part. An invitation to unite with the church, when properly presented and explained, calls for this definite act of the will and opens the entire subject of Christ's mastery of his heart and life.

Make the community feel that the church to which you invite people is a going concern, filled with real live, red-blooded men and women—the men and women who are doing things—and that the church is doing things.

Have a Vest Pocket List

Have a vest pocket memorandum with you all of the time. On one page write every name that might be considered a prospect for membership. On another page start a list for a certain date and see these persons as soon as possible. When they have decided favorably, transfer them to another list that will be the list presented to the church for its vote. If they do not decide favorably, keep them on a list of possibilities as long as you think there is any hope.

Always have a date set for receiving members whether you have any one in prospect or not. Announce the date when you will receive members, though you know of none to unite. You will seldom be disappointed. In talking with regard to a certain date, if he says he cannot unite then, immediately place his name on the list for the next date and follow him up.

On the morning that a class is received, announce in your printed bulletin, if you have one, or make the statement from the pulpit that the next class will be received January 2nd or March 6th or Easter Day, or whenever the next date is fixed. In this way you keep before the mind of the church people the fact that the church and pastor have recognized this as the definite business of the church and that you have a definite and well-planned program.

Sources of Names for Your List

There are a number of sources from which your lists may be secured. First, the Sunday School. Have your teachers hand you the names of new pupils in the class. This new name will usually mean your introduction to a new family, if you follow it up.

Second, your choirs. Some pastors will have no one in the choir who is not a member of the church. I would enlist them in the choir and expect that the next step will be into the church membership.

Third, the Ladies' Aid Society. To think that this valuable organization is intended to give bazaars and chicken pie dinners and earn money alone, is to miss three-fourths of its value. Its chief value rather is as an avenue of Christian fellowship, through which recruits are secured for the church. Help to make it a live organization. Inspire your ladies with the desire to make it grow and to invite to its meetings new people, at least new to the Society. Be there yourself and meet them.

Fourth, have your real estate men, your bankers, your merchants, as they meet men in a business way, also casually ascertain their church relationship and report the names to you.

If you think that these methods are not applicable to the small community where new families are rare, you are mistaken. They need not be new to the community. They may be new only in the sense that they are newly discovered as prospects. They have been tried in communities ranging from a population of two hundred-fifty to one of thirteen thousand—communities that are growing and those that are diminishing in numbers of available Protestants—and it has been proven that there is no dearth of material in any pastor's parish. So long as there is one man, woman or child in your parish who is not a member of some church in that community, you have plenty of material, an unexhausted source of supply for growth in membership.

O GOD, we thank thee for Jesus Christ our Holy Saviour, who was lifted upon the cross and whom thou hast exalted to thy throne. May all men be drawn to thee through Him. May we see our lives in the light of His sacrifice; make us sharers of his victorious life. We open our lives for the incoming of thy Holy Spirit. Receive us into the fellowship of thy suffering and thy victory. Amen.

THE PASTORS' SECTION

THE CHURCH AND HER SURE SUCCESS

TO the realization of the triumph of the church—your church, the church universal—there are two parties

The party of the first part is the minister. Without a well-informed, inspiring, sacrificial leadership there can be no achievement. The party of the second part is his people—you and I. Without our co-operation, a co-operation which is also intelligent, continuous, adequate, sacrificial, there can be no achievement. This is the point where the machinery most frequently breaks down. There never yet was a successful industry which did not have a head with a gift for leadership. But neither was there ever a successful industry where the manager was expected to be stoker and engineer and electrician and machinist and purchasing agent and sales manager. Never!

And this leads us to insist that what the church needs most to the end that she may "arrive," to borrow Browning's word, is not some program, novel because from afar, not some strange or magic thing, is not the possession of some rare, unusual gift, but rather simple, unadorned, sacrificial devotion. The will-to-do, which is shot through with passion, in every member of the church—this will tell the story.

This homily is introductory to the story of a man who incarnates this spirit. He lives in a suburb of Greater New York. Every morning he leaves home on an eight-o'clock train and it takes him an hour to get to his work. It is rarely earlier than 6:30 when he reaches home at night. Evenings, a half day or less Saturday, and Sunday—this is all his free time, and from that has to be taken hours for lawn-work and tasks about the house, while responsibility for others in the home circle has in time past made serious inroads as well.

He believes in the church. When he was only three years of age his mother took him to public worship for the first time. That night he said: "Mother, I have been to church today, and I like it, and I am going every Sunday as long as I live." Up to the present moment he has scarcely broken his record. His father was a minister. Perhaps that is one reason for the remark. Not only so, in the previous generation there was a great-uncle who was Superintendent of one school for over forty years. Because of his inheritance, in part, the subject of this sketch still insists he believes in the church. Despite his daily work and its demands, he wants to give the world something of his college-trained, God-inspired personality.

Two years ago he took the superintendency of a Sunday School of a denomination other than his own. He has swung that proposition alone. The membership of the school, when he took it, was 100. Today it is nearly 200. During the Sundays of the school year of 1919-1920, on twenty-four out of thirty-five there were new pupils. None was accounted a scholar of the school until after a probationary attendance of six weeks. The total number of new recruits was forty-eight. None of them came from other churches.

When this man became Superintendent the collections of the school for the church amounted to \$7.00 per year. Last year they were \$493. When he began his work the school gave to missions only \$207. a year. Now they give each Sunday to the work at home and elsewhere at the rate of \$500 per year.

His force of teachers this Superintendent secures by his own work. This year he filled eight vacancies in one week, and the second week of the school year the school started off on the right foot and for the march. Though the observance of a Children's Day is not the practice of this particular denomination, last year there was a festival which was somewhat like a Children's Day observance. Class by class the school stood in its varying sections and repeated memory work until finally there had been given Psalms 8, 23, 24, 91, the whole of the 40th chapter of Isaiah, the Beatitudes, the 13th chapter of I Corinthians, the books of the Old and New Testaments, the Catechism.

Each year the Superintendent prints an encyclical which goes the rounds of the teachers. Herewith are some of its items:

"Pupils are late unless they are in their classes before we start singing the opening hymn.

Any pupil who is absent two Sundays in succession should be looked up by his or her teacher, and if absence continues, reported to the Superintendent in writing (giving name, address, and telephone number.)

Each pupil should use his or her individual collection envelopes. Regularity is a splendid habit to acquire.

You should encourage your class to have "class pride" in the care with which each person keeps and uses his or her property.

Our time is too limited to permit of play, laxness, or inattention. It is self evident that you will get farther with your class by setting them an example rather than by scolding. Start by being punctual.

Don't expect your class to learn their outside work until you have done so. Here again, lead by setting the example.

Each pupil has a hymnal and a Bible that are his own personal property this school year (but not to be taken home). I believe you will find this encourages personal interest, not only in their use, but in their proper care.

I hope these duties will not be burdensome to you, because you, as a teacher, are responsible for only a few pupils, whereas if these duties were taken care of by a single person for the whole school, it would mean that our secretary would do an excess amount of work—and as his duties are at present arranged, he is doing a great deal more work than we can well expect of a person that gives his service for the good of the cause."

Do you wonder that this is an effective school and the liveliest proposition in the church, and that other tired commuters and suburbanites rally to this man's teaching force in response to his inspiring challenge?

We are wondering today—you and I—how we may add to the power of the church, how she may become equal to the new tasks. The spirit of this man tells the story—not by magic, not by some "angel visitant," not by an Aladdin's lamp proposition. When we 800,000 Congregationalists set ourselves to the realization of the fact that Jesus' way of the Cross is the only way to our success, then the church will commence to arrive.

Perhaps someone will say that this story is hardly worth the telling, that it is not an exhibit of unusual ability. Precisely not. That is just the reason I have cared to tell it. Given ordinary men and women who will try to make their Church School what this Church School is, and World Movement plans will no longer be pleading the cause of 27,000,000 boys and girls in the United States who are not under religious instruction.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Do you want to be of service and at the same time to be rewarded?
Read our offer elsewhere under the title, "A Literary Contest."

* * *

Note the account elsewhere in this section of the new stereopticons for sale at the office of this Society, and at practically half price.

* * *

We are glad to announce that Rev. James F. Walker, formerly of the Redvale Parish, Colorado, and later founder of the splendid community program at Collbran, Colorado, is now East and available temporarily for platform work. Churches and societies wishing appointments should communicate with the Secretary of Promotion.

* * *

Two remarkably interesting folders, one descriptive of the Syrians in the United States and the other of the Greeks in this country, written by Professor William I. Cole of the Department of Applied Sociology, Wheaton College, Norton, Massachusetts, and published by the Massachusetts Board of Education, have recently come to the Editor's hand. Both these folders are now available for distribution through our Publication Department.

* * *

Do not fail to read the play by the Church School boys of South Church, Concord, New Hampshire, to be found in the Home Missionary Section. We are having a reprint made which will be free upon application. Mr. Pastor and Mr. Superintendent, get your boys to attempt some home missionary dramatics. Send the results to us. July is the other home missionary month under the Sunday School Chart Plan. The material will be available not later than June 15th, and the general theme will be "The Community Church as an Americanization Center."

* * *

Rev. Frank E. Henry, General Missionary in Montana, is East for three weeks, taking appointments in Connecticut under the direction of the Woman's Home Missionary Union in that state. Rev. James M. Graham comes to Massachusetts the latter part of this month with a fascinating story of developments at Thorsby, Alabama. He will spend the entire time in the Bay State and may be had for appointments by communicating with Mrs. Mabel S. Badger, Secretary of The Massachusetts Woman's Home Missionary Association, 14 Beacon Street, Boston, Massachusetts.

* * *

The social service work at Ellis Island has been very definitely organized this past year, under the efficient and sympathetic leadership of Colonel Helen R. Bastedo, the Government Director of Social Service at the Island, and the general oversight of the General Committee of Immigrant Aid. One of the new things is a children's room, where the children now crowded in the detention rooms can have an hour a day of fresher air and relief from bad surroundings. Mrs. Cavicchia, one of our workers in the Brooklyn Italian Church, spends one day a week in this work for children at the Island.

SNOWY MOUNTAIN PARISH

By Rev. Ekmer H. Johnson, Billings, Mont.

A SUDDEN attack of critical illness in a far-away place in Montana raised the cry for a doctor and precipitated a race with death. A young ranchman of Rothiemay swung into the saddle of the fastest horse in the stables and dug in his spurs. The faithful steed seemed to understand and put every ounce of his strength into the race. When the horse gave out, the rider secured another mount, and then another, and another — and made the ninety-six miles to Billings in six hours.

On the return trip, with the doctor in tow, he found three horses dead—his favorite among them. "Human life," said he, "is worth more than horse flesh."

That is the measure of a young Montana man, and it is also indicative of the spirit of the people of the Snowy Mountain Parish, which at present includes Hedges, on the Great Northern Railroad; Nihill; Ross-ville; Rothiemay and Franklin. It takes seventy hours to "make the rounds."

For the past two seasons this parish has been served by Rev. H. Roy Phillippi, a student at Oberlin Seminary. A description of this field may be found in the Survey for 1920-21. An interesting article by Mr. Phillippi may also be found in the Home Missionary Society's section of THE AMERICAN MISSIONARY for October, 1920.

The "Larger Parish Plan" is

well established by experiments in various parts of the country. The Snowy Mountain Parish provides a large field for a man who is ambitious to do big things for the Kingdom and makes practicable a program of service that will appeal to the people in a sparsely-settled area sufficiently to persuade them to come long distances and in such numbers as will give our missionary a good audience.

Much missionary money has

been wasted, and many good men have been driven out of the ministry by trying to do the work in conventional ways under unconventional circumstances. If a missionary is sent fifty miles to keep an appointment and finds nobody in attendance

the money spent on the trip is lost and the minister is worse than discouraged. How is it possible, therefore, not only to get the minister to the place of meeting but to get the audience there also?

The service car will take the minister to the preaching point, and the label, "Congregational Service Car," will do much toward leading the people to realize that something worth while is being done. When a moving picture outfit is added to the equipment of the service car, the number who attend is greatly increased. This has been found true in Star, North Carolina, in Collbran, Colorado, and in the

SNOWY MOUNTAIN PARISH

Organized Churches

Hedges, membership	11
Rothiemay, membership	22
Franklin, membership	11
Nihill, membership	10
(Clara, reported well organized.)	
(Tuffley, reported well organized.)	

Snowy Mountain Parish is a real Congregational field. When Clara and Tuffley are turned over to us we will be the only denomination in this whole area.

If YOU traveled 110 miles, and could see miles and more beyond your farthest out, realize that there were families in every ey - and not a MINISTER of the GOSPEL for . YOU TOO would lift your arm in benediction ing alone your missionary had to pull the ng with his other hand to get the picture. On the divide between Bear Skull and Bak-Powder Creeks.



r River Parish, Montana. It is possible for the pastor ounce church services and , there is a combined ap- The mother, interested in us work, will come for the services, while the movies ppeal to members of the who may not be responsive summons to the church ser-

vice. The result is that all go and all stay, which gives the pastor a chance to "sell" the great idea of the Kingdom of God to them. Even when specifically religious films are not used, is it not a service rendered to God to break the monotony of life many miles from the railroad, especially for the women and children? About five hundred dollars will provide a



"GOAT GETTER" WORKING OVERTIME. Foster Photo Co. Miles City, Mont.

portable movie, a generator that will develop the necessary electric current, and the attachments which will enable the operator to run the generator with the automobile engine.

In addition to the preaching places already developed, we have made an arrangement with the Presbyterians, under the plan proposed by the Home Missions Council, for the exchange of certain fields, so Clara and Tuffley are likely to be added to our work. This will probably result in Hedges becoming a separate

from failure after failure, "Rothiemay Flat" had which ranged from fair to g The past season, when other tions produced good crops rains failed at the crucial and a very fine promise res in disaster.

Had it not been for this fa a fine church building would been erected at Rothiemay this time.

There are now organ churches at Franklin, He Nihill and Rothiemay. The also an organized church



field, while Franklin, Rothiemay, Tuffley, Emory and Clara make up the Snowy Mountain Parish.

The southern side of the Snowy Mountain is a much favored spot. It has the protection against the wintry winds afforded by the magnificent mountains and the warmth of the sun, and at the same time the perpetual snow insures cool nights in the heat of summer. The section is a favored one, agriculturally, but the past season, as it happens, was a near failure. In years when other parts of the state were suffering

Clara, and the people have raised some money toward a building project. There is a church organization at Tuffley, and the work at this point and Clara is turned over to us according to the Home Missions Council plan, we shall have a useful field. This will make it possible for us to go forward and put our best efforts for the success of this great parish. Get us a Ford, and, if possible, five hundred dollars for a movie camera and we will make glad this wilderness.

AN HEROIC DEMONSTRATION OF FAITH

By Rev. Henry Hoersch, Yale, Ida.

IN the December number of **THE AMERICAN MISSIONARY** an appeal was made to the churches of the denomination for aid in the way of shoes and clothing for a number of the people in this great parish who have, during the past four years, been experiencing the losses which crop failure after

crop failure have entailed. We have rejoiced in the wonderful response. Eleven churches and several individuals responded most generously. Thirteen boxes and two bundles of clothing were received, and two boxes and two bundles are now on the way. We are well supplied and have a few basketsful remaining over. I shall not try to express our gratitude and appreciation of this assistance in words, but we have dedicated ourselves, at a special prayer meeting, for a larger service to the Kingdom, in order to become more worthy of the help and sympathy of these good Christian friends. I cannot help thinking that if all our little home missionary churches were to receive the same attention and sympathy which ours has, there would be a wonderful uplift in all our home missionary work. It is such an inspiration to know that others are praying for you and are willing and ready to help. I am sure that if the large churches were to get acquainted with the

problems and difficulties which confront the smaller ones, there would be much greater cooperation. With this idea in view, I am going to try to introduce our church, its people, and its program to the readers of **THE AMERICAN MISSIONARY**.

During the month of January it

is our custom to have a series of what we call revival meetings. These meetings are held every night for two or three weeks. If possible, an outside minister is invited to participate in these services, and a special effort is made for a spiritual revival of the entire church and the winning of new converts. Both young and old attend. The minister preaches a short sermon, which is



CONGREGATIONAL CHURCH,
YALE, IDAHO

followed by short testimonies from persons present, after which the congregation unites in prayer, asking for an outpouring of God's spirit. We feel that this meeting always results in great blessing. As a result of these services last year, six girls between the ages of sixteen and eighteen, and four older people, confessed their faith in Christ as their Saviour. This year ten new members came into the church, and how inspiring it is to hear these young converts pray and give testimony of their spiritual experience!

A Sunday prayer meeting is

held in connection with our Christian Endeavor. It is the custom for the program committee to give out several Bible passages to different members to read. A live-



PASTOR AND CAR, AFTER FOUR YEARS OF SERVICE

ly discussion follows, after which both young and old unite in singing and prayer service.

As to social entertainments, we have a literary society which meets once a month during the winter season. The program consists of addresses, recitations, papers and debates. These programs are very instructive. Both old and young take part. Some of the subjects for debate have aroused much interest and I am giving that fact: Resolved, "That Paul Was a More Christlike Man than Moses;" "That David

Was a Greater Man than Daniel;" "That the War Has Brought Us More Good than Evil;" "That Money Leads More Men to Ruin

than Alcohol;" "That a More Capable Sunday School Teacher Is Needed for the Primary Class than for the Seniors." Last spring we held several literary contests with other churches and won on both occasions.

Recently our young people have been enjoying what they call social evenings. These are usually held at the home of the pastor. As a rule, the evening is spent in playing games and at its close refreshments are served.

We hold an annual missionary festival. A special day is set aside by the church, and everyone who is able to work brings some money for missions. This is regarded as a thank offering for the harvest of his labors. At this festival the pastor of one of the other churches is invited to preach a special sermon on home and foreign missions. The date is announced several weeks before the meeting, so that everyone will have time to prepare for the collection. During the years of continued crop failures, some of the people, especially the boys and girls, earned their mission money by picking rocks on the state highway or hoeing beets in fields some thirty miles distant from their homes. The result is that often we raise about three times the amount of our appor-



EARNING THE MONEY FOR MISSIONS

tionment for missions. It is our aim to reach a point where all shall give the tenth of their yearly income for missionary causes.

Because of the crop failures in the last four years, some fifteen of our families had to leave in order to earn a living elsewhere. We are hoping for a good crop next year, for there has been about three times the amount of winter moisture this season that we usu-

ally have. I could not have traveled from thirty-five to forty-six miles every other Sunday without it, and by its assistance I have often preached at three different places on the same day. It was especially valuable during the influenza epidemic.



CHILDREN OF THE PARSONAGE

ally have. It is also our earnest belief that the prayers and good wishes of the people who are taking so much interest in us will bring real prosperity. At the present time, a large dam is under construction on Snake River, thirty miles from Yale. If this prospect is successful, all our land will be irrigated within a few years, and crop failures, with the suffering and misery which they entail, will be a thing of the past.

I wish it were possible to give an adequate idea of the value of the missionary car, which was donated to us four years ago, on condition that I remain four years in the service of the Society and on the same field. Cars are a great expense in these days of the high cost of living, but I do not see how it would be possible for us to get

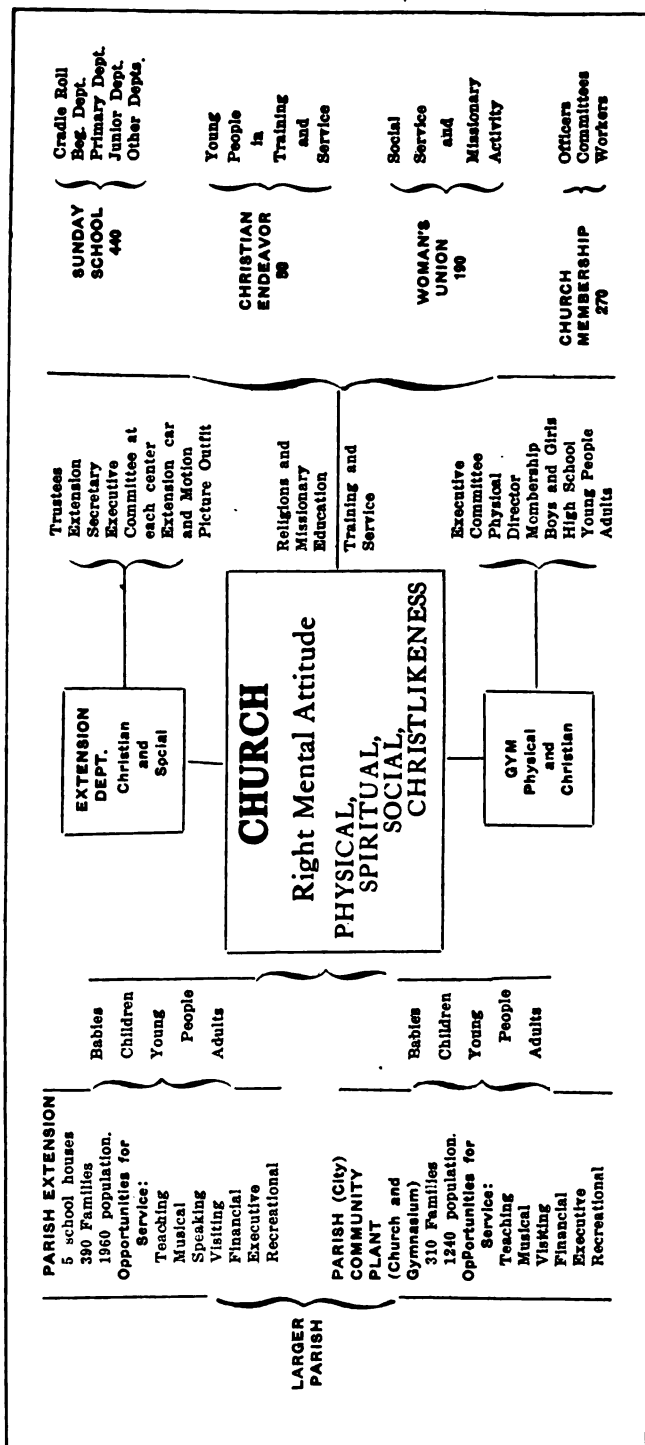
How often it was pressed into service when a doctor was needed, and the nearest physician is thirty miles away. We even carried patients who were very ill to his office. I verily believe it was the means of saving the lives of two persons who were most seriously ill. Then, too, our nearest trading point is thirty miles away, and how helpful the car has been in carrying groceries and other necessities these thirty miles, I cannot begin to say. Above all, the blessed idea of being in possession of a car which was donated with the understanding that it was to be used in the service of God stands out. May God abundantly bless the donor for his loving sacrifice for the good of this far-away home missionary field. Its value cannot be overestimated.

UNION CONGREGATIONAL CHURCH

Montrose, Colorado

Larger Parish Survey and Program

PARISH MOTTO: "Every one a fair chance at all good things"



ISAAC CASSEL, Minister

ERNEST DAVIES, Extension Secretary.

HARRY A. SPENCER, Physical Director.

THE LARGER PARISH PLAN IN ACTION

By Rev. Isaac Cassel, Montrose, Colo.

THE entire program outlined for the work in the Montrose Larger Parish is coming along in a gratifying way. The response along financial lines has been particularly encouraging, considering the present business depression which is being felt in all parts of the country.

While the character of the work does not permit the tabulating of large results as rapidly as was hoped and expected, we are certain that in the long run they will be all that could be desired. For example, since the extension work at Coal Creek was begun last spring, several families have been driving the nine miles between that place and Montrose in order to attend Sunday School and church. Of one family of six, four members, including the father and mother, have united with the church, and when the pledge card for current expenses was turned in, the father signed up for seventy-five cents per week for those expenses and twenty-five cents for benevolences. We are working in the expectation of interesting a great many of the country people in the church and in the hope that they may become closely identified with it.

It is hardly possible to express our great appreciation and thanks for the lift on our expense account given by the Home Missionary Society. It is our hope that this assistance may be continued for a few months. The difficulty we experienced last spring in securing a man for the church extension work put something of a damper on the whole proposition. The fact that two men were called who ultimately decided that they could not undertake the work was somewhat disturbing. We are recovering very rapidly, however.

Mr. Davies, the new Extension Secretary, is not an ordained man, but he has for years been very active in church and Sunday School work and was anxious to get into some form of social service endeavor. So far he has done splendid work. Let us have a year or two of such assistance as he can give, and we shall be able to set up a program that will make Congregationalists glad to have had a share in aiding this enterprise—one they may well be proud of.

Mr. Davies and Mr. Spencer, our Physical Director, are working out an organized play program at the schools on our circuit. They try to reach every school about once in two weeks for the noon hour. Mr. Spencer takes charge of the girls' play hour, while Mr. Davies looks after the boys. An especially good time was enjoyed on one occasion when a fine fall of snow made the ground ideal for "Fox and Geese" and "Deer and Hound," both games well fitted for both boys and girls. This work is being received with great enthusiasm by both teachers and children. On Saturday afternoons there are two hours set aside for the use of the "gym" by the folks from the circuit. Usually there is a good attendance.

His work with the Christian Endeavor Society has also been highly satisfactory. A membership contest was started, an auto race from Montrose to Salida, and this has put the young people on their mettle. Recently, a Christian Endeavor orchestra, consisting of six or seven musicians, appeared. This is something we have long hoped to see, for where there is an orchestra to lead the music, there is apt to be real life in the meeting.

A SUMMER IN THE WOODS

By J. Harold Du Bois, Union Theological Seminary, New York City
(Concluded)

WHAT is the church doing to serve the serious situation which prevails in the logging camps? Very little. Judging from his experiences of the past summer, the writer is inclined to think that, so far as the sympathetic attention which the logger is receiving from the church is concerned, he might be in the wilds of darkest Africa rather than in the woods of the Pacific Northwest. Many heathen in foreign lands are greater objects of the church's concern than are the men in our own logging camps. There is not a church of any kind within miles of any of the camps, and the few sky pilots employed by the various home boards are given such extensive fields that often they find it impossible to visit a single camp more frequently than once in two or three months. For instance, there was not a single religious service held in the writer's camp during the ten weeks he was there. Such infrequent visits prevent the sky pilots from entering into those intimate relationships with the men of the camps which are absolutely essential to effective work. In many cases it is simply because the logger does not know his man that he concludes he is a preacher of the gospel of "pie in the sky when you die," and consequently refuses to listen to what the sky pilot has to say on the rare occasions on which he does visit the camp.

Nor is the church doing much in the way of reaching the logger outside of the camps. A considerable portion of the average logger's time is spent in the city, where he has little to do except loaf, and is, therefore, a pre-

ble prey to evil temptations of various kinds. Nevertheless, the church, for the most part, is overlooking this splendid opportunity to be of real service to the logger. A few loggers are reached by the Salvation Army, the Pentecostal Mission, and other religious organizations of this type which make a practice of holding street meetings; but into a regular church a logger scarcely ever finds his way. He receives plenty of luring invitations to the haunts of sin, but few successful invitations to the house of God.

Of course, the logger himself is not at all inclined to complain about this lack of attention on the part of the church. His contempt for the church is at least as great as the church's neglect of him. He sometimes has considerable respect for what he holds to be true religion and real admiration for the teachings of Jesus or even some contemporary religious leader; but for organized Christianity he seldom has anything except suspicion and disdain.

In the writer's opinion the church's duty toward the logger is the same as its duty toward all men everywhere. Broadly speaking, its obligation is dual. It is obliged, first of all, to preach to the logger the Christian gospel of both personal and social salvation, and secondly, to practice this gospel in all of its relationships with the logger. It should be a teacher, but it should also serve in practical ways.

It seems difficult to derive and maintain a gospel in which both the personal and social emphases have their proper place. It is so easy to allow one of these emphases to gain the ascendancy over the

other. In liberal circles, today, for example, there is a particular danger lest the social may be emphasized to the exclusion of the personal. But if the church is to make its full contribution to the needs of the logger, it is the writer's experience that it must go to him with both of these emphases. To preach a strictly personal gospel to the class-conscious wobbly would be to fill him with disgust for the gospel. To preach a strictly social gospel to the average logger would be untimely and inappropriate. He must be converted into a better man before the attempt is made to present to him a vision of a better world. When, on the other hand, he is ready for this vision of a better world, it would be foolish to insist upon him confining his gaze to the personal ideal. Of course, the two emphases are closely related, and must always be present in some form of combination. The variation is only one of relative emphasis in preaching. In the mind of the preacher, both emphases must be of equal importance.

It seems, however, that owing to the great antagonism of the logger to the church, this preaching function must, for the time being at least, be subordinated to the serving function. It is through performing little practical services for the logger that the church best destroys this antagonism and prepares the way for its greater services. Providing the camps with plenty of good books and magazines, for instance, would help pave the way to a more sympathetic relationship. It would also help greatly if the sky pilot has the time and means to arrange for little concerts and entertainments as well as religious services in the camps. A phonograph, with some good records, would undoubtedly be greatly appreciated by the men. There is a great need for the de-

velopment of athletics in the camps. A sky pilot who is able to give some attention to this side of the life of the men, providing the necessary equipment and arranging competitions within the camps, as well as athletic leagues between the various camps, would soon wake up to find himself the idol of the men, and they would soon be ready to listen at any time to his serious words of counsel. It is the writer's opinion that unless the sky pilot has time for these little practical services and this close personal contact, his work in the logging camps will be of little avail.

It must, of course, be remembered that the churches are not free to do as they please in the camps. The camps are privately owned, and the owners are quite particular as to the type of religious work which is done in them. If the sky pilot should be inclined to sympathize too greatly with the feelings, ideals and demands of the logger, he would probably be frowned upon by the employer. But rather than for the churches to decline to preach the gospel that it should preach and do the work it should do, the writer would be in favor of transferring the seat of religious operations from the camps to the neighboring cities. In these cities the church would be free to provide forums for the men, or, better still, institutes much like those that are now provided in many ports this season. In connection with these institutes, there might well be a hotel, a restaurant, a gymnasium and swimming pool, games, rooms, etc., as well as an assembly hall and chapel. In such an institution, in fact, all phases of the life of the logger might well receive careful attention; but above all else the institution would serve as the loggers' church. There he would be brought under the powerful influence of the

personality of Jesus Christ and led to accept Him as his example and personal saviour. There he would be taught the full meaning of his own wild demands for justice, freedom and equality, and enlisted in the service of the greatest cause on earth, the Kingdom of God, Christianity's social ideal.

Never will the writer forget the summer of the year 1920, for he realizes the immense amount of personal good which the ten weeks in the logging camps of the Northwest has already done him, and he now lives only to help make real the still greater social good which the experience has made possible.

* * *

A LITERARY CONTEST

DO YOU who read THE AMERICAN MISSIONARY want to advance home missions and yourself at the same time? If so, read on.

The Publication Department of this Society is looking for home missionary stories appropriate for publication in this magazine, but more particularly in leaflet form for distribution among the churches. We are seeking stories either grounded in fact or the product of the imagination, if the latter is true to the tradition and spirit of the Society, calculated to stimulate interest in the home missionary program and to secure devotion of life and gifts for the same.

The stories may properly deal with any phrase of our work—frontier, rural, urban, immigrant. On application, literature will be furnished from which to secure the ground work for such narrative. The stories should not exceed 1,500 words in length, must be submitted in typewritten form and should be addressed to the Story Contest, care of Rev. William S. Beard, The Congregational Home Missionary Society, Room 801, 287 Fourth Avenue, New York City.

A committee of three, consisting of Rev. Charles S. Richards, D. D., Mrs. F. W. Wilcox, and Rev. Herbert W. Gates, D. D., will pass upon the merits of these stories. To all whose stories are accepted and used a fee of five dollars will be awarded.

These tales may be illustrated, if desired, and in that case photographs should accompany the manuscript. Photographs must be sharp and clear and calculated to reproduce well.

All stories must have the author's name accompanying the article, but a nom-de-plume may be used in the printing, if the author desires. A stamped envelope will insure the return of the manuscript if it is not accepted.

The contest closes August 1, 1921.

* * *

God has never promised to screen us from suffering in this world, and a prayer might be a very selfish prayer which asks to be spared the Cross. But suffering rightly borne lifts us nearer God, and makes us humbler, wiser, and nobler. It need not even deprive us of our peace.

—Rev. Raymond Calkins.

C. H. M. S. VERSUS H. C. L.

(EDITOR'S NOTE.—Many readers of THE AMERICAN MISSIONARY have become familiar with the service, entitled "Serving the Rural Community," prepared by this Society for use in the Sunday Schools during January, 1921, in connection with the Chart Plan for the Church Schools of the denomination. At South Congregational Church, Concord, New Hampshire, the superintendent of the Sunday School, Mr. Edward A. Dame, and the Missionary Superintendent, Miss Mary Jenness, decided to put the material into the hands of a group of boys between the ages of fifteen and sixteen. The young folks liked the general idea of the service, but thought there was too little action. They proved to be constructive critics, as boys always are. We, who foolishly thought we had submitted something worth while, after we had seen the work of these boys, were conscious of rapidly developing senility. The play will be issued in pamphlet form and may be had free upon application.)

We suspect that we shall be able to submit similar offerings to our readers when other schools try their hand at this sort of literary work. July is the next Home Missionary Society month, and the general theme will be "The Community Church as a Center of Americanization.")

CHARACTERS

Mr. C. H. M. S.

Mr. Montana

STAGE SETTING

A table on which is placed a pasteboard model of a church as much like the Collbran Church before the erection of the Community House as possible.

ENTER MR. C. H. M. S.

Heavily laden. Carries a suitcase and a small moving picture machine under one arm labeled C. H. M. S., and a toy piano under the other. He drops his baggage in the center of the stage and draws a long breath.

MR. C. H. M. S.: Well, here I am, at Collbran, Colorado! That was some long trip from New York, but I've got important business here. Now I must get busy and make this a model rural center. Here is my first job—to build a Community house for these people. Guess I'll put it alongside the church.

Opens the suitcase so that the side labeled C. H. M. S. stands up against the leg of the table and is plainly seen throughout the address. Takes from it a pasteboard model of the Collbran Community House, and sets it on the table beside the church. Takes out other articles, holding each up admiringly, and then arranging them at the front of the stage. As he begins, enter from opposite sides Mr. Montana and Mr. South Dakota, wearing gray shirts, red ties and cowboy hats. They listen in the background.

Mr. South Dakota

Mr. H. C. L.

MR. C. H. M. S.: Here's a piano for the church hymns, and some Victrola records for their Community House. Wish my Victrola had come, but it's on the way. Now for the young folks! (*Montana and South Dakota edge forward.*) For the boys' gym, these Indian clubs! And for their sisters a cooking outfit for a domestic science class! (Boy Scouts camping outfit or big saucepan.) Let's start the library with these! (*Exhibits two or three books with gay picture covers. Montana comes nearer.*)

What's the matter with this portable electric moving picture machine for their entertainments? The people in Little Creek, Eagleite, Plateau City, and all the other little towns around here will appreciate this. Why, would you believe it—the children, and most of the grown folks, have never seen a movie?

Three cheers for my last gift! (*Holds up a toy auto.*) It will make a fine service car to bring people in to church from the places farthest out—Georgia and Clover and Minosa and Meadows and—

why, hello, who's here? (*Montana and South Dakota have come closer and Montana's hand is outstretched toward the car.*)

MR. MONTANA: Howdy, Mr. C. H. M. S.: I heered you wuz goin' to come to this burg, and I'se come close on nine hundred miles to see yer. I wants ter know why there ain't none of this in Montana. Me and my family's Congregationalists too, or we useter be. But where we lives there ain't no church for a section three thousand miles square, though there's five thousand of us a-ranchin' it up there. We don't have nothin'—no books, no music, no gym, no high school. And a-course a feller that lives a hundred miles from a railroad station don't git ter see no movies. What chanct have I got ter be an all-round feller? Can't you help me, mister? We kin pay somethin', but we ain't got nobody to start things.

MR. C. H. M. S.: I know all about that, my boy. All through the West there are thousands of sections just like yours. Maybe later on—

MR. SOUTH DAKOTA: (*interrupting jealously*): Us in South Dakota needs you just as much as them folks does. Church! Dunno's as I know what a church is. Oncet, a long time ago, my father took us all across the river to a church service, an' my mother said it was the first one she'd knowed of fer twenty years. There was a school part in the afternoon, and us fellers liked it fine, but I ain't never heered of one comin' my way since. We wuz Congregationalists once, too, but how's we goin' ter be anything now? Gets me why yer a-doin' all this for Collbran. They ain't no smarter'n we be, nor they ain't got so much money neither. We could help you some, same as him, if yer'd just start us a-goin'!

MR. C. H. M. S. (*soberly*): Well, you see, Collbran asked us first,

and we took them on special terms, demonstration center, model country parish, and all that. They've raised ten thousand dollars for this Community House themselves, you know. (The boys look at each other and whistle in astonishment.) If you'd raise some money and then ask me, why, maybe—later on—I might. But not yet. Old H. C. L. won't let me just now.

ENTER H. C. L.

Wearing black choir gown, with black mask over his face, and a heavy veil covering his head and shoulders.

MR. H. C. L.: (*Grabs the Indian clubs and starts to run off the stage with them*). You can't have luxuries like these. Costs too much to run 'em. The boys pursue him and bring the clubs back. (*Enraged he shouts at C. H. M. S.*):

Well, anyhow, I've cut down your workers by nearly three hundred since 1916. You've only fourteen hundred left, and I'll have some of them if you don't look out. I've destroyed five hundred and forty-four of your churches, and that's why your membership has fallen off by more than sixteen thousand. You can't afford to be having luxuries like a Community House when I've made away with more than thirty-two thousand of your Sunday School members. You'd better be trying to get them back first. You couldn't afford to keep up the schools, you know, so I've gone off with the children. And your ministers! I've taken half their salaries since the war, and you've lost fifty of your best men. Aren't you afraid of me? You'd better be.

MR. C. H. M. S.: (*standing up to him manfully*): No, I'm not! I'm not! I'm not going to stop working because of a thief like you. There are better times coming, and you're going to be beaten and beaten hard, old H. C. L. Why, this very year, if only my Confederate friends will raise their

ment, I can catch up and go ahead, too. Just watch me get back all you stole from me! And then, I'll help Mr. Montana and Mr. South Dakota, too.

MONTANA AND SOUTH DAKOTA (together): Sure, that's all right, Mr. C. H. M. S. We'll wait for yer. We'll stand by yer.

MR. C. H. M. S.: Thank you! And I'll plan out a lot more "Larger Parishes" like this one at Coll-

bran. You leave it to our Congregational Church Schools!

At this the other boys belonging in the class come from the audience on both sides of the stage, shouting:

YOU CAN COUNT ON OUR (name of school) CONGREGATIONAL CHURCH SCHOOL!

They chase H. C. L. off the stage. Then they pack Mr. C. H. M. S.'s suitcase. Montana takes the piano, South Dakota the suitcase, and they march C. H. M. S. in triumph down into the audience.

* * *

STEREOPTICONS FOR SALE AT REMARKABLY LOW PRICES

DURING the past two years a great many inquiries have come to this Society as to where churches desiring to purchase stereopticons but unable to pay the regular prices asked by the manufacturers might procure a machine at a reasonable cost. Accordingly we are very glad to announce that we have taken over thirteen stereopticons from the Inter-church World Movement, which we will dispose of to churches wishing to make such a purchase at little more than half price.

Number 1 is a Spencer Delineascope "Model O." This instrument is regularly supplied with the 400-watt, 110-volt stereopticon bulb, with Mogul base. It is also equipped with the patented Spencer Transposer. The use of this device leaves no interval of darkness during the change of pictures. The regular price is seventy dollars. We can furnish it, new, with carrying case, for thirty-five dollars, plus the cost of transportation. Seven machines of this type are on hand.

Number 2 is a Bausch & Lomb "Model C" Balopticon. Electric light is the illuminant of this machine, a gas-filled Mazda lamp being used. The list price with curtain, is one hundred dollars. We are able to furnish it for fifty-two dollars and fifty cents. These Bausch & Lomb instruments are not equipped with carrying cases, but will be shipped securely packed in wooden boxes. The machine includes a screen without extra cost. Six of these stereopticons are available.

Thirteen of these machines were all we could secure. The first thirteen orders will get them.

* * *

Iowa is no longer strictly home missionary territory. We have churches receiving missionary aid, and probably will continue to have for many years to come; but the number of such dependent churches is likely to decrease year by year. Twenty years ago we had about one hundred aided fields; ten years ago sixty-five; this last year about twenty-five.—Rev. P. Adelstein Johnson.

A CRISIS IN THE WORK IN A MILL TOWN

By Rev. James K. Higginbotham, Albemarle, N. C.

IT IS now seven years since I came to Albemarle and took up work among the people who labor in the cotton mills of the city. I have come to know them well and have learned to love them. At the present time financial conditions are hard and, of course, they are effecting our church work. The people are working half time and it is almost impossible for them to pay their bills. It is a number of months since they began this short time work, and it is not to be expected that there is money to meet church expenses or to maintain church affairs. At the end of the year there was a small surplus in the Sunday School treasury, but we were obliged to use it to pay last bills on the pastor's salary and the remainder was owing to the janitor. There are members of the congregation who are having great difficulty in meeting bills for household expenses, and we are really facing a hard problem.

The services are well attended and there are many faithful and loyal people in the congregation. The Sunday School enrolment for the first Sunday in the year was one hundred and twenty-four. Many times the audiences tax the capacity of the church building at the regular services, and on special occasions we cannot accommodate the people at all. There was

an attendance of more than a hundred at the first prayer meeting in the new year.

I have a large Bible class which meets every Sunday morning in connection with the Sunday School. I have found it profitable to maintain a cottage prayer meeting in the homes on Sunday afternoons. It might seem remarkable, but for sixteen Sundays we did not meet twice in the same house. This means a great deal for the pastor and the work. Many times it is impossible for the people who attend all to crowd into one room. It has often been suggested to me that I should rest on Sunday afternoons and prepare for the evening service, but I cannot bring myself to do it. I have been in the active ministry for more than twenty years, and a full Sunday program has become part of my pastoral life. In fact, I enjoy it. There is no limit to the work in such a field as this, and it is a pleasure to minister to a people who love to hear the simple gospel story. The church has asked me to remain here another year, and I hope the way may be made clear for me to do so. Readers of *THE AMERICAN MISSIONARY*, will you not pray that these people may have an opportunity to return to their normal manner of living and that they may continue to have the ministrations of the church?

* * *

Last year the Norwegian Church at Maple Valley, Wisconsin, decided to be English-speaking for the community, and one Norwegian service a month suffices. Its pastor, although a Norwegian, serves two other English-speaking churches and has just organized a third. In addition he cares for a preaching station with a Sunday School. More than fifty miles lie between the two extremes of his parish. Fortunately for him and for his work, the Home Missionary Society has furnished him a Ford.

—*Superintendent Grauer.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF FEBRUARY	Last Year.....	9,174.51	7,270.52	16,445.03	7,726.91	8,718.12	8,156.63
	Present Year...	12,024.32	6,508.96	18,533.28	9,028.04	9,505.24	9,736.85
	Increase.....	2,849.81	.....	2,088.25	1,301.13	787.12	1,579.72
	Decrease.....	.....	761.56	.....	.....	.....	.....
FOR ELEVEN MONTHS FROM APRIL 1	Last Year.....	118,446.64	49,665.61	168,112.25	36,120.89	131,991.36	109,563.12
	Present Year...	132,822.05	53,741.53	186,563.58	42,214.24	144,349.34	84,713.48
	Increase.....	14,375.41	4,075.92	18,451.33	6,093.35	12,357.98	.....
	Decrease.....	.....	.....	.....	.....	.....	24,849.64
Cong'l World Movement Funds To Jan. 1, 1921.....		.....	.....	122,549.37	79,679.76	42,869.61	.....

THIS month registers a necessary change in the method of reporting. From now on the C. W. M. contributions are merged with the regular receipts because they are so merged in the returns of many of the churches, making a fair distinction impossible. Until the end of the fiscal year the footnote will contain the present statement with such minor changes as designated contributions and adjustments make necessary. It will be seen that including the C. W. M., the "net available" in February shows an increase of only nine per cent. Doubtless much larger gains will appear as the year goes on. If such should not be the case the Society will be compelled to make still further radical cuts in its work. We must not forget that nine per cent of increase in contributions means but four-fifths per cent of increase in resources, since fully one-half of the income is from sources which show no gain; that is, legacies, endowments, etc. By the same token, when we add the C. W. M. funds there appears a net gain of \$55,277.19, or forty-two per cent increase, but a gain of only twenty-one per cent in the available money. That increase will not allow the Society to retrieve the losses of recent years nor to hold its own under present high prices.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury.

THE AMERICAN MISSIONARY ASSOCIATION



HOME AND OFFICE OF NEGRO UNDERTAKER, MEMPHIS, TENN.

OTHER PICTURES

Secretary George Luther Cady

It is the very least of my intentions to dispute with the author of "Plantation Pictures" in the February *Atlantic Monthly*. The article is undoubtedly accurate and therefore is splendid propaganda for the cause of Negro education. I have just returned from a trip through the South and have seen that side of the life of Mississippi and no words can exaggerate the ignorance, the shiftlessness, the poverty or even the hopelessness of a very large number of that much sinned-against race as one finds it in the back regions. Whether I traveled that rolling country, where one of my friends says "De lan is so pore, you can't raise a fuss on it," into the Delta, enriched by ages of inundations of the Father of Waters, the story is much the same. But there is another side to that—given that labor shall be kept in peonage with economic dependence worse than slavery; compelled to raise cotton and yet more cotton and refused the opportunity of even raising garden stuff for the family and if the bottom drops out of cotton, stripped by the landlord of every bit of the product of the year's toil for rent and *as one of them said*: "Me with seven head o'nigger to feed in mah



STATE FARM DEMONSTRATORS, BRICKS, N. C.

home," at the mercy of the store which knows full well how to keep the balance always on the safe side—it is that kind of land slavery which has been at the bottom of more than one desperate revolution.

But there is another series of pictures which have flashed before my eyes in recent trips consuming five thousand miles of journeying through city and country. "Plantation Pictures" is splendid propaganda provided only that too eager folk will not jump from the particular to the general. It is too sadly true as one of their best leaders remarked to me "When a white man commits a crime, the individual alone is held responsible, but when one of my race sins, the whole race is condemned," and so it is with shiftlessness and ignorance, but it is true now as in the days of Edmund Burke that you can not indict a whole race.

In a few weeks I have looked into the faces of four thousand of the students gathered in our schools and everywhere they sing one of my favorite Spirituals,

We're climbing Jacob's ladder,
Soldiers of the Cross,
Every round goes higher and higher,
Soldiers of the Cross.

and you cannot move among them with eyes open without knowing that they are a climbing race. Today there has emerged a very large and a very respectable minority which is thrifty, industrious, forward-looking, hopeful and determined.

In Mobile, I sat in a room with a small group of colored men whose language was that of culture, whose ambitions for themselves and their race thrilled with idealism—they were physicians, dentists, lawyers,



"BRUNSWICK STEW," FARMERS' CONFERENCE, BRICKS, N. C.

teachers, business men. They were also men of property and one of them was rated as being worth not less than a quarter of a million and probably much more. These were the men who had raised eight thousand dollars among themselves and their white friends to keep Emerson Institute open for their children.

In New Orleans I looked into the faces of six hundred of as finely dressed, as well behaved, as vivacious (and under my breath I might add—much more attractive and respectful) as any white school I ever addressed. I then took a hurried trip among the colored business men of that city. I found one Insurance Company with a half a million income from premiums each year, the officers highly intelligent and the clerical force keen and alert—most of them graduates of Straight College as, by the way, are half the teachers of the colored schools in that city.

On Sunday morning we faced a jammed house filled with eager folk in Memphis and aside from the color of their faces it would be impossible to distinguish them from any other church which had become a real going concern. Outside of the church the automobiles were parked two deep all around the block and they were not all Henry Fords either, for now and then could be seen among them the aristocratic Twin Six Packard. The audience was composed largely of those who were graduates or had been profoundly influenced by LeMoyne Institute, and there were many teachers, principals of schools and professional men and women there and you instinctively felt forbidden to "talk down" to them. Your best was none too good. The next morning I went down to see the largest colored bank in the world

with \$1,000,000. in deposits and two long lines of people with their books in hand to roll the deposits still higher. I saw the homes of some of these men and they would do credit to any of our suburbs. With the present friendly feeling between the races, with the seeming willingness to provide gradually equal education for the races, and with this nucleus of strong enterprising groups of leaders, we may well anticipate here in Memphis a colored citizenship as far removed from those seen in "Plantation Pictures" as we are from the more than half savages who greeted Cæsar on the shores of Britain.

These are all city groups but had you been with me in Bricks, N. C., February 14th to 16th, at a Colored Farmers' Conference, you would have seen another Plantation Picture. Here were nearly five hundred tillers of the soil who had left their farms to go to school to the best teachers the Old North State could furnish. The lecturers were both white and black. There were thirteen of the colored Farm Demonstrators or the County Farm Agents who give their whole time to going about, suggesting, instructing on the individual farms and in these institutions. On the grounds of the Joseph K. Brick School—that noble gift of Mrs. Brick of Brooklyn—were parked perhaps a hundred automobiles. The Atlantic Coast Line stopped many of its trains at the near switch and long files of these visitors poured down the half mile road to the school. While the Conference was in session there were few outside talking politics or even neighborhood gossip where one can easily find a large share of our northern pastors at a State Conference. The sessions lasted not less than twelve hours a day. They were being taught the evils of the one crop habit, the evils of the store account habit, the virtues of the faithful cow and the hog and how to raise them and every conceivable progressive plan which a northern white Grange might find worth while was being shown by lecture and by chart followed by eager questions and experiences.

Here was an old man, born in slavery, who owns 575 acres of fine land and is worth perhaps \$75,000.00 or more—no single cotton crop for him for he had for years followed the advice of the farm agents—"Raise first, enough to feed your family and your stock, and then raise for the market." Now he is loaning his money to the farmer who still buys all his garden truck at the corner grocery. Here was a bright-eyed, energetic man of forty, who came to me asking the lease of enough land from the eleven hundred acres in the Brick farm on which to build a cottage where he might bring his family during school terms and have them educated—he had four hundred acres of land to his account. *Eighty-five per cent of those gathered here owned their own land.* No wonder that there rolled from them under the leadership of three hundred students such joyous music that left behind those sad, weird strains of slavery, "Go down and tell old Pharaoh to let my people go." The old and the new slavery for them had passed and perhaps not a little of it was due to the Farm Bureau whose praises they sang.

"Bad farming methods lie a-mouldering in the grave,
War'n't one of them worth a copper cent to save,
In the rank of progress, first will be the farmer brave,
Backed by the County Farm Bureau."

or

"Gone are the trees which bore no fruit at all,
I gather now and store from spring to fall,
Prune and spray my orchards as they grow
I hear my neighbors' voices calling
Farm Bureau."

And when the Conference task was ended 1500 gathered in and bro the new dining hall that day for one of their famous barbecues. I s ly will not need to tell you that you should have been there when see the menu:

Barbecue of hog—300 pounds,
Egg bread—5 bushels of meal,
Baked sweet potatoes—20 bushels,
Coffee—40 gallons,
Brunswick stew—composed of
15 chickens,
10 lbs. salt pork,
25 lbs. crackers,
100 qts. canned tomatoes,
25 qts. canned corn,
25 qts. canned lima beans,
20 lbs. beef,
3 bushels potatoes,
15 lbs. cabbage,
1 peck onions,

This was cooked in a hundred gallon kettle out of doors for e hours. Delicious? Well, the next time may "you-all" be there.

If I were asked what makes the difference between the *Planta* Pictures of Mississippi and this picture of the colored farmer of N Carolina, I would answer in just one word "education." This B

School with a Fisk graduate by the name of Inborden as principal, has been the light of the surrounding count- ties for a radi- us of fifty miles. There is hardly a farm within that ra- dius that Mr. Inborden has not visited, and where he has not argued, coaxed and demonstrated, and now he is just finishing his twenty-five years of serv- ice. Out from Brick School there have gone jo spæpunq



OWNS 500 ACRES—FREE OF DEBT

boys and with new id and new m ods of farm home life. V one man one school do when it itself to task is h proved. I to more t one white "We are p of Brick an Inborden," his reply quick, "I more pr than we w people of C lina are, si It will do less be new the writer the arti "Planta Pictures" as

will be to those others who read the *Atlantic Monthly*, who go to Twentieth Century Club and still carry the Green Bag, that there other schools besides Hampton and Tuskegee moulding the Sc though not so prominently advertised, and we Congregationalists responsible for thirty-three of them!



SALUDA SEMINARY FACULTY

THE "LAND OF THE SKY"

By F. M. Hollister, Principal Saluda Seminary, N. C.

We call this our beautiful mountain region, And so it is. Never before have I lived where the sky is so blue, and nowhere has it seemed so to envelop one, as here. It is not as though the sky settles down upon us as that we are lifted up into it. In some of the glorious days and the radiant starlit nights we seem to be dwelling in fairyland.

It may also be named the "Land of the Red Earth." In every direction the narrow red stripe across the landscape reveals a road, or a gash in the side of the mountain cut by the swift-flowing current of some rain-fed flood on its way to the valley. Everywhere the earth is red. The mountain

streams frequently run red as they are swollen by the spring freshet or the melting snows.

For the last week or so it has been the "Land of the Snow"—a foot or more of snow has covered our hills and roads and spread a mantle of glistening whiteness over the "bleeding" land.

So the tricolor of freedom has been unfurled against the background of pine and spruce, of holly and hemlock, mingling on every hand with the sombre brown of the oaks.

In the midst of such surroundings SALUDA SEMINARY has been for 30 years and more a wholesome and uplifting influence upon the people. The testimony of for-

mer students, of parents, and of lifelong residents is united as to the inspiration and impulse toward right living and clear thinking that the school has given. It is a record of which to be proud, an influence to be devoutly thankful for.

The task of the early days was to discover and educate children of all grades who had no chance if the seminary did not open the door of opportunity to them. The pupils came from far and near out of rude, bare homes on the mountains where no modern conveniences ever obtruded their softening influence. These cabins were usually the abode of poverty, not only the poverty of material things but the deeper poverty of spirit and outlook on life. The shy, eager, and open-minded children, clear-eyed and curious, thrilled the hearts of the consecrated men and women who were privileged to serve their Master in this fruitful field. What great reward there must have been in the quickened minds and regenerated hearts of the children whom they were privileged to gather about them.

But the oncoming flood of the new industrial life of the cotton mills began to creep up into these mountains engulfing the simple-minded people in its sordid depths. The millowners eager for gain, pushed their mills farther and farther into the heart of the hills in order to be near the supply of the children who were to be exploited. The strange and demoralizing life of the millworker began to exert its baneful and

deadening influence. The lure of the larger income drew the children into the mills and set an untimely limit to their natural desire for freedom and play in the open air and snatched them out of school when their minds were best fitted to be trained and developed, only the strongest of mind and clearest of vision among the parents withstood the temptation to put their children into the mills to be sources of income. Many of them yielded and by so doing, closed the door of hope and happiness to their children.

Still another element entered in to make the situation more deplorable for the children. The millowners and their friends were not slow to discover the attractiveness of this region for summer homes. Soon the red roads were resounding to the "honk" of the automobile bringing to the waiting cottages the city strangers seeking the freedom and invigoration of the hills and the mountain air. Their coming increased the demand for homes and land, for garden truck and labor. High prices were paid. More money brought more of the comforts and luxuries into the homes and dulled still more the desire for education. Contact with newcomers opened to the imagination new vistas into the great, fascinating world beyond. City ideals and customs and styles, automobiles and movies put new longings into the hearts of the boys and girls transforming them from simple normal children of the mountains to so-

phisticated young men and women of the age.

Now after fifteen or twenty years of training under these various civilizing (?) agencies, with the state taking over the elementary school work—doing it none too well as yet—many of the students come to the Seminary for their high school work poorly prepared and with little real desire for study. Their homes have been changed but not always improved by the increase of ready money. So the problem of Saluda Seminary to-day is very different from that which was so successfully dealt with in the early days. It must be met by the same faith and with equal earnestness and consecration, but the solution will be found only by the adoption of the latest methods that are bringing success in other places.

The students now are about on a level with the same grades elsewhere. Possibly they average a year or so older than in some sections where elementary schools have attained greater efficiency. But their dress, their interests, their ambitions are similar. Put them alongside a group of high school students from any state and it would be difficult to tell the difference, either by dress, or general appearance, or demeanor. Even the few who come from so-called "typical" mountain homes (one wonders if there are any such left) soon blossom out in dress and manner like the rest.

One may, indeed, go out into some of the cabins and find in a single family almost every phase

of life, from the aged grandmother sitting by the fireplace with her pipe or snuff stick, or it may be the mother to the young man of the world "back from the war" with the knowledge and experience acquired in the life of a soldier in foreign lands; the young woman who has learned the "ways of the world" from the occasional trip to the nearby big town or city, or at a boarding school which she has attended for a year or so, dressed in the latest style of low-cut dress, french heels and all the rest; down through the ranks of several younger brothers and sisters in various stages of development, barefoot, poorly clad and dirty, seemingly indifferent to the changes that are being wrought before their eyes, but who will grow up not shy, wild creatures of the mountains but just plain, unromantic, "average" American school boys and girls.

So Saluda Seminary faces an entirely different situation now than at the beginning. In the early days it was the only school in the region, children, older boys and girls, even young men and women came for miles eagerly seeking the education so freely offered. Now we share our work with a first class state high school at the county seat *thirteen miles away* and two other high schools of the second class in the county, besides several denominational schools similar to Saluda. Some of these latter schools are supported even more liberally than Saluda and have the added advantage of being surrounded by

churches from which their students naturally come.

Educators of the state are urging the establishing of high schools in every town. They are claiming that in five years North Carolina will have some of the best schools in the country. The people are awaking to the importance of education.

The Seminary as a High School is filling well an essential place in the community and the adjacent country. It is enshrined in the affections of many people. It provides for 50 boarders from various localities besides about 30 day pupils whose homes are in Saluda. If it is to continue to be the power it has been it must keep in the forefront in equipment and scholarship. There is a field here for years to come if we do the work that is demanded. In time increasing support should come from local sources. The prestige gained by thirty years of splendid service gives us a standing and a name that is not duplicated in this section and lays upon us the obligation of constant progress and development. The young people whom we are receiving are of a fine type. Some

are destined to be leaders. They will enter various professions and industries. The Seminary must send them forth ready to do a large and beneficial service in the communities to which they go. The task is vital and important, as was the earlier mission object which was so efficiently accomplished.

The task is to lead these fine-spirited young people out into higher ideals of scholarship and character, and to interpret Christianity in such a way as to inspire them to work for the building of a new Christian citizenship. It is to stimulate in them the ability and the firm purpose to think for themselves, to develop the power of self-direction in moral and spiritual life, and to cultivate a truly Christian spirit and attitude towards the pressing problems of their day. This can only be accomplished by creating about them an atmosphere of warm, sympathetic companionship, by holding the deepest respect for their personality, by showing them the finest Christian courtesy based upon a deep and sincere love for them, and by trusting the nobleness that is in them to rise to meet the challenge.

* * *

OBITUARY

Mrs. Martha Cassidy Chandler who will be gratefully remembered for her valued services of eleven years in Talladega College and part of the time

Preceptress of the young women died in Dexter, Iowa, February 8 last. The years at Talladega were filled with love and conscientious fidelity.

A SOUTHERN GREETING

NOT very many years ago—perhaps twenty—in a Southern city where the A. M. A. has had an excellent normal school for some forty years, the principal in attending one of the churches for white people—he himself being white, and a clergyman—was grieved when the other occupants of the pew into which he was shown immediately moved out. They were unwilling to remain in the same pew with a teacher of Negroes.

But the world is growing better at least in spots.

To-day in the same city the Superintendent of Education of larger vision and with Christian sympathy writes to the present

principal as follows:

"My dear Friend:

"I am writing to express to you my appreciation of the splendid work that you and your institution are doing for the colored people in our city and state. I am a great believer in giving the colored race the right kind of an education and a square deal. You and your school are doing this, and you are not only benefitting the colored race but in my opinion you are also helping the white people.

"I have talked with numbers of prominent men in this town about your institution, and in every instance they seem to have the same views on the subject that I have.

"I really consider that your school is an asset to the city of Greenwood and I take this occasion to assure you of my interest in and best wishes for the same."

* * *

FROM EL PASO, TEXAS

By Miss Jane McLiver.

IT is interesting to live near the border of Mexico and see the picturesque, craggy, towering mountains from our windows. The Good Will Settlement is only two or three blocks from the boundary line which is marked by a row of pretty poplar trees, barbed wire and stone pillars here and there. We enjoy a walk along the line with our Mexican girls and listen to them as they talk about Mexico and Juarez, a town just over the border, and when they will return there. When I went to step over the barbed wire, Juana grabbed me and said, "Don't! You'll be shot." To calm her fears, I did not, but later when calling on the people I stepped over and these women on whom I called

seemed to be as happy as those just living near their native country.

Our home seems to be in a suitable place to reach the multitudes. Many Mexicans are moving from other parts of the city to El Paso. A few faithful Congregational Christians, formerly of Chihuahua, bought their own homes and settled here four years ago. They rented a room and started a Sunday School and Christian Endeavor Society. Now this nucleus of forty or fifty persons must permeate this big Roman Catholic district that surrounds us and it must be through the children. The Mexicans have very large families and are anxious for their children to be educated, and make great sacrifices to keep

them in school. There are more than 600 scholars studying English in one night school only. There are many others who need instruction. One of our faithful mothers washed, ironed or did any kind of work to support and keep her six children in school when her husband was sick in the hospital for months. Such a competent young looking mother told me with pride when calling on her, "I am the mother of fourteen children," then showed me a photograph of her last three babies, triplets. One died since, and she sent for me. I went and read the Bible and prayed, though her father and mother are strong Roman Catholics. Her eldest daughter memorized the Christmas lesson in Luke and recited it at our Sunday evening Christmas service. I gave her the Gospel of Luke to study and she said, "Mother is crazy over it. She can understand it, but she can't understand the Bible."

The Mothers' Meeting is important, but not as important as the little school which we started a few weeks ago with a \$1.50 table and

twelve borrowed chairs, some crayons, box of paints and brushes and paper. Our sixteen children have outgrown the small room used for the school, and we will be glad when the adobe building is in condition to move there and is better equipped. The children are dear notwithstanding some are dirty, but they are not to blame for their houses are so cold. They have no fires except when cooking. One feels the cold here for the altitude is high.

Just to be Christian Americans is what the GOOD WILL SETTLEMENT is working for; then the life and homes will change. We can help through the kindergarten, our English classes, Mothers' meetings, entertainments, plays indoors and outdoors, socials for both Seniors and Juniors, sewing classes, music classes. Nursing and visiting are most essential in order to know the people and understand each other; and all religious services, Sunday School, Endeavor Societies and preaching. All who give are helping to make our Mexican neighbors Christian Americans.

* * *

WILL FAITH SAVE A SCHOOL

*By Principal Frederick J. Werking, Chandler Normal School—
Lexington, Ky.*

THE work which the A. M. A. has been conducting for more than fifty-five years among the Negroes of the South has from its beginning been greatly appreciated by them. To those who have attended these schools the A. M. A. has always been their best friend. Thousands of the most useful colored citizens of the Southland never attended any other schools. The education which they re-

ceived under the guidance of the Christian teachers which the Association has provided included the formation of habits which have enabled them to serve their generation well. All these facts are well known to every one who has followed the work through these years but they have come freshly to notice during the past few months, especially in those fields where the Association considered suspending work. This

article is written to convey in some measure the effect of such contemplated action in the case



of Chandler Normal School, Lexington, Ky.

When the news was first received to the effect that this school would be closed this year the colored population was stunned. It was a blow of a great calamity. Hardly anything could have made them feel more forsaken than to lose the school which for fifty-five years had led them in their progress. There are among these people numbers who had in its early history been among the first to attend a Christian school, then indeed the only one for them. Their children and their children's children had had or were



having the advantages of that very school. They realize more than words can express what the

needs of the rising generation are. They know that their children and their neighbor's children need the same training that they received. They know that if they are to be judged by the white man's standards they must be trained to meet his requirements. They must begin as little children and "come up through" the school. While they have not reasoned the matter out as a psychologist would, yet they know from their own observation that training children or colts must if it is successfully conducted, be begun before they have formed undesirable habits. While they



covet for their children, college education yet they realize that it will have little value unless a sure foundation has been laid for upright character in the earlier years of school life. Here then is the calamity: The agency to which they have always entrusted this great task is about to be withdrawn. What can they do? Petition the Association to continue it? Upon second thought they ask, "Would it be possible for us to do something to assure its continuance?" And, when the Association has outlined the financial status, they reply: "God

helping us we will undertake to raise the whole budget of the school this year." This means that they must secure from among themselves and their friends both North and South the sum of \$7,000. Their own resources are small but they plan to lay aside from the fruits of their toils something from week to week to carry out their purpose. Yes, it will mean that they must wear the old coat even yet longer and the shoes must have an extra patch. Perhaps they may not be able to secure the new clothing for their little ones that they had hoped to give them. For such needs they will turn to the second hand clothing which the school receives from Northern friends and they will give instead to provide for the proper education of their children. Any sacrifice that they can make, they feel will be well worth while, if only they can accomplish their purpose. This splendid spirit is not only found among the patrons and alumni of

the school but also among the students. In the two highest departments they have secured pledges from among their own number and their friends to the sum of \$1,000—a splendid showing. The A. M. A. cannot possibly realize what it means. The little people, however, equal their older brothers and sisters and their parents in their self-sacrificing spirit for they are giving up one cent of the nickel, which their parents give them each day for lunch, to save the school they love so much. It is only a "penny" a day but they are putting it into the Master's hands and trusting that He will do with it as He did with the loaves and fishes on the shores of Galilee. Their simple trust and that of all others who are interested in the school leads them to believe that God will put it into the hearts of enough of His followers to help so that this blessed work for the Master may continue to live.



THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of receipts for February and for the five months of the fiscal year to February 28th.

RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	12,212.01	686.12	4,940.57	43.00	.....	17,881.70	7,318.99	25,200.61	6,007.63	31,208.3
1921	9,758.40	1,203.77	1,950.32	77.62	8,251.97	21,242.08	8,297.04	29,539.12	12,374.71	41,913.83
Inc.	.....	517.65	.....	34.62	8,251.97	3,360.38	987.05	4,338.43	.....	10,706.51
Dec.	2,453.61	.....	2,990.25	.....	.....	.....	.....	.....	6,367.08	.....

RECEIPTS FIVE MONTHS TO FEBRUARY 28th

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	13,083.87	2,761.92	19,074.21	351.99	5.00	105,276.99	5,861.60	111,138.59	38,735.79	149,874.38
1921	95,312.49	2,564.67	20,845.19	455.11	74,913.37	193,890.73	7,596.14	201,486.87	37,771.74	239,258.61
Inc.	12,228.62	.....	1,570.98	103.12	74,908.37	88,613.74	1,734.54	90,348.28	964.05	89,384.23
Dec.	.....	197.35	.....	.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,001.31	844.76	3,951.58	161.12	.....	14,958.77	19,870.30	34,829.07	.....	34,829.07
1921	1,619.98	934.88	5,005.75	63.00	.....	7,623.11	20,911.15	28,534.26	3,500.00	32,034.26
Inc.	.....	89.62	1,054.17	.....	.....	.....	1,040.85	.....	3,500.00	.....
Dec.	8,381.33	.....	.....	98.12	.....	7,335.66	.....	6,294.81	.....	2,794.81

SUMMARY OF RECEIPTS FIVE MONTHS TO FEBRUARY 28

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	149,874.38	239,258.61	89,384.23	.....
Designated by Contributors for Special Objects....	34,829.07	32,034.26	.....	2,794.81
TOTAL RECEIPTS FIVE MONTHS.....	184,703.45	271,392.87	86,589.42	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

April is here once more. And April is *Young People's Month* for the Congregational Church Building Society. The Sunday Schools all over the country, having completed their sixty-seventh "Sunday School Church" last year, will make their offerings for the completion of their sixty-eighth and sixty-ninth churches this year. Doubtless many Christian Endeavor Societies, also, will seize the opportunity in April to help needy churches to build their houses of worship.

* * *

Two churches of exceptional interest have been assigned to the Sunday Schools this year, toward which their contributions will go. They are in Beulah, North Dakota, and Aberdeen, Washington, one in the heart of the country and the other on the western edge of the continent. They will also help to complete a parsonage in Memphis, Michigan.

* * *

The Congregational World Movement is getting a good start in its second year. Already a good many churches report that they have gone "over the top," raising more than their apportionment. Others are preparing to match them by an Every Member Canvass this spring. It is hoped that every one of our 5,959 churches will count it a privilege and joy to share in this effort.

* * *

Central Church, Atlanta, has renovated its fine building, within and without, under the leadership of Dr. H. B. Harrison, who was in charge of the church while it awaited the coming of its new pastor, Rev. W. T. Stuchell. The redecoration of the auditorium has made it very attractive.

* * *

Central Falls, Rhode Island, has made additions and improvements to its church edifice at a cost of about \$10,000. The new equipment adds much to the usefulness of the building.

* * *

Chattanooga, First Church, has bought a parsonage that its pastor, Rev. W. L. Cash, may have a good home. Plans are being drawn, also, for a community or parish house.

* * *

Jacksonville, Illinois, has built a large addition to its house of worship to provide for educational and community service. This, with a new heating plant and the redecoration of the auditorium, has cost about \$50,000.

* * *

Champaign-Urbana, Illinois, dedicated the fine new edifice, which is the first unit of its church plant, during the week of February 20-27. Dr. James Robert Smith and Dr. R. W. Gammon were the preachers the first Sunday, and Dr. Ozora S. Davis the second Sunday. The evening of February 27 was devoted to a Fellowship service in which representatives of several denominations brought their greetings.



VESTED CHOIR, NAZARENE CONGREGATIONAL CHURCH, BROOKLYN, N. Y.

A VISION AND A TASK

By Henry Hugh Proctor, D. D.,

Pastor Nazarene Congregational Church, Brooklyn, N. Y.

I HAVE been frequently asked why I exchanged my Atlanta pastorate for the one in Brooklyn. My answer must lie in the Vision and Task of which I am now about to tell.

My race cannot be accused of being a shifting population, in view of the fact that the vast majority of them have remained in that section where they first arrived over three centuries ago (to be exact, the year before the Mayflower anchored at Plymouth). But there has been a gradual shifting northward and westward. Within the last five years this movement has been greatly accelerated by national and international social and economic conditions, so that within that time upwards of a million of my people have left the locality of their original habitation in this land. This movement is not bird-like, as was first imagined by some

(going north in the summer and returning south in the winter); on the other hand, the colored immigrant North has shown an unexpected capacity to stick. Indeed, there are such permanent elements in this movement that it is likely to increase rather than lessen. And we might as well adjust ourselves to the facts of the case. As a matter of fact, the Negro has begun to seek in earnest his self-realization in the American democracy.

Contrary to the popular conception, the progress of a people does not decrease their problems; rather it increases them. An entirely new set of problems has arisen in view of this movement. It has set the South thinking as it has never thought on this problem. The North, too, has become awakened to a new sense of opportunity. Problems of health, association, education, politics, economics, em-

ployment and business have set the Negro himself to thinking and planning as never before. The rolling stone is getting its rough edges knocked off.

The one compelling need of the Negro in this hour is an adequate church life. It is no reflection on the traditional churches of the race to say that they are inadequate to the task. Here and there is one girding itself for the task; but the exception proves the rule. In fact, one of the great handicaps of the colored race has been that it has

drifts northward, would it not be a good thing to stretch a chain of churches across the continent for their salvation? But this should not be after the pattern of the traditional church, either North or South, white or black.

Today the church at large is passing through a period of severe testing. The question is, can it endure. I do not believe it can, unless it adjusts itself to the conditions of the hour. The church of today must not only hold services; it must also render service. This



AT THE CHURCH DOOR

not had sufficient variety in denominational life. It needs a larger opportunity for self-expression than the Methodists and Baptists (God bless them!) can give. In many cases these churches are crying to the Congregationalists to come over and help them. This is particularly true in northern centers.

At this hour when the race is changing its habitation it is a good time to broaden its church life. The man looking for new things is ready for a change. As the race

is particularly true of the church that is going to shape and mold the colored people now drifting northward.

In New York City there are a quarter of a million colored people. Of that number only fifty thousand are in the churches. That leaves two hundred thousand outside of the church. The reason for this is not that the race has lost its spiritual longing, but that the church has not kept pace with the needs of this progressive people. Comparatively, they are progress

ing more rapidly than the white people, and their churches must be more alive to changing conditions than churches for white people.

New York City is the center of the life of the American people. As goes New York so goes the nation politically, commercially, socially and religiously. This is, therefore, the place to build the first unit of a chain of churches across the continent that will function in the entire life of the Negro people. It is because of this that a

the overcrowded people of the race, we propose to provide housing facilities at reasonable rates, giving preference to families with children. Separate homes and model apartment houses will meet this need.

To promote the health of the race we propose to open an infirmary, for the purpose of supplying the whole colored community with nursing and medical aid.

To meet the economic needs of the race, we propose to build a nest of business enterprises (one of



DR. PROCTOR AND STAFF

vision has come to me to help in the building of a community center in Greater New York for my people. May I give you here the outline of the vision?

In addition to the customary church facilities, it is proposed to erect hard by a Parish House to make the work of the church continually effective.

To meet the social needs of the people, we propose to build a home for children, a home for young women and another for young men.

To meet the residential needs of

each kind needed by the race in the community), to put the whole scheme on a self-supporting basis.

Such a community center would be an asylum for the oppressed of the South, a patriotic center against the Bolshevistic efforts of agitators, and a fitting monument to the soldiers of the world war.

Despite the temptation to begin the task at the social end, we are beginning at the beginning—the religious end. Spirit precedes matter. Already a Building Committee is at work on plans for a mod-

ern church edifice to supplant the temporary structure in which we are now worshipping. The response to the ideal we have set forth has been surprising. Beginning with one hundred and fifty members we already have increased our numbers within a year to nearly five hundred, showing

the million dollars it shall have cost will be seen to be one of the best investments in the metropolis. Already men of means are considering erecting this building or that in our group. We are seeking others of like mind. Once the plant has been completed it will support itself. The new church edifice



PRESENT CHURCH, 1921

that colored people are not naturally Baptists and Methodists, only habitually so. The financial response has been equally surprising. The budget of ten thousand dollars for the first year for current expenses has been exceeded, and in addition a good big nest egg has been set aside for the building fund.

In the accomplishment of this task we shall need the co-operation of men and women of money. This we have been assured we shall have. When our task is completed

will be the first unit.

When ex-President Roosevelt visited my church in Atlanta he said to the large audience assembled, after inspecting the plant, that he hailed the day when churches of this type, that helped all the people of the community, should be planted throughout the land. What the First Church of Atlanta meant to the people of the Gate City and the South we would make the Nazarene Church Community Center mean to the metropolis and the nation.

* * *

Wauwatosa, Wisconsin, is rejoicing that its new colonial church, with the additional community building, is so near completion that it may soon be dedicated. The pews, the organ and some other equipment are still to be installed. The building will be a great ornament to the community, and its varied uses will promote the public welfare in ministering to social and recreational needs. It is a fine example of a dignified and attractive house of worship, with a well equipped Parish house as an integral part of the building.



FINNISH GOLGOTHA CHURCH, BROOKLYN, N. Y.

FINNISH GOLGOTHA CHURCH, BROOKLYN

MORE than 210,000 Finns are making their homes in America. This includes children born here after their parents have arrived. They would make a city as large as Denver. They are a very independent race and deeply resented the efforts of the late Czar to deprive their country of its liberty. They had no love of autocracy, and came to these shores for more freedom.

Half of them live in Michigan, Wisconsin and Minnesota, but there are large communities of them in New England and New York as well as the Pacific coast states.

Many of them are Lutherans, having belonged to the state church in their motherland. But we have twenty churches among them and their earnest piety and strong spirituality make them a welcome addition to our number.

More than fifty years ago Finnish sailors began to make their homes in New York. They were pioneers of an immigration movement which steadily increased till

there are now about 15,000 Finns in the metropolis and its suburbs. About 5,000 of them live in South Brooklyn.

Eight years ago (1912) a Congregational Church was organized among these Finns, their first pastor being the Rev. K. F. Henrikson, who was called the next year to a professorship in Chicago Theological Seminary. His successor was the Rev. J. L. Lillback who came from Finnish churches in eastern Massachusetts to lead in the development of this young church. Steadily the enterprise has grown, the membership increasing tenfold, rising from twenty to more than two hundred.

They have been seriously handicapped by having no house of worship. For a time they occupied a hall. Then they had part time use of a building belonging to another denomination and using a different language. During the summer the pastor preached in Fort Hamilton Field to a congregation numbering several hundred.

At last they were able to pur-

chase an excellent church from a Norwegian Lutheran organization whose constituency had removed elsewhere. It is an excellent building and will make a fine church home. The Church Building Soci-

ety and the Church Extension Society of New York and Brooklyn united in helping to finance the enterprise. The church was formally occupied in April in the interesting rededication services.

MINIMIZING THE CHURCH

PESSIMISTS are always sounding a retreat. Difficulties and discouragements appall them, and they refuse to try to advance.

We occasionally find such faint-hearts in the church. They look at the empty pews, and at the rush for the baseball field, or the Sunday amusement room on the Lord's day, and say, "the people are no longer interested in religion, let us build small rooms for worship, but big rooms for entertainment."

One such brother, disheartened by the spectacle of many little churches in the Middle West, where half the enrolled membership never enter the church doors and where the moral life is waning, lays the blame on denominationalism, which maintains small sectarian groups to emphasize non-essential differences. He is also disturbed by the fact that in the South 33,000 Baptist and Methodist churches have preaching only once each month; 29,000 are served by absentee ministers; and in one denomination only one thousand out of five thousand ministers had any special training for the work.

These are certainly serious evils. We are glad he called attention to them. But what is his proposed remedy?

He would build "Liberty Churches"—community houses with large social halls, gymnasiums, libraries, baths perhaps, and one or two small church rooms, after the manner of flats in an apartment, which different congregations may use in common, but at different hours.

Another brother in a frontier town planned a community church, in which entertainment features monopolized most of the building, while the place of worship was relegated to a small room in the second story, difficult of access and not entirely comfortable.

Now far be it from us to speak lightly of community service. It is of great importance and we are constantly planning for it. But we are quite sure that those brethren will be disappointed in their expectation that they can cure modern indifference and worldliness by minimizing the church and magnifying the externals of life. Get better preaching, a larger program, better music, a more uplifting service, but feed the inner life from the great fountain of the divine life. If you want blossoms and fruit feed the roots.

As Dr. Lawrence says, "only the Golden Rule of Christ can bring the Golden Age of the World." We must make men acquainted with Christ. And we must make the church service interesting. If the preaching has been dull and the singing lifeless, and the prayers tedious, shorten them and vitalize them. Find out how to set men's hearts on fire. But it will be fatal to community effort to shove religion into a corner.

When we have brought men face to face with God, touched their hearts with his love, and filled their minds with the ideals of Christ, they will find everything else far more enjoyable.

THE CONGREGATIONAL EDUCATION SOCIETY

Children's Week is to be observed by our churches April 24 to May 1. The object is to promote the moral and spiritual welfare of the children. To this end parents, and all having the care of children, should be enlisted to consider this nearest and most far-reaching work. Plans may be found in the *Pilgrim Elementary Teacher*, the April number.

* * *

The new Secretary of the Education Society for the New York district is Rev. George R. Andrews. His office is at 287 Fourth Avenue. He is a graduate of Columbia University and Union Seminary. He has been a pioneer in week-day religious education, and has always taken a large part in the religious education program of the churches he has served. For five years he had charge of a Sunday School of over one thousand children.

* * *

Three hundred colleges have agreed to accept academic credit for the work done by the pupils of the week-day High School for Religious Education established in Malden under the supervision of Professor Walter S. Athearn, director of Boston University School of Religious Education.

Any student who is registered in the city high schools or who is between the ages of fourteen and nineteen years may register, with the consent of his parents. Work is conducted on the same plan as in the high school, with prepared lessons on Old Testament History and Literature, New Testament History and Literature, Masterpieces of Music and Art, Music and Worship and Christian Ethics. The courses are held Tuesday and Thursday afternoons and Tuesday evenings.

The young people are vitally interested and have taken upon themselves the responsibility of promoting the enrolment of the school. They have flocked to school because they wanted to and not because their parents or preacher said they must. Their motto is "All the Young People of the Community Organized around the Church."

* * *

The Eliot Church, Newton, Massachusetts, is carrying out a series of Wednesday evening gatherings during Lent, keyed to the general idea of a Church School or Institute. The young people meet at five o'clock, and they and their elders repair at 6:30 to the dining room of the church for a cafeteria supper, after which the company divides into four groups for classroom study. Secretary C. H. Patton, using as a textbook, "The Near East: Cross-Roads of the World," by C. H. Hall, guides the thought of a group interested in foreign missions. Secretary Arthur E. Holt, with "The Church and the Community," by R. E. Diefendorfer, as his basis, leads the home mission group, while Professor Mary W. Calkins of Wellesley College conducts a class in Christian Fundamentals, and Professor Eliza H. Kendrick of Wellesley, a class in Bible Study. At the close of the study period the various groups come together for family prayers. Nearly two hundred have thus far enrolled themselves at Eliot Church.

NOTES FROM THE FIELD OF RELIGIOUS EDUCATION

MUFFLERS, please! Quietly at this crossroads! Here by the wayside, oblivious of the honking of Sunday's many passing autos, the little children meet week by week. One pastor and one devoted teacher believed the children must not wait until a church home is ready for them. They must instead be hearing now the wonderful stories of our Heavenly Father's love and care. So if you pass a certain corner in Miami, Florida, on a Sunday morning, you will find this happy group, and once again to the command, "When you can't you must" is heard the answer, "We will."

There are a lot of Church School problems waiting to be met in this unconquerable spirit.

THE pendulum seems to be swinging back again from the extreme of a closed church in summer for two, three or even four months. Many churches that have gone off on vacation and left closed doors behind them for several years have come to see the weakness of this practice, and are making plans for the coming summer to keep the church doors open, to make a church home, in the summer as well as through the rest of the year, for the little boys and girls, the young people and the old who do not spend their summer days at seashore or mountain resort.

There has perhaps been a value in the experiment of closing the doors during vacation. Year by year as more people went away for the summers and the Church School became only a shadow of its former self, there was always a sense of depression and failure. We are now opening the doors for a new enterprise, a summer season quite distinct, taught and sometimes officered quite independently from

the school of the rest of the year. There is none of the old depression and sense of failure, but all the charm and delight of a new undertaking. Rally Day is going to find us not with a totally disorganized school, but with a group of eager new students who have been gathered through the summer months, and are happy to become a part of the regular school.

APRIL and May are the months for Rally Day plans. Does anyone question this? June is often a broken month, some of the most efficient leaders early leaving for the summer. If a well planned, carefully worked out program is to move off smoothly in the fall, then April and May are the months for Rally Day plans, yes, and for planning the whole of next year's program.

Are we to institute a committee of Religious Education, do we intend to make some needed division into added departments in our school, is next year to see us better equipped than this year, is that new teacher's training class to be worked up, have we been purposing *sometime* to make certain changes in our curriculum? These plans may well be taken up in April and May.

THE announcement of plans for the Pilgrim Federation was made only a year ago. It is the Education Society's suggestion for a thread to bind together the young people of our Congregational Churches, for the facing together of our world work. Any group of young people in a church who are organized as class, or club or society may join with other such organizations in the home church and unitedly come into this denominational federation. If there is but a single such



If, as statistics tell us, three out of every five average American children are receiving no religious nurture, which ones of these five sturdy youngsters shall we condemn to this fate?

Does not God mean us to make Him known to every one of the five?

class or society of young people in the church, that group may join the Federation.

THE Federation is now represented in fifteen states, and reaches from Maine to California, from Minnesota to Kentucky. Who will carry it into the other states? Who will carry it farther south? Illinois now leads in numbers. Connecticut is a close follower. What state will be in the lead at the end of the charter year, June 1, 1921?

If you have forgotten all about the Pilgrim Federation, send to the Education Society, 14 Beacon Street, Boston, or to your District Secretary for a new set of the Federation leaflets.

May this page also bear greeting from the Education Society as a whole to every Pilgrim Federation and to every member of every club, class or society included. May this bond among us all help us to follow up Church School or society in-

terest with church membership, and to follow up church membership with strong and growing church service, community service, world service.

Let us hear from you. What have been the bright spots in your year's work? What help that you needed have you not had which we, by learning from your experience, might pass on to another? Is your secretary new? Will you not keep us informed of changes in President and Secretary? Are there other organized groups whose strength should be added to yours in the Federation? What has been your share in the Congregational World Movement work this Spring? Shall we Congregationalists be able, think you, to *move the world*? Let us be up and doing.

If we would avert a national disaster, a revival of hearthstone religion must be ushered in. If we ever save a generation of people we must begin with the childhood of that generation.

NEWS FROM THE BOOK SHOP

GOOD news! We have not so very much longer to wait for the first, at least, of our third year teacher training books. These are to take up the various fields of Church School work from beginners up to adults and administrative problems. Frances Weld Danielson, author of our Beginners' Graded Course, editor of *The Pilgrim Elementary Teacher*, and writer of many stories and of teacher's lessons, was engaged to write the text for *Beginners' Methods*. She has completed the book and this is to be one of the first books to appear. The various denominational publishing houses will bring out the various texts, and Pilgrim Press is happy in the publication of this work of



FRANCES W. DANIELSON

Miss Danielson's. We cannot at this date promise exactly when it will be out, but orders can be sent in at once, and will be filled immediately on its coming from the

press. Here are some of the things that have been said of it by those who have seen it:

"What a treat you have given me—letting me go through these wonderful chapters."

"I shall not be satisfied until every beginners' worker in the United States has had a chance to see it!"

"It is so interesting and unusual actually to see a person handle a class of teachers, the process exhibiting constant variety and new interest, enthusiasm and animation—and all of these accomplished through cold type! I really think the Guide Book is perfectly great."

* * *

"Let me feel your pulse!" The wise physician knows the tokens by which he can tell when the human machine is running smoothly and when and why there is a failure.

We need to look at our Church Schools with something of the physician's sure eye and touch. What is desirable and what should be changed in teaching, organization, equipment and all the rest?

Through long years of earnest devotion the good physician learned that sure touch. We may not hope without study and care to be able to diagnose our school. Leaflets are being prepared by experts on the subjects "How to Evaluate a Beginners' Department;" "A Primary Department," etc. These will be ready shortly, and should prove of service to those who desire to know and to better their Church Schools.

* * *

COMPARATIVE STATEMENT

RECEIPTS FOR FEBRUARY 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year	5,865.00	315.00	1,022.00	.....	7,202.00
	Last Year	1,993.00	681.00	18.00	321.00	3,008.00
	Increase	3,872.00	.....	1,009.00	.....	4,881.00
	Decrease	.....	366.00	.....	321.00	697.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The program of the Children's Day Service for 1921, the observance of which comes the second Sunday in June, is now in the printer's hands, and the sample copies will be mailed to all schools the last of March. The service for this year is entitled "Children of the Father's Kingdom," the author being Miss Ora Winifred Wood of New Haven, Connecticut. The theme is that of the "Child in the Midst" throughout the ages, beginning with the Children of the Bible down through history to the present time, the thought developed being that, as children are taught God's truth, so they in their turn pass it on to succeeding generations. The climax comes in the appeal of the present day child of the Father's Kingdom for aid in spreading the light of His love to other children, thereby bringing in the work of the Sunday School Extension Society.

* * *

The total number of mission Sunday Schools organized during 1920 was 109. The record by states is as follows: South Dakota 21; Montana 14; Washington 12; Northern California 10; North Dakota 8; Louisiana 6; Wyoming 5; North Carolina 4; Oklahoma 4; Colorado 3; Idaho 3; Alabama 2; Arizona 2; Florida 2; New Mexico 2; New York 2; Oregon 2; Tennessee 2; Connecticut 1; Georgia 1; Michigan 1; South Carolina 1; Utah 1.

* * *

During a ten-days' trip visiting five rural churches and Sunday Schools and traveling over sixty miles through rough, open country where the sound of a train whistle could not be heard, one of our workers was impressed with the large number of young people eager for help along religious lines, and ready to be organized into training classes for Christian leadership. The same worker says: "The thing which impresses me above all others, as I visit our Church Schools, is the need of trained workers from the superintendents down to the primary teachers. In both of the states we must put on a campaign of Sunday School education. I expect to give what time I can to this kind of work myself as soon as possible, for I feel that the hope of our churches for the future is in training and saving our young people."

* * *

A visit to a rural parish was most inspiring in that it demonstrated the value of Sunday School work in the open country, where entire families attended the sessions regularly.

* * *

Concerning one extension worker, words were written that apply to many others: "Your visit here was not only helpful in a general way, but also influential toward the highest things. You made an impression on the boys. How very necessary it is for us to keep in touch with the highest life."

SOME THINGS THAT ARE BEING DONE NOW

From a Recent Report by Rev. C. D. Gaffney, Field Worker in Western Washington.

THE first Sunday of the month I visited the Ferndale Sunday School, taught a class and gave a talk on our Sunday School work. A noteworthy feature of the Sunday School there, is that three young men are in charge of the three classes of boys and there are more boys than girls in the school. This has all come about since the holding of a week of special services for the church. At that time I promoted the organization of a club for junior boys and Boy Scouts for the intermediates. This only proves that boys are not so very hard to get if only you can get the men to lead. Here is a little poem that I often use as an appeal when making my talks:

There isn't a boy but wants to grow
Manly and true at heart,
And every lad would like to know
The secret we impart,
He doesn't desire to slack or shirk—
Oh, haven't you heard him plead?
He'll follow a man at play or work
If only the man will lead.

Where are the men to lead today,
Sparing an hour or two,
Teaching the boy the game to play
Just as a man would do?
Village and slums are calling—come,
Here are the boys, indeed,
Who can tell what they might become
If only the men would lead?

Motor and golf and winter sport
Fill up the time a lot,
But wouldn't you like to feel you'd taught
Even a boy a knot?
Country and home depend on you,
Character most we need;
How can a boy know what to do
If there isn't a man to lead?

Where are the men to lend a hand?
Echo it far and wide,
Men who will rise in every land,
Bridging the great divide.
Nation and flag and tongue unite
Joining each class and creed,
Here are the boys who WOULD do right
But where are the men to lead?

The Blaine Sunday School has grown one hundred per cent since

last September. There also, a class was taught and a talk made on our work. The difficulty is to find teachers to take care of the classes.

A day was spent visiting at Pleasant Valley where the Sunday School is reported stronger than ever before, forty-two being present the preceding Sunday. While there is only the Sunday School there now, this place holds a great future for a rural church. It is a progressive and growing farming community.

At McMillan, where I next visited, there used to be a church but now we have only a mission Sunday School. The lumbering resources have been exhausted and the country is slowly being turned to agriculture. The old church building has fallen into such a condition of disrepair that it cannot be used and the Sunday School meets at the home of the superintendent. There were eighteen present on Sunday, the sixteenth, when I met with them and though it is a small school it was an inspiration to be there. During a lapse in our work there about a year and a half ago the American Sunday School Union missionary came in and reorganized and made a union school out of it, but now through a mutual arrangement between the American Sunday School Union and ourselves, it has come back to us and is thoroughly Congregational. They began the first of the year to use the Pilgrim Press literature.

After a lapse of six months the Lakeview Sunday School was reorganized. Thirteen were present the first Sunday and eighteen the second. Every one there seemed happy to have the school started again. Several new families were interested.

The last Sunday of the month was spent with our mission Sunday School at Maury Center. Forty are enrolled in the Sunday School and thirty-four were present. Maury Center is on Maury Island in King county. The land is rapidly being cleared and put into cultivation. About fifty children are in the public school and everything going on on the Island heads up at the Center. I think it is only a matter of a short time until we can have a good church organization as a result of our being on the ground.

Longbranch is one of our small schools in a very isolated part of the country, so that a visit from the Sunday School Field Worker is a big thing for the teachers and children. It means not only some necessary and helpful contact with the church work at large, but

church services of worship, and conference along Sunday School lines. To each one of the members of one class a copy of the book of Mark was given; to the Primary Class a story was told, and an address given to the entire school. A suggestion that the adoption of the Pilgrim Press literature would make a decided improvement in the school work was gladly acted upon, and the change agreed to.

As a result of field work done on two visits, the church and Sunday School were both reorganized at Kalama with a new pastor in charge, after a lapse of two years. Attendance at the first church was thirty-five, the second fifty-two. The highest attendance was on January 23rd, sixty-one. The average attendance is forty-eight. There are eight classes and the school is using Pilgrim Press literature.

* * *

From the South the message comes: "This is our day of opportunity for extending our Sunday School work. The future of Congregationalism in this state depends upon the impression made on the young people during the next five years."

* * *

SOME INTERESTING STATISTICS

Congregational Sunday Schools in the United States with membership of one thousand or over:

Tompkins Avenue, Brooklyn, New York	1811
South Church, Brockton, Massachusetts	1354
Second Church, Boston, Massachusetts	1283
South Church, New Britain, Connecticut	1259
Pilgrim Church, Cleveland, Ohio	1141
Pilgrim Church, Boston, Massachusetts	1099
New First Church, Chicago, Illinois	1062

Congregational Sunday Schools in Great Britain with a membership of one thousand or over:

Ashton-under-Lyne, Albion Church	1514
Lord Leverhulme's Schools at Port Sunlight	1500
Brockley, Lewisham High Road	1401
Birmingham Digbeth Institute	1280
Ilford, High Road	1200

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

SON OF MAN, STAND UPON THY FEET

THE experience of that curious little man Ezekiel, by the river Chebar, has often been a subject of discourse. In the second chapter of his narrative we read: "And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the Spirit entered into me when he spake unto me, and set me upon my feet." I have frequently longed for such an entrance of the Spirit into the ministry of our whole country that it might set the Protestant ministers of every denomination on their feet, and enable them to speak the word that a misunderstanding public sadly needs.

Occasionally beguiled by the blandishments and led by the hand of a younger generation, I am induced to attend a moving picture entertainment where the drama, or the photo play, or whatever its aristocratic name may be, is of a character that will not offend my tender conscience or overstrain my intellectual powers. In the religious dramas and in others of a somewhat gayer character, the Protestant minister occasionally appears. What a fearful and wonderful creature he is, like unto nothing that has been seen in the heaven above or the earth beneath during the last fifty years! He invariably pauses in every scene of danger to turn his eyes up to heaven and stretch out his pale and slender hands, and about him there is always an unearthly halo of piety. On the other hand the robust minister is

inevitably a very demigod for power, before whom an entire carload of villains must shrink and cower.

Then there is the minister of the spoken drama, who must always bear the marks of his profession upon him as well as within him. The least that he can do is to have his collar fastened behind. Then there is the minister who figures in the daily newspaper, who is never known to exist except as the hero of some reprehensible escapade.

When the friends whom we count our nearest and dearest, begin to write about the ministry, we suffer almost as cruelly. The light that never was on sea or land still continues to hover over the head of the minister. Pity is bestowed in large measure. Understanding and respect are conspicuously lacking. For example, a widely-read magazine in a recent issue presented a story that has attracted much attention, in which the happy fate and provision for the old actress are contrasted with the direful end of the old minister. There is no disputing the good intention of the writer. His sympathy for the old minister stands out like perspiration in dog days. Pity drops from his fingertips like molasses in warm weather. In the interest of the old minister he clutches our heartstrings and pulls them until we shriek aloud. The old minister of his story is the movie star in print.

If there is anything in the idea

that we grow to resemble that which we continually regard, the entire ministry of our country is on the highroad to the poorhouse, for before their eyes is held in every publication the conception of the ministry as anaemic, inefficient, poverty stricken and out-cast.

Dearly beloved scenario writers, magazine contributors and authors of best sellers, the Spirit seems to have entered into me and has set me on my feet sufficiently so that I beg to say a word to you in behalf of one hundred and seventy thousand ministers in the United States.

First, let me beg you to get acquainted with one red-blooded minister. Live with him long enough so that you discover what he really is. If you attempt to cross Fifth Avenue with him, you will probably discover that he does not stop in front of a charging automobile to turn his eyes to heaven, or his palms outward. He makes for the curb at the same rate as yourself. He eats three meals a day, goes about his business and keeps just about two jumps ahead of the sheriff. He prays pretty steadily, but in private, and is so surprisingly like the rest of humanity that he has very little literary value. Get acquainted with this minister who is alive in the year 1921 and not with some mummy dating from the year 1821, whom you have discovered in a museum of pious horrors.

Secondly, in the name of thousands of clergymen I beg of you not to write any more about ministers until you are able to respect them for their achievements as well as to pity them for their failures. The Protestant ministers in the United States would like to stand up and say to several hundred thousand laymen: "We demand your respect and we

have little use for your pity." For a good many years I have been trying to teach the people of my church to respect me rather than to pity me, and when I find some man of the world who insists on doing the latter, I feel inclined to throw him down the front-steps in order that he may get an enlightening view of modern Christianity. Of course some clerk at the button counter frequently assures a minister that "you ministers don't know anything about business" and we are used to that, but I defiantly maintain that what we want is respect and that in the end more justice will be wrought through respect than because of pity.

In a much quoted article, the old actress has the best of it, not because there was an Old Folks' Home waiting for her, but because intellectually she was more alive. The old minister of that story was intellectually bankrupt before he was financially destitute. If I had to make my choice between the results of being an actress and being a minister according to that story, I should prefer to be an actress. Now I maintain that such portrayals are radically unjust and the young men of our country are not to believe that the espousal of the ministry means that in their old age they are going to shuffle through the streets of a city with their coat collars turned up, toes peeping out of their shoes and tangled beards disfiguring their faces.

Third, may I say to scenario writers and magazine contributors what the ministry of this country wants. We are waiting for some one with a heart of reverence, an eye of discernment, and a hand of skill to portray a real, living, breathing minister of the eternal gospel of Jesus Christ in this twentieth century. We would like to have you show such

a young man living the life of a normal human being, devoting all his strength to the great task to which he has given himself. This young man, strange as it may seem, has a moderate amount of common sense. When he is first married he takes out a membership in the Annuity Fund for Congregational Ministers and sets aside his share of his annual dues every year against an old age annuity. He even pays a little extra and buys a disability and death benefit certificate for the protection of his wife and child. When he reaches sixty-five he and his wife have a comfortable annuity as long as they live. That man never asked anybody to pity him. He dispensed several thousand dollars of his own salary in the course of a lifetime to help others. He saved, and was saved. But alas, such a story has no literary value. It will never be written.

Nor will the story be written of that other minister, who was so old when the annuity plan went into effect that he could not secure many benefits from it, but when he reached the age when he could preach no longer and could earn no more, wrote the Board of Ministerial Relief and received a pension as the gracious and beautiful tribute of his denomination to the value of the service that he had rendered. As he stood one day in the pulpit of the church which he occasionally supplied, he could look down and say to the boys in that church: "My boys, if you will enter the Christian ministry you may be sure that the church that loves you and calls you will love you and care for you to the end, as it is doing for me."

Finally, several thousand ministers in this United States of America would like to engage the persuasive pen of some writer of understanding to write a document that would reach into the

secret minds of Boards of Trustees to constrain them to see their duty and do it. They do their best to raise the required budget, and they do not try, persistently at least, to keep the minister poor and humble, but they are business men. If a minister is willing to work for \$1,500 why should the trustees feel that they ought to raise and bestow on him \$2,500 in order that he may live more comfortably? If he has enough to pay his bills while he is the minister of their church, they have no cause for worry. Let the future take care of itself. The minister on the other hand is so constituted and is so conditioned by his profession, that he cannot use the business argument in favor of an increase in his salary. Therefore, gifted writer, several thousand of us in the country would like to engage you to present our cause to the typical trustees, honest, kindly, just men who are, however, so busy with their own affairs that they do not wish to take time to raise more money than is necessary for the present budget. Go after them, please, and show them that it is the duty of the church to share with the minister in the cost of his premium in the Annuity Fund. Stir up those indifferent and somnolent trustees to a comprehension of the idea that modern actuarial science has nothing in its field more complete or efficient than is provided by the Annuity Fund for Congregational Ministers, supplemented by the loving ministrations of the Board of Ministerial Relief. Go after those well-to-do men and women in the churches, who have devoted fifty years unremittingly to the task of laying up treasures on earth, and convince them that those who have laid up treasures in heaven deserve

their respect and their remembrance.

There are thousands of us who have kept abreast of the times, whose theology the scenario writer would never recognize, who

have never had to ask any man's pity but who would like it enormously if you could do something to jolt the outside world into a realization of the fact that we demand its respect.

* * *

PERSONAL ITEMS

Dr. William A. Rice, the beloved Secretary of the Board of Relief, writes that the Florida sunshine is having its remedial effect and that he is improving from week to week. He is already planning for his return North.

* * *

Dr. Lewis T. Reed, in the absence of Dr. Rice, becomes Acting Secretary of the Board of Relief, giving two days a week, from his pastoral duties, at the office. No man in the fellowship of our churches could so naturally and skilfully assume this important place. His months of efficient service as the Executive Secretary of the Pilgrim Memorial Fund give

him the advantage of intimate familiarity with the work and his rare ability and devotion to the cause is known to all. In him every pensioner of the Board will find a staunch and helpful friend.

* * *

Dr. Francis L. Hayes, Western Secretary, whose efficient work in the Chicago office is well-known to the friends of the Annuity Fund and the Board of Relief, is transferred to Southern California for three months, partly to give opportunity for full recovery from an illness of the early winter and partly in order to undertake special work on the Pacific Coast where the Fund has had no representative.

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THE HONOR ROLL OF CHURCHES

(Continued from Initial Statement Last Month.)

Churches taking favorable action on the suggestion approved by the National Council in 1917 that the church should share with its pastor in the payment of the annual dues for the pastor's pension. It is suggested that at least one half the annual dues should be paid by the church but any church may assume a larger share if it desires to do so.

Bureau, Illinois.
 Depue, Illinois.
 Waveland Avenue, Chicago, Illinois.
 Harvard, Brookline, Massachusetts.
 Boylston, Jamaica Plain, Massachusetts.
 First, Glendale, California.
 East Windsor, Connecticut.

Sterling, Illinois.
 Pekin, Illinois.
 First, Danville, Illinois.
 Derby, Connecticut.
 First, Highland, Illinois.

Other churches taking action are asked to send word immediately to the General Secretary. Further information will be furnished on request.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

EASTER SERVICE

By Ida Vose Woodbury

"A song of sunshine through the rain,
Of Spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your head, ye sorrowing ones
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart."

BUT, NOW HE IS RISEN

Low in the grave He lay—Jesus, my Saviour,
Waiting the coming day—Jesus, my Lord!

Refrain

Up from the grave He rose,
With a mighty triumph o'er his foes;
He arose a Victor from the dark domain,
And he lives forever with his saints to reign;

He arose! He arose! Hallelujah! Christ arose!

Vainly they watch His bed—Jesus, my Saviour!
Vainly they seal the dead—Jesus, my Lord!

Death cannot keep his prey—Jesus my Saviour!
He tore the bars away—Jesus, my Lord!

Prayer

We come into Thy presence, O thou crucified, risen Christ, praying that as Thou wast with Thy disciples in the olden days, so now thou wilt be with us. Speak peace to our troubled, weary souls, we pray Thee, and let Thy divine commission be breathed upon us, "Even as Thy Father sent me, send I you." We ask it in Thy dear name, Amen.

Leader: Does the Bible give any hint of the resurrection before the birth of Christ?

Response: Job, The Psalms and the Prophets all allude to it as an accepted fact. Job says, "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth."

Leader: David says: "But God will redeem my soul from the power of the grave; for he shall receive me."

Response: "Therefore my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. For thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy One to see corruption."

Leader: The Prophets also speak of it. "He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away from all the earth; for the Lord hath spoken of it."

Response: "I will ransom them from the power of the grave. I will redeem them from death. O, death, I will be thy plagues. O, grave, I will be thy destruction."

Leader: But it is in Christ that we get the convincing proof of the resurrection, and the life, "he that believeth on me though he were dead, yet shall he live."

Response: "But now is Christ risen from the dead and become the first fruits of them that slept."

1. Christ, the Lord, is ris'n today,
Songs of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.
2. Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids Him rise,
Christ has opened paradise.
3. Lives again our glorious King;
Where, O death, is now thy sting;
Once He died our souls to save;
Where thy victory, O grave?
4. King of glory, Soul of bliss,
Everlasting life is this,
Thee to know, Thy power to prove,
Thus to sing, and thus to love.

Leader: "Yet, a little while and the world seeth me no more, but ye see me, because I live ye shall live also."

Response: "If the spirit of him who raised up Jesus from the dead be in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Leader: What is the Comfort of the Resurrection to us?

Response: "For if we believe that Jesus died and rose again even so those also which sleep in Jesus will God bring with him."

Leader: What is our hope?

Response: Thou will show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forever more. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Leader: What was Christ's prayer and promise?

Response: "Father I will that they also whom thou hast given me, be with me where I am." "Where I am, there ye may be also."

Leader: What then may be our faith?

Response: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."

Prayer

And now we come to Thee once again O, risen Savior thanking thee that thou art alive forevermore; and we thank Thee on that gladdest day of all history thou didn't say unto women, "go tell," and down through the ages it has been the blessed privilege of women to tell to all the world the story of a crucified, risen, living, reigning Christ, a loving Christ, a transforming Christ, an ever-present Christ. Make us grateful for thy work, thy death, thy resurrection, thy life and make us glad in thee and fit for thy service, Amen.

Hymn

1. Take my life, and let it be
Consecrated, Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise;
Take my hands and let them move
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for Thee.
2. Take my voice and let me sing
Always, only for my King;
Take my lips and let them be
Filled with messages from Thee;
Take my silver and my gold,
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.
3. Take my will and make it Thine
It shall be no longer mine;
Take my heart, it is Thine own
It shall be Thy royal throne;
Take my love, my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee.

DEPARTMENT of YOUNG PEOPLE'S *and* CHILDREN'S WORK

SUMMER CONFERENCES

I KNOW that you will be interested in hearing what we are doing in our church this year. In September I started teaching the little book, 'Mr. Friend-O'-Man' in our Junior Endeavor Society. The children enjoyed it so much and the Society practically doubled its numbers. When I finished the book, it occurred to me that the story would work into a very good pageant, so one of the other girls and myself planned and wrote out a little pageant entitled "The City of Is-to-Be." Two weeks ago our little Juniors presented it before a large audience on Sunday evening. I had such splendid luck with the Juniors that now I have been made superintendent of the Society. And best of all, the increase in numbers and the present enthusiasm of the Endeavorers has all been due, I feel, to the Northfield spirit which is slowly creeping into our Sunday School."

The above excerpt shows what has come to one church from sending a delegate to a near by Summer Conference. Cannot your church make a similar investment this summer and reap a similar reward? The list of Conferences printed below gives those that will be held this year under the direction of the Council of Women for Home Missions and the Missionary Education Movement. Estes Park and Winter Park are not definitely assured, but it is hoped that they can be held.

M. E. M. CONFERENCES

Winter Park, Fla.....June 7-17
Estes Park, Colo.....July 8-18

Silver Bay, N. Y.....July 8-18
Asilomar, Cal.July 19-29
Ocean Park, Mo.....July 20-31
Seabeck, Wash.....July 27-Aug. 6
Lake Geneva, Wis.....Aug. 2-12

COUNCIL OF WOMEN SUMMER SCHOOLS

Bay View, Mich.....July 24-29
Dallas, Texas.....Sept. 19-24
East Northfield, Mass.....July 2-12
Lake Geneva, Wis.....Aug. 20-30
Los Angeles, Cal.....May 20-June 4
MinnesotaJune 1-17
Mt. Hermon, Cal.....July 9-16
Oklahoma City, Okla.....June first week
Winona Lake, Ind.....June 23-30

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NEW TEXTBOOKS

THE Council of Women for Home Missions announces the following textbooks for young people and children for the coming year:

For young people between sixteen and twenty-four the subject is "Playing Square With Tomorrow." The author of the book is Fred Eastman, Director of Educational Work of the Board of Home Missions of the Presbyterian Church in the United States. Its six chapters cover such subjects as current standards of our young people, the demands of disordered times, community betterment, many aspects of our home mission problem, illustrations of personal service and leadership. For young people of intermediate age, the book "Making Life Count," by Eugene C. Foster, published in 1918, is recommended. For children the new textbook is "Stay-at-Home Journeys," by Agnes Wilson Osborne.

These books will be ready for distribution about May; accompanied by usual supplementary helps.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for February, 1921

The Daniel Hand Educational Fund for Colored People

Income for February from Investments.....	\$2,448.81
Previously acknowledged	25,363.89
	\$27,812.70

Current Receipts

EASTERN DISTRICT

MAINE—\$866.00.

(Donations, \$224.33; Legacy, \$641.67.)
 Auburn: Sixth St. Ch., 2.59. Bangor: Mrs. S. N. W., bbl. goods for Saluda Seminary. Bath: A. L. P., for Talladega College, 10. Benton Falls: Ch., 10. Biddeford: Second Ch., Missionary Soc., goods for Greenwood, S. C. Bridgton: W. M. Soc., goods for Greenwood, S. C. Bucksport: Elm St. Ch., 5. Calais: Mrs. G. H. E., bbl. goods for Saluda Seminary. Camden: S. S., for McIntosh, Ga., 20. Cumberland Mills: Mrs. T. D. S., box goods for Saluda Seminary. East Machias: Miss C. B., "to help somewhere" at Greenwood, S. C. Farmington: First Ch., 48; Mrs. J. H. T., bbl. goods and packages for Saluda Seminary. Foxcroft & Dover: S. S., Lincoln Memorial, 10.20. Frankfort: S. S., Lincoln Memorial, 2. Harrison: S. S., Lincoln Memorial, 1.75. Hiram: S. S., Lincoln Memorial, 2.64. Jonesport: S. S., 3.08; C. E. Soc., 3.12. Limerick: S. S., Lincoln Memorial, 3.06. Limington: Miss I. McA., goods for Greenwood, S. C. Machiasport: S. S., Lincoln Memorial, 2.50. No. Bridton: Mrs. J. E. B., goods for Athens, Ala. North Yarmouth: First S. S., Lincoln Memorial, 5.23. Portland: Stevens Ave. S. S., Lincoln Memorial, 8; Williston Ch., 10; J. M. G., 25. Rockland: C. A. L., goods for Greenwood, S. C.; Miss A. B. Y., box goods for Athens, Ala. Saco: First Parish Ch., goods for Greenwood, S. C.; S. S., Lincoln Memorial, 5.82. So. Paris: Miss E. E. W., two boxes goods for Saluda Seminary; also goods for Greenwood, S. C. Waterville: Mrs. D. C. D., two boxes goods for Saluda Seminary. Woolwich: Mrs. E. R. W., goods for Greenwood, S. C. York Beach: Union Ch., S. S., 4. York Village: Mrs. H. G. H., box goods for Saluda Seminary.

The Congregational Conference & Missionary Society of Maine, by George F. Cary, Treasurer, \$40.29.

Legacy

Gorham, Mary F. Kellogg, 641.67.
NEW HAMPSHIRE—\$225.80.
 Bath: Ch., 7. Bennington: S. S., 3.81. Brentwood: S. S., Lincoln Memorial, 4; Brentwood Ch., 5.15. Claremont: First Ch., S. S., Lincoln Memorial, 5. Colebrook: Ch., Lincoln Memorial, 6. Derry: Central Ch., 60. Epping: S. S., Lincoln Memorial, 2. Greenland: Ch., 15. Greenville: Ch., 20. Lebanon: Girls' Mission Band, two packages goods for Kings Mountain, N. C.; Mrs. E. B., goods for Troy, N. C. Littleton: S. S., Lincoln Memorial, 3. Nelson: Ch., Lincoln Memorial, 10. Newport: First Ch., Service Club, for Straight College, 22. Peterboro: Union Ch., S. S., 11. Sanbornton: Mrs. M. A. H., box goods for Saluda Seminary. Walpole: First Ch., 7.64. Warner: S. S., for Talladega College, 15.83. West Concord: S. S., Lincoln Memorial, 5.15.

West Lebanon: First Ch., 23.22.

VERMONT—\$82.46.

Bradford: S. S., 5.85. Cornwall: Ch., 7.25. Dorset: Mrs. G. H. K., box goods for Saluda Seminary. Enosburg: Mrs. E. L., for McIntosh, Ga., 2. Fair Haven: First S. S., Lincoln Memorial, 5.29. Hartford: Miss L. C. H., 7.50. Jericho Centre: H. M. S., box goods for Marion, Ala. Northfield: S. S., Lincoln Memorial, 2.72. North Troy: C. E. Soc., 10. Orleans: Mrs. G. J. G., for McIntosh, Ga., 2.44. Orwell: S. S., Lincoln Memorial, 7. Putney: S. S., Lincoln Memorial, 2. Randolph: N. W. T., for Talladega College, 10. Saxton's River: S. S., Lincoln Memorial, 10. Shoreham: Mrs. N. A. T., for McIntosh, Ga., 4. Westminster: West. S. S., Lincoln Memorial, 6.41.

MASSACHUSETTS—\$6,966.43.

(Donations, \$4,468.10; Legacies, \$2,498.33.)
 Abington: First S. S., Lincoln Memorial, 9.57. Amherst: Mrs. J. L., goods for Lincoln Academy; C. E. Soc., for Moorhead, Miss., 15. Andover: South Ch., S. S., for Talladega College, 10; Mrs. C. C. C., subscription to Youth's Companion, for Lincoln Academy. Athol: Ladies Union, for Pleasant Hill, Tenn., 10. Auburndale: S. S., Lincoln Memorial, 11. Billerica: L. M. Soc., bbl. goods for Moorhead, Miss. Boston: Old South Ch., 2,219.04; St. Mark's Ch., S. S., Lincoln Memorial, 2.50; F. B. J., for Talladega College, 25; Mrs. E. C. S., 20. H. A. W., 25, for Tougaloo College; Rev. C. E. W., for McIntosh, Ga., 37.50. Bridgewater: Central Square Ch., Sewing Soc., for Pleasant Hill, Tenn., 15; Scotland Ch., 3. Brighton: Mrs. and Miss Travis, Lincoln Memorial, 10. Brockton: Wendell Ave. Ch., 9.02; Wendell Ave. S. S., for Pleasant Hill, Tenn., 22. Buckland: S. S., 6.20. Burlington: Ch., 6.38. Chatham: S. S., Lincoln Memorial, 4.83. Dalton: S. S., for Lexington, Ky., 25; Miss C. L. C., for Talladega College, 50; Mrs. Z. C., for Straight College, 50. Danvers: Maple St., S. S., Lincoln Memorial, 19. Dorchester: Village Ch., "Two Friends," 2. Douglass: First S. S., Lincoln Memorial, 1. Enfield: S. S., Lincoln Memorial, 4.50. Fall River: A. H. B., for Talladega College, 25; C. L. E., for Talladega College, 25. Fitchburg: S. F., for Talladega College, 5. Foxboro: Woman's Union, box and bbl. goods for Talladega College. Framingham: Plymouth Ch., Ladies Social Circle, bbl. goods, and from Woman's Society, bbl. goods for Talladega College; Mrs. E. C. B., package goods for Saluda Seminary. Grafton: S. S., Lincoln Memorial, 3.85. Granby: S. S., 3.50. Hanson: First Ch., Lincoln Memorial, 3.50. Hatfield: Ch., 45; S. S., 25. Holyoke: F. E. T., for Talladega College, 25; L. F. C., for Straight College, 5; K. T. C., 5; M. E. L., for Straight College, 2; C. A. P., 1; M. J. P., 1, for Straight College; N. H. R., 25; J. A. S., 100, for Tougaloo

College. Hyde Park: Mrs. W. B. P., 35, A. L. R., 100, Mrs. O. B. T., 25, for Tougaloo College. Lancaster: S. S., Lincoln Memorial, 4.44. Laneshore: A. E. G., for Straight College, 2; Rev. F. W. H., for Straight College, 2. Lowell: High St. Ch., 25.71. Ludlow Center, S. S., 10. Manchester: S. S., Lincoln Memorial, 4.77. Marshfield: First Ch., 35; Second Ch., 5. Middleboro: First Ch., Putnam Sewing Circle, for Pleasant Hill, Tenn., 5; Central: S. S., 8.90. No. Middleboro: Mrs. L. T., box goods for Saluda Seminary. Millbury: First Ch., 4.76. Millers Falls: S. S., Lincoln Memorial, 15. Needham: S. S., Lincoln Memorial, 8.80. Newton: First S. S., for Lexington, Ky., 25. Newton Highlands, First S. S., Lincoln Memorial, 18.37. Northampton: Miss B., for Talladega College, 25; C. H. L., for Talladega College, 1; F. H. L., for Talladega College, 5; F. A. L., for Straight College, 2; "Friend," for Tougaloo College, 25; "Northampton," 15. North Brookfield: Mrs. D. F. W., box goods for Saluda Seminary. North Middleboro: Ladies Benevolent Soc., for Saluda Seminary, 5. Norwood: First Ch., S. S., for Tougaloo College, 12.60. Peterham: A. D. McN., for Talladega College, 10. Pigeon Cove: S. S., Lincoln Memorial, 2. Plympton: S. S., Lincoln Memorial, 3.10. Prescott: "A. Friend," for Straight College, 3. Reading: First Ch., 25.85. Revere: Beachmont Ch., 25. Rochester: First S. S., Lincoln Memorial, 1. Semerville: Highland Ch., 31.11; Winter Hill Ch., 1. Southboro: Ch., Lincoln Memorial, 3. Taunton: West Ch., S. S., Lincoln Memorial, 2; Mrs. E. M. R., for Talladega College, 10. Theridike: S. S., Lincoln Memorial, 3.38. Three Rivers: Union Evan. Ch., 61.65. Upton: S. S., Lincoln Memorial, 5.60. Wakefield: S. S., Lincoln Memorial, 25. Westboro: Evangelical Ch., 5. Westfield: First Ch., 35. Whitinsville: Woman's Association in Congl. Ch., for Talladega College, 100. Winthrop: Union Ch., S. S., Lincoln Memorial, 5.94. Worcester: Memorial S. S., Lincoln Memorial Offering, 3.26; W. G. H., for Lexington, Ky., 5; E. C. W., for Talladega College, 20. Wrentham: S. S., 5.

Woman's Home Missionary Association of Mass. & E. I.: Mrs. Amos Lawrence Hatheway, Treasurer, \$348.67.

Legacies

Quincy: Daniel L. F. Chase, (for special work), 2,000. Northampton: Miriam L. Allen, (560.83 less expenses, 62.50), 498.33.

RHODE ISLAND—\$1,112.37.

Chepachet: Ch., 14. East Providence: Newman, S. S., Lincoln Memorial, 6.59. Pawtucket: Mrs. L. B. G., for Talladega College, 25; J. R. MacC., for Talladega College, 25. Peacedale: Ch., 43.36; Mrs. H. H. B., for Talladega College, 75. Providence: Central Ch., 750; Union Ch., S. S., Lincoln Memorial, 8.42; R. L. C., for Talladega College, 10; Mrs. J. W. D., for Talladega College, 25; C. W. R., 10; Mrs. C. W. B., 15; Mrs. F. W. C., 10; E. C. O., 50; W. A. V., 15; J. H. W., 25; H. E. T., 5, for Tougaloo College.

CENTRAL DISTRICT

CONNECTICUT—\$6,607.02.

(Donations, 3,700.64; Legacies, 2,906.38.)

Ansonia: First Ch., 115; L. N. A., for Talladega College, 25. Bridgeport: Black Rock Ch., 10.30. Bristol: First Ch., 100; Brooklyn, S. S., 6.25. Cheshire: S. S., Lincoln Memorial, 11.90. Clinton: S. S., Lincoln Memorial, 4.36. Cromwell: Mrs. M. L. P., for Tougaloo College, 25. East Woodstock: S. S., 2. Fairfield: F. A. Palmer Fund, for Tougaloo College, 400; E. D. B., for S. A. Saluda Seminary, 60. Glastonbury: S. H. W., for Tougaloo College, 25. Greenwich: Second Ch., S. S., for Talladega College, 5. Hartford: Asylum Hill Ch., by Mrs. E. P. H., 15; Fourth Ch., S. S., Lincoln Memorial, 16.15; F. A. G., for Talladega College, 5; W. F. G., for Tougaloo College, 5; M. H. P., 100; J. H. R., 10; A. A. W., 50; J. L. W., 50, all for Talladega College. Kensington: Ch., bbl. goods for Marion, Ala.; S. S., for Tougaloo College, 35. Lebanon: Goshen S. S., Lincoln Memorial, 11.73. Litchfield: W. M. Soc., 3.50, and bbl. goods for Thomasville, Ga. Meriden: W. H. C., for Talladega College, 5. Mystic Bridge: S. S., 10. Naugatuck: H. B. T., for Talladega College, 1,000;

Mrs. H. B. T., for Tougaloo College, 200; H. W., for Talladega College, 100; "A. Friend, C. 88.", for Talladega College, 100. New Britain: South Ch., 136.59; Misses E., for Talladega College, 5; Mrs. E. W. P., for Talladega College, 25; Misses H. and S. R., for Straight College, 25; E. C. R., for Talladega College, 20; F. H. T., for Talladega College, 25. New Hartford: North Ch., S. S., Lincoln Memorial, 13. New Haven: A. P. S., for Talladega College, 5; Mr. and Misses Sewell, for Oriental Missions, 60; C. E. P. S., 10; E. S. D., 5; F. E. H., 10; T. H., 50; E. B. R., 10, all for Talladega College. North Madison, Ch., 7. Norwich: Park Ch., S. S., for Lexington, Ky., 15; F. D. C., for Talladega College, 5. Old Lyme: S. S., for Saluda Seminary, 4.37. Plainville: F. T. W., for Lexington, Ky., 35. Plainville: S. S., for Lexington, Ky., 32.44. Pomfret: S. S., Lincoln Memorial, 2.10. Salisbury: The Church of Christ, 39.76. Shores: S. S., Lincoln Memorial, 3.25. Stratford: E. J. C., for Lexington, Ky., 50; J. B. C., for Tougaloo College, 25. Talcottville: J. G. T., Lincoln Memorial Offering, 200. Thomaston: S. S., for Lexington, Ky., 50. Torrington: C. H. M. Soc., for Gregory Institute, 10; "Friend," for S. A., Brewer Normal School, 12. Washington: Miss H. P., box and package goods for Saluda Seminary; Miss H. T. F., box and goods for Saluda Seminary. Waterbury: I. H. C., for Talladega College, 25. Watertown: Mrs. E. H., for Lexington, Ky., 50; Mrs. E. H. H., for Talladega College, 20; G. A. H., 5; H. H. H., 25, for Tougaloo College. Westchester: Ch., 6.27. Westminster: S. S., Lincoln Memorial, 3.68. Williamsville: A. J. B., for Talladega College, 3; G. S. E., for Talladega College, 5. Windham: S. S., 10. Winsted: E. R. H., for Talladega College, 5.—"A Friend in Connecticut," 50.

Legacies

New Britain: Sarah A. Strong, 2,184.17. Ellington: Orpha P. Talcott, 481.71, Edwin Talcott, 240.50.

NEW YORK—\$6,704.37.

(Donations, \$2,204.37; Legacies, \$4,500.00.)

Antwerp: O. J. S. Girls, box goods for Lincoln Academy. Binghamton: First Ch., 246.29; H. D. B., for Talladega College, 50; W. M. McL., 5; A. J. P., 25; L. M. W., 10, all for Straight College; W. H. N., for Straight College, 97.20. Brooklyn: Central Ch., H. M. & Benevolent Soc., two boxes goods for Marion, Ala.; Lewis Ave. Ch., 5, and Woman's League, three packages goods for Troy, N. C.; Plymouth Ch., H. M. Soc., two boxes goods for Marion, Ala.; E. A. H., 10; J. H., 10; Miss J. H., 3; M. P. H., 5; M. L. R., 5, all for Talladega College. Buffalo: First Ch., Missionary Soc., for Lexington, Ky., 8.08; H. R., for Straight College, 25. Camden: Camden Chapter, D. A. R., box goods for Saluda Seminary. Canaan: S. S., Lincoln Memorial, for Demorest, Ga., 5. Canandaigua: Mrs. & Miss C., for Tougaloo College, 5; F. H. H., for Tougaloo College, 10. Carthage: S. S., for Athens, Ala., 8.45. Cincinnati: W. M. U., two bbls. goods for Troy, N. C. Corning: First Ch., Philathes Class, for Straight College, 10. Courtland: A. M. W., for Talladega College, 2. Deer River: S. S., Lincoln Memorial, 6.50. Eldridge: First Ch., 15. Ellington: First S. S., Lincoln Memorial, 3. Franklin: Ch., 23.18. Gaines: S. S., Lincoln Memorial, 3.45. Hamilton: L. M. Soc., box goods for Marion, Ala. Ithaca: M. H., for Talladega College, 2. Jamestown: H. L. C., 5; M. L. C., 10; A. C. D., 50; Mrs. E. C. H., 100, all for Straight College. Java: S. S., Lincoln Memorial, 4. Lisle: Ch., Lincoln Memorial, 9. Middletown: First Ch., 59.64. New York: Broadway Tabernacle Bible School, 50 for Ryder Memorial Hospital; Broadway Tabernacle, Y. P. S. C. E., for Pleasant Hill, Tenn., 40; J. T. A., for Straight College, 25; E. D. B., 20; E. M. B., 5; J. C., 1; C. H. D., 100, for Talladega College; W. J. F., 50; V. S. M., 25, for Tougaloo College; D. E. E., for Greenwood, S. C., 56.77; C. M. DeF., 8; Dr. A. F. H., 25; W. G. W., 25, for Talladega College; Miss L. C. H., books for Brewer Normal School; M. L. P., for Straight College, 2; "Friend," Laundry Store for Brewer Normal School; "A. Friend," for S. A. at Brewer Normal

School, 5. Perry Center: Ch., Lincoln Memorial, 12.35. Poughkeepsie: A. J. G., for Talladega College, 10. C. K., for Talladega College, 50. Puhski: S. S., Lincoln Memorial, 5.84. Richmond Hill: Union Ch., S. S., 20. Riverhead: Mrs. D. R. Y., package goods for Troy, N. C. Rochester: W. R. C., 50; M. E. G., 10; G. A. H., 25; A. M., 15; G. R., 25, all for Straight College. Salamancas: W. H. H., for Straight College, 5. Sherburne: C. E. P., for Talladega College, 100. Sidney: W. M. S., box goods for Marion, Ala. Spencerport: L. M. S., box goods for Marion, Ala. Syracuse: Danforth Ch., Missionary Soc., for Lexington, Ky., 7.76. Watertown: Emanuel S. S., 14.36. Yonkers: Central M. E. Ch., Ep. League for Straight College, 5.
Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treasurer, \$80.50.

Legacies

Brooklyn: A. Nesta, for Lincoln Normal School, Marion, Ala., 1,500. Syracuse: Mary Elizabeth Gere, 9,000.00 (Reserve Legacy 6,000), 3,000.

NEW JERSEY—\$293.06.

Bernardsville: Mrs. S. S. C., for Tougaloo College, 15. Cresskill: Miss A. M. W., bbl. and box goods for Saluda Seminary. Glen Ridge: Miss M. T. W., box goods for Saluda Seminary. Montclair: Miss C. S. H., for Tougaloo College, 105. Plainfield: Mrs. C. C., four packages goods for Troy, N. C. Upper Montclair: J. M. P., for Talladega College, 150; Christian Union Ch., two bbls. goods for Troy, N. C. Verona: Mrs. R., box goods for Saluda Seminary. Westfield: First S. S., 10. Woodbridge: First S. S., Lincoln Memorial, 13.04.

PENNSYLVANIA—\$237.65.

(Donations, \$27.65; Legacy, \$150.00.) Elmora: First Ch., Lincoln Memorial, 5.95. Nanticoke: Bethel Ch., 10; Neath: Ch., Lincoln Memorial, 1.58. Philadelphia: Central Ch., bbl. goods for Saluda Seminary; W. G. T., 25. Pittsburgh: Puritan Ch., 4.12. Warren: J. E. H., for Straight College, 25.
Woman's Home Missionary Union, by Mrs. David Howells, Treasurer, 16.

Legacy

Randolph: Simeon O. Fitch, 150.
DISTRICT OF COLUMBIA—\$29.00.
 Washington: National Soc., Daughters of American Revolution, for Pleasant Hill, Tenn., 4; Mrs. A. B. B., package goods for Saluda Seminary; Mrs. C. R. B., package goods for Saluda Seminary; Mrs. H. P. G., box goods for Saluda Seminary; Mrs. P. R. G., box goods for Saluda Seminary. H. A. T., for Talladega College, 25.

MARYLAND—\$120.50.

Baltimore: Capitol Heights Ch., 7; Fourth Ch., 12.50; Dr. H. A. K., for Tougaloo College, \$100.
OHIO—\$240.46.

Castalia: Ladies Working Band, bbl. goods for Kings Mountain, N. C. Cleveland: Mayflower Ch., 12. Eagleville: S. S., Lincoln Memorial, 2.10. Garrettsville: S. S., 5.93. Geneva: Missionary Soc., for Lexington, Ky., 8.01. Newton Falls: C. M. Soc., four packages goods for Marion, Ala. Oberlin: K. F., for Talladega College, 10; T. H., for Tougaloo College, 50. Plain: S. S., Lincoln Memorial, 7.10.

The Congregational Conference of Ohio, by H. C. Van Sweringen, Treasurer, \$150.13.

INDIANA—\$19.82.

East Chicago: Mrs. E. N. C., bbl. and box goods for Saluda Seminary. Fort Wayne: J. S. H., for Talladega College, 10. Portland: Miss N. F., box goods for Saluda Seminary. Seymour: St. Paul S. S., Lincoln Memorial, 9.82. Winona Lake: Miss E. A. Y., bbl. goods for Marion, Ala.

MICHIGAN—\$1,726.56.

(Donations, \$48.23; Legacies, \$1,678.33.) Ann Arbor: Miss E. L. W., bbl. goods for Saluda Seminary. Calumet: Ch., for Talladega College, 18.75. Clarksville: Rev. R. C. C., box goods for Marion, Ala. Detroit: First Ch., for Lexington, Ky., 5; Misses B., for Fessenden, Fla., 5. Lakeside: Miss E. G. S., for Kings Mountain, N. C., 7. Richmond: "Friends," box goods for Athens, Ala. South Haven: W. M. S.,

12.48, and bbl. goods for Thomasville, Ga. Watervliet: Woman's Auxiliary, box goods for Saluda Seminary.

Legacies

Ann Arbor: Anna E. Sears, \$1,583.33. Grand Rapids: Adelaide M. T. Herrick, 95.

WESTERN DISTRICT ILLINOIS—\$835.62.

Algonquin: Ch. 12. Atkinson: S. S., Lincoln Memorial, 6.50; Woman's Ch. League, 15. Austin: First Ch., 5.10. Carpentersville: S. S., Lincoln Memorial, 5.10. Cherry: Ch., 2.50. Chicago: Bethany Union Ch., Lincoln Memorial, 250; J. D. S., for Talladega College, 25; F. H. T., for Fort Berthold Mission, N. Dak., 100. Chilli-cothe: Ch., 10. Forrest: Ch., Lincoln Memorial, 12. Galesburg: Central Ch., Covenant Daughters, for Kings Mountain, N. C., 20. Moline: First Ch., 57.80; K. D. B., for Talladega College, 100; P. S. McG., for Talladega College, 5. Nepesest: Ch., 7.20. Plymouth: White Flock Ch., 2.40. Paxton: Mrs. M. E. S., 25. Rescoe: S. S., Lincoln Memorial, 4.22; L. M. Soc., for Marion, Ala., 5. St. Charles: S. S., 4.56. Stantonville: S. S., 1.64. Strawn: Ch., 15.55. Sycamore: Ch., 25. S. S., Lincoln Memorial, 12. West Chicago: Mrs. K., goods for Lincoln Academy. Westville: S. S., Lincoln Memorial Offering, 4. Wheaton: Mrs. J. E. P., three bbls. goods for Marion, Ala. Wilmette: W. M. Soc., box and bbl. goods for Saluda Seminary. Winnetka: Ch., for Tougaloo College, 25. Wyoming: S. S., Lincoln Memorial, 6.72.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, treasurer, \$65.18.

Total for Illinois \$839.47
 Less amount refunded to Aurora, S. S. 3.85

Total \$835.62

IOWA—\$213.00.

Burlington: Missionary Soc., box goods for Talladega College. Cedar Falls: Mrs. V. A. B., for Talladega College, 10. Des Moines: J. C. C., for Talladega College, 5. Glenwood: Missionary Soc., box goods for Talladega College. Independence: Miss G. P., for Pleasant Hill, Tenn., 3.50; Mrs. E. M. P., for Talladega College, 5. Mitchellville: Ch., 11.50. Ottumwa: Plymouth, S. S., Lincoln Memorial, 7. Preston: Ch., box goods for Talladega College. Shanandoah, A. S. L., for Talladega College, 2. Waterloo, Mrs. J. D. E., for Talladega College, 25.

Through the Congregational Conference of Iowa, from Churches & S. S., \$90.10; from W. H. M. U., of Iowa, \$53.90.

WISCONSIN—\$87.00.

La Crosse: First S. S., Lincoln Memorial, 50. Lone Rock: Ch., Lincoln Memorial, 6. Madison: Mrs. E. C., for Tillotson College, 25. Spring Green: Ch., Lincoln Memorial, 6.
MINNESOTA—\$484.12.

Austin: W. M. Soc., bbl. goods for Marion, Ala. Brainard: L. M. S., bbl. goods for Moorhead, Miss. Little Falls: C. A. W., for Talladega College, 100. Minneapolis: Lowry Hill Ch., L. M. Soc., for Marion, Ala., 4.91; Lyndale Ch., for salary at Marion, Ala., 125; A. K. F., 25; C. N., 15; A. P. S., 25; C. H. W., 10, for Talladega College. Northfield: L. M. S., bbl. goods for Moorhead, Miss. St. Paul: Mr. and Mrs. F. W. S., for Talladega College, 25. Stewartville: Mrs. J. C., box goods for Marion, Ala.
The Congregational Conference of Minnesota, \$154.21.

MISSOURI—\$37.60.

St. Louis: S. S., 2.60; Mrs. J. J., for Pleasant Hill, Tenn., 10. Webster Groves: First Ch., 25.
KANSAS—\$258.19.

Burlington: Mrs. A. J. B., 50. Ellis: S. S., Lincoln Memorial, 11.15. Eureka: Mrs. E. T., for Talladega College, 10. Leavenworth: First S. S., Lincoln Memorial, 6.85. Lenora: First S. S., 2.21. Partridge: Ch., 20. Plevna: Mrs. W. W. D., box goods for Saluda Seminary. Wichita: Mrs. C. B. W., for Saluda Seminary, 5.
Kansas Congregational Conference by Ruth E. Wood, Treasurer, \$152.98.

NEBRASKA—\$94.44.

Elgin: Park S. S., Lincoln Memorial, 6.50. Farnam: Ch., 2.89. Hastings: Ch., 39.25. Ne-

pense: Ch., 6.92; S. S., Lincoln Memorial, 6.88. Omaha: German Ch., 4.40; German S. S., Lincoln Memorial, 7.60; R. C. H., for Talladega College, 5. Santee: Santee Normal Training School, for building fund, Troy, N. C., 15.

NORTH DAKOTA—\$378.00.

North Dakota Churches Through the Pilgrim Victory Campaign, 324.

Woman's Home Missionary Union of No. Dakota, Bertha C. Stickney, treasurer, 44.

SOUTH DAKOTA—\$15.00

Gregory: Union Ch., S. S., Lincoln Memorial, 5. Lake Preston: Ch., Lincoln Memorial, 10.

COLORADO—\$83.28.

Berthoud: First German Ch., 15. Boulder: Mrs. E. S. W., for Talladega College, 35. Chapelton: Dr. W. A. J., for Talladega College, 5. Colorado Springs: First Ch., 18. Grand Junction: Ch., 6.51. Julesburg: Ch., 6.25. Paonia: Ch., 1.35. Pueblo: Minnequa Ch., 6.35.

ARKANSAS—\$5.00.

Pine Bluff: L. L., for Talladega College, 5.

WYOMING—\$14.82.

Green River: Ch., 7.82. Lusk: Ch., 7.

OKLAHOMA—\$11.40.

The Congregational Conference of Oklahoma, by Mrs. M. S. Rowe, treasurer, \$9.00.

The Woman's Home Missionary Union of Oklahoma, by Mrs. M. S. Rowe, treasurer, \$2.40.

PACIFIC DISTRICT

CALIFORNIA, (Northern)—\$62.55.

Cloverdale: Ch., 4.32. Crockett: 9.95. Fields Landing: 97c. Martinez: 6.08. Mill Valley: 17c. Murphy: 1.29. Oakland: Japanese Ch., 12.42. Pacific Grove: 14.85. Saratoga: Mrs. S. D. B., for Talladega College, 2.50. W. H. M. U. of No. Cal., for Rio Grande Industrial School, 10.

CALIFORNIA, (Southern)—\$3,367.10.

Long Beach: "A Friend" in First Ch., 150. W. M. S., 50, for Straight College; F. C., for Tougaloo College, 10. Los Angeles: First Ch., 50. Pasadena: First Ch., 37.50. Redlands: J. S. E., for Straight College, 5; J. P. F., for Talladega College, 5. Riverside: First Ch., 15. San Diego: First Ch., 37.90. Santa Ana: Ch., 20. Santa Margarita: Rev. B. H. P., 10. Whittier: Ch., 30. Southern California Congregational World Movement Emergency Fund, \$2,867.77.

Woman's Home Missionary Union of Southern California, \$78.93.

WASHINGTON—\$158.95.

Blaine: Pilgrim Legion, for salary of Nurse, at Ryder Memorial Hospital, 10. Harper: Ch., 7. Metairie Falls: Ch., 5. Moxee: Ch., 2.20. Orchard Prairie: Ch., 4. Seattle: Columbia, Ch., 2.50; Fauntleroy, Y. P., 2.50; Greenlake, Ch., 1; Pilgrim, Ch., 45; Plymouth, Ch., 73.75. Spokane: E. E. S., for Talladega College, 5. Tonasket: S. S., 1.

OREGON—\$38.50.

Eugene: Ch., 12.50; S. S., 1. Portland: First S. S., 25.

UTAH—\$15.00.

Provo: Procter Academy, for building fund, Troy, N. C., 15.

IDAHO—\$5.00.

Ketchum: Mrs. G. G., for Fort Berthold Mission, N. Dak., 5.

THE SOUTH. &c.

VIRGINIA—\$19.15.

Cappahosic: Teachers and students of Gloucester School, Christmas fund, \$19.15.

KENTUCKY—\$8.50.

Lexington: S. S., Lincoln Memorial, 8.50.

NORTH CAROLINA—\$330.88.

Bear Creek: S. S., 3. Bricks: J. M. F., 5; L. P., 2, for Joseph K. Brick School, Burlington; O. W. H., 5; Mrs. O. W. H., 5, for Talladega College. Dudley: Ch., 1.30; S. S., 2.01. Ellerbe:

Ch., Lincoln Memorial, 1.25. Haw River: St. Andrews, S. S., 10.22. Kings Mountain: Lincoln Academy, for Troy, N. C., 8.10. Monrovia: M. N. McR., for Talladega College, 5. Troy: Peabody Academy, Lincoln Memorial Offering, 273. Weldon: M. McI., for Jos. K. Brick School, 5. Wilmington: C. F. B., for Talladega College, 5.

SOUTH CAROLINA—\$2.00.

Greenwood: "Friend," for S. A., Brewer Normal School, 2.

TENNESSEE—\$47.01.

Memphis: LeMoine Institute, for building fund, Troy, N. C., 37.51. Nashville: Howard Ch., Lincoln Memorial, 5; Fisk Community S. S., Lincoln Memorial, 3.50. Pleasant Hill: L. V. T., for Pleasant Hill Academy, 1.

GEORGIA—\$98.87.

Athens: Knox Institute, for building fund, Troy, N. C., 38. Demorest: Union Ch., 14.70; Mrs. I. S., for Saluda Seminary, 1.50. Hagan: Eureka Ch., 7; Eureka S. S., 2.05. Harrison: Scott Chapel, 6. Marietta: Ch., 5. Swainsboro: Ch., 1.50. Thomasville: Bethany Ch., Lincoln Memorial, 10; Allen Normal School, for building fund, Troy, N. C., 18.12.

ALABAMA—\$373.50.

Anniston: First Ch., Lincoln Memorial, 15; Rev. J. B., for Talladega College, 5; Mrs. F. M. R., for Talladega College, 5. Athens: Trinity School for building fund, Troy, N. C., 10. Besmar: Ch. and W. M. Soc., 5; G. W. H., for Talladega College, 5. Birmingham: First Ch., for hospital, Talladega, Ala., 14; First Ch., W. M. U., for Talladega College, 35; S. J. B., 10; F. G. R., 5; H. D. B., 50; Mrs. C. W. H., 5; Dr. I. B. K., 10; F. H. L., 10; Dr. U. G. M., 10; W. H. S., 100, for Talladega College. Marietta: Lincoln Nor. Sch. for building fund, Troy, N. C., 25. Pickensville: D. W. W., for Talladega College, 500. Talladega: First Ch., 20; W. H. M. U., 15; L. D. P., 6; Mrs. S. D., 2, for Talladega College. Thorsby: Mrs. E. M. L., for Saluda Seminary, 5. Tuskegee: Mrs. M. E. R., 5; R. G., 5, for Talladega College.

MISSISSIPPI—\$155.00.

Meridian: S. A. R., for Talladega College, 5. Moorhead: "A Friend," for Girls' Industrial School, 50. Tougaloo: "Friends," for Tougaloo College, 100.

LOUISIANA—\$28.15.

Houma: Mt. Horeb, Ch., 1. Lake Charles: Ch., 12; S. S., 3.50. New Orleans: Central Ch., 2.15; Howard Ch., 2.50; S. S., 1.50. Roseland: Miss L. E., for Straight College, 1. Schriever: St. Mark Ch., 4.50.

TEXAS—\$10.00.

Beaumont: Graham Ch., 3. Paris: S. S., 3.

FLORIDA—\$174.25.

Fessenden: Fessenden Academy, Lincoln Memorial, 150. Ocala: H. C., for Fessenden, Fla., 5; A. W., for Fessenden, Fla., 1. West Tampa: Latin American Institute, for building fund, Troy, N. C., 3.25.

Woman's Home Missionary Union of Florida, by Mrs. Fred R. Marsh, Treasurer, 15, for West Tampa Mission.

Congregational World Movement, \$8,251.97.

A. M. A. League, \$1,018.50.

SUMMARY OF RECEIPTS FOR FEB., 1921

Donations \$ 29,539.13
Legacies 12,374.71

Total \$ 41,913.84

SUMMARY OF RECEIPTS FIVE MONTHS (From Oct. 1, 1920, to Feb. 28, 1921.)

Donations \$230,031.13
Legacies 41,271.74

Total \$271,302.87

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

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MAY, 1921

New Series, Vol. 13, No. 2

THE STATUS OF THE MINISTRY

THE "economic crime" of the church still persists. The usual salary received by the pastors of our Congregational churches, with their noble traditions of an educated ministry, is still incredibly small. Nearly thirty per cent in 1919 received less than \$1,000 cash salary and only seven per cent received as much as \$3,000. No class in the community has been treated with such relative economic indifference through these difficult years. While the cost of living has enormously increased and wages have been correspondingly advanced, only one-fourth of our churches are reported in *The Congregationalist* as having added anything whatsoever to the pastor's salary since January 1, 1918.

The fundamental cause of this neglect is not economic but moral. It is an utterly inadequate conception of the minister's office. The last ten years have seen strenuous campaigns to right the wrong, but the minister too frequently kept in view is the man who is down and out, an object of pity, a poor unfortunate who must be helped. That trenchant article in the last AMERICAN MISSIONARY, written in a white heat of protest by a virile pastor against the habitual conception of the minister in the photoplay, the drama and current literature, meets response in the hearts of tens of thousands of ministers who have been wounded to the quick by the failure, not only of men of the world but of their Christian brethren of the churches, to give them that respect which is worth more in fulfilling their high office than measureless gifts of pity and charity. Furthermore, a subtle, half unconscious but inevitable impression is made upon the mind of vigorous youth that the ministry is not a job for a red-blooded man and this impression becomes a formidable obstacle in providing the future leadership of the church.

The picture on the cover of this magazine represents that pathetic moment which comes to the honored servant of Christ when, because of his years, he must make way for a younger man. It suggests the tragedy of the unprovided future for the dear old minister. But the mute appeal is not based upon a bedraggled wardrobe, or an anaemic mind, but upon the righteous claim of one who has for a life time held a commission as an ambassador of God in the Court of Humanity. Honor him with justice and respect, protect his life not because he is a suppliant for charity but because his office and his service are worthy of the best and because, unless that estimate is adequately translated, we cannot secure as his successors men competent to walk in his footsteps.

The Pilgrim Memorial Fund is not an ultimate; it is only a beginning, an incidental by-product of the long delayed movement to lift the dignity of the great vocation and to interpret it in terms commensurate with its service.

C. S. M.



THE PARABLE OF THE FAITHFUL FOREMAN

By Charles E. Burton, D. D.

IT came to pass at the end of the great and terrible War that a certain good man having ten likely children, besides many other important interests, discovered that his income was not adequate to meet the needs of his family.

Now this good man discovered further that only a third part of his estate was under cultivation, and he said, "Go to, now, I will hire a good foreman, provide him capital and instruct him to put under cultivation the remaining two parts of my lands."

Cultivation

Then did he find a foreman both willing and eager to make the estate most fruitful, and he proceeded first to cultivate one-third part as a garden whose produce would come to market quickly; another third did he plow and sow to grain, which in the time of harvest would yield its fruit; while the other third part he did set out with fruit trees as an orchard whose produce should make rich years yet to come. Thus did he expend all the capital available for machinery, for seed, for nursery stock, and for the living and wages of workmen.

Marketing

Now the time of marketing the garden stuff came quickly, while the harvest time was still distant and the orchard was yet young trees. Then was it discovered that with the sale of a considerable portion from the garden, it required twenty-four parts with which to replace the capital expended, leaving but seventy-six parts as food for the master's children.

Apparent Discrepancy Between Outlay and Returns

Then did the owner complain that it was never before known that it required twenty-four parts to pay for the planting and gathering of such garden stuff. Though he was a good man, yet did he forget that these twenty-four parts paid not only for this which was already sold but for the remainder to come from the garden, and yet more for the cultivation of that third part sown to grain and yet to be harvested, and still further of that other third part planted to the orchard which would be richly fruitful in years to come.

Still was he a good man, and when these truths were shown him, he gladly acknowledged the faithfulness of his foreman who had given heed to the returns of the future as well as those of today.

What the Parable Teaches

What, now, is the plain interpretation of this parable? The good man stands for the Congregational churches; the estate typifies the resources of these churches for doing good; the children are the missionary causes; the shortage of income refers to the inadequacy of receipts in these days of postwar costs, precipitating a crisis and threatening the destruction of no small part of the work; the foreman is the Congregational World Movement appointed on the initiative of the National

Council; the capital invested refers to the expenses of this Movement, which were advanced by the Missionary Societies; the garden refers to the Emergency Fund of 1920; the sowing of the grain was the cultivation of the apportionment for 1921; the planting of an orchard symbolizes the missionary education and stewardship program, which promises large returns in the future; the laborers are the staff of the World Movement, most of whom are the secretaries of the benevolent societies.

Threefold Promotion

Now when the expense account was computed as on January 10, 1921, it covered the expenditures for promoting the Emergency Campaign, the Apportionment of 1921, and the missionary education and stewardship program. But at that time the collections covered less than two-thirds of the Emergency Fund alone, with no returns on the 1921 apportionment, and of course no advantage from the general cultivation. When it was found, therefore, that 24.22 per cent of the money thus far received was needed to meet the expenses, it did not mean that this represented the percentage of cost of raising the money, but simply a mechanical proportion of the first receipts to cover the expenses of promoting returns many times larger.

The True Percentage of Cost

While this would seem to be an obvious fact, nevertheless a considerable number of officials of Societies, members of Boards, Superintendents of State Conferences and others, have assumed that it was costing 24.22 per cent to raise our money. That is far from the truth. A careful calculation indicates that the cost of raising the Emergency Fund did not exceed 3.5 per cent.

But Congregationalists need only to be shown this fact to be ready to applaud the economy with which the Congregational World Movement has been conducted.



BUSINESS VERSUS MISSIONARY EFFICIENCY

THE D. L. & W. Railroad built a viaduct near Scranton, Pennsylvania, a few years ago at a cost of \$12,000,000 in order to reduce the running time between New York and Buffalo by twenty minutes. The money was considered to have been well spent because it enabled a great railway to do its work more efficiently and quickly.

Protestantism—our own denomination, like all the others—now faces one of the greatest opportunities and one of the most important crises of its history. Money, generously contributed and wisely spent in the present emergency, will mean not only the saving of time, but the preservation of what has been built up at a tremendous cost of sacrifice and treasure in the past.

The apportionments to the churches on the \$5,000,000 basis have been thought by some to be excessive and unnecessary under present conditions, but the Secretaries and the Executive Committees of our Missionary Societies and the leaders in our educational institutions are faced on the one hand by the unrelenting demands of the work, if it is to be maintained on its former scale, and on the other hand by the unwillingness of some churches to accept their share of the common burden.

If our church people as a unit were to look at the situation just as a great business corporation looks at its needs and emergencies, would there be any failure anywhere to co-operate in an attempt to raise the amount named?

THE PASTORS' SECTION

PREACHING IN RECONSTRUCTION DAYS

By Howard J. Chidley, D. D., Winchester, Mass.

THE word "reconstruction" has gripped the imagination of the American people. Whether the process will measure up to the phrase remains to be seen. Meanwhile, every department of life is to be reconstructed. There have been wordy and violent wars in the press on "What is Wrong with Our Churches?" The caption differs in different articles, but the content is always the same. We have heard of the message of "The Church in the Trench to the Church at Home;" "The Message of the World to the Church;" "The Low Ebb of American Preaching." The church is out of joint, and there are a great many Don Quixotes abroad tilting at imaginary windmills.

I note that nearly every criticism against the church assumes that the world is right and the church is wrong. It is assumed that the church must do all the changing and the world none. It seems to have been forgotten that the church is a cultural institution. Shall we cheapen music because people do not enjoy the opera, or debase art because people do not appreciate a fine painting? The church has never been what you would call a "popular institution." Even Christ had only one hundred and twenty followers after three years' work. There is the previous question here as to who is right—the world or the church—before we begin to make over the church to suit the critics. Here, for instance, is a labor leader, telling our Congregational pastors recently that the church should side with labor in its fight against capital. I quote: "I believe that you, clergymen and all leaders of churches, should not stand aside and look at the labor processions passing by. Join in the parade with us; it is your fight as well as ours against injustice. Why should not the railroad, the telephone, the telegraph and all great organizations work for the service of all the people, instead of working for profit? Why don't the clergymen go to the Legislature and use their influence with us to obtain better laws? You should take your place with us and fight for proper legislation."

Another fallacy in the labor man's point of view is that economic ills can all be cured by legislation. The most popular motto of the people of the United States at present seems to be, "When in doubt, pass a law." But the process is futile. You cannot get a good cosmos out of rotten atoms, a golden age out of lead ideals, a fighting army out of tin soldiers or a righteous society out of unrighteous men. We must have a spiritual revolution before any other kind will be effective.

But if preaching in reconstruction days is not to be a partisan discussion of labor troubles, what is it to be? That question is best answered by asking another. With what kind of preaching did Jesus get His gospel onto its feet and under way for world conquest? Was not Christ's endeavor to show the fatherly interest of God in men; to teach them to hold things of this world with a loose grasp, under the assurance of immortal life?

Another task of reconstruction is to emphasize the terribleness of sin. And the first duty to that end is for preachers to realize it for themselves. We are apt to accept social convention for holiness. We have been preaching to the tops of our constituents' characters. That's all very well—but we have not preached to the bottom of their characters often enough. The result is a lost sense of sin. Sin is not good in the making; sin is not immaturity. Self-interest is no cure for sin, neither is the law of the state or no law in the state. Self-conceit, self-will, greed, inhumanity are the same monsters everywhere. "Those eighteen," said Jesus, "upon whom the tower of Siloam fell, and then slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all like-wise perish."

Another emphasis reconstruction preaching must make is upon belief in immortality. *The Wall Street Journal*, a few years ago, said that the decline of belief in immortality had tended to loosen the underpinning of the confidence in American business and had led to chicanery and rapacity.

Nor must we be afraid of the unfathomable elements of our religion. We say it is the duty of the pulpit to teach, to make things plain, to rationalize religion. Jesus was not afraid of being obscure. I'm afraid some of us have so rationalized His religion that we have squeezed all the vitality out of it. We have thought things out so well that we have thought them out of our lives. We say men will not believe in the scientifically lawless events with which religion deals.

Francis Richardson, when he was a missionary in Africa, was teaching the natives the New Testament. All went well until he came to the passage, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." That passage gave him pause because these particular natives were notorious beggars, and he was afraid that if he dealt frankly with the phrase, they would ask him for everything that he had. He consulted a commentary of the type that is familiar to you and me, and it said that this passage was not to be taken literally. That, however, did not suit Richardson. He then prayed for light on the passage, but no effulgence dazzled his eyes. So, as a last resort, he went out and told these children of the jungle what the literal meaning of the passage was. The result was electrifying. Within an hour the natives were in possession of his entire equipment, including his clothes, watch and medicine chest. It then seemed to dawn on one old native that the missionary could not go on without his equipment, and he persuaded his friends to return all the articles they had taken. Richardson reported his experience to a friend, who told him that he would not dare try such an exegesis with some notoriously dishonest natives a little farther inland. This, however, Richardson did, and to his utter surprise, they did not ask for a thing. He had put his gospel to the test. He had proved that it would work. I somehow suspect that we should find our gospel more practicable than we sometimes think. Wiseacres assure us that it is of too fine stuff to wear well, and like the gold in a wedding ring, it must be mixed with alloy in order to stand the wear and tear of this work-a-day world. What we need, I believe, is just the faith to stake the wisdom and knowledge of God against over-worldly wise philosophy and give the gospel a chance.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

One of the significant features of this issue is Superintendent Stickney's story of his years of superintendency in North Dakota, prepared for THE AMERICAN MISSIONARY at our request.

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We are hoping for a fine participation in the Story Contest. If you did not read the conditions you will find them in the April number of THE AMERICAN MISSIONARY, Home Missionary Section.

✱ ✱ ✱

Let Memorial Day be not only a remembrance of those veterans of this Society whose Christian patriotism has made this a nobler land, but also an inspiration to us to give them a more worthy and adequate support.

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All members of women's societies should hereafter watch these pages carefully for stories concerning the pledged work in the several states. We hope to feature this branch of our publicity work increasingly in the future.

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Did you know that THE AMERICAN MISSIONARY, during the year which closed on March 15th, gained almost 1,900 subscribers over the year preceding, and that the net gain for three years, and all in paid subscriptions, is more than 9,000?

✱ ✱ ✱

The Primary Stories of our work, with illustrations, will be much appreciated by those who are leaders of children's classes. The stories were prepared by the Missionary Education Department of The Congregational Education Society and may be had at 14 Beacon Street, Boston, Massachusetts, or at this office.

✱ ✱ ✱

Second-hand clothing for men and women and children is much needed at Ellis Island for immigrants who are arriving in a most destitute condition. Write to Rev. Henry M. Bowden, Director of Foreign-Speaking Work of this Society, 287 Fourth Avenue, New York City, or to the Secretary of Promotion for further information and for mailing or express address.

✱ ✱ ✱

The Congregational Church at Fairfield, Montana, sends out an S. O. S. call for thirty hymnals suitable for church use. Any church which can meet this call is asked to correspond with the field through the Secretary of Promotion. The pastor, Rev. Ralph B. Noyes, writes also that some hymn books suitable for Sunday School use only, to the number of fifteen, could be used to advantage. Here are two first-class opportunities for home missionary service.

SOME ALABAMA COMMUNITY ACTIVITIES

By Rev. James M. Graham, Thorsby, Ala.

RING my boyhood days in the Georgia home of my father, Rev. William H. n, I heard something of the "regational Methodist", and I well remember one m, when an uncle who was ister in the above-named , called on my father and o persuade him not to unite that "Yankee crowd," the agationalists, because they ily come to take from us all e had won and would never ' good in the South, no mat- ho might join them. My listened respectfully to all Uncle Billy" had to say, but 'ard told us that it was his

exercise our own judgment about leaving the Methodist church. I soon experienced a strong desire to become a member of the Congregational organization, and I lost little time in arriving at a decision and putting it into effect.

A few years later, I was licensed to preach by the Flint River District Conference of Congregational Churches, and then made my way to Alabama, where I have labored constantly since 1900, when, under the guidance of Rev. Almon Taylor Clarke, at that time the State Superintendent of Missions, I was regularly ordained to the Congregational ministry.

During the twenty years I have spent in Alabama, I

have labored as pastor, pastor - teacher, Boys' Club Secretary in Birmingham, and devoted much time to work along other lines of social service. There have been periods when all my time was given to social welfare and public health work. I have had many opportunities to observe closely the results attained through Congregational teaching, but perhaps I ob-

served it more closely during the four years I served as home missionary Superintendent of the state.

During the 'eighties, Congregationalism took into her fold a large number of Congregational Methodist churches and ministers in Alabama, many of whom were thoroughly indoctrinated against organized missions, educated ministers, and so forth. We accordingly started our work under a



HOME MISSIONARY COMMUNITY BUILDER
AND THE MISSIONARY FORD

n that the Congregational- ould eventually take over all progressive Congregational dist churches, and that members of our own church odist Episcopal, South), find in the Congregational ination the ideals they had s cherished. He said he saw e Congregational movement e making for real democracy igion, and that it was his in- n to join it. We were left to

terrible handicap. Many more churches have been reported in the Year-Book in other years than we are able to report today, but I have never, in the twenty years of my intimate association with the work, seen a time when we were really stronger, or even as strong as we are today. As far back as 1910, special efforts were made to develop strength in our churches then organized rather than try to add to the number of organizations. Much progress has been

forces we have ever had in the state is Thorsby Institute. This is, as perhaps everyone knows, one of our regular mission schools, but, so far as the writer has been able to ascertain, it has never received its entire support from any of the benevolent Societies of the denomination, although it has been aided by The American Missionary Association at times, and at other times by the Education Society. Most of the money used in the support of the school has



LADIES' GUILD, THORSBY. AIM—TO RAISE MONEY FOR THORSBY INSTITUTE

made in the years that have intervened, and today the Congregational churches in Alabama are stronger than they have ever been.

Enough of the history of Congregationalism in the state. Perhaps, however, the reader will ask, "But what are you, as Congregationalists, doing in Alabama today?" That is the very question I want to touch upon. It cannot all be told in this article, but I can tell enough to make a start, and if people are sufficiently interested to write me, I shall take special pains to tell the story fully.

One of the strongest building

been contributed by individuals who have known the institution and the work it is doing. It has called to its dormitories and classrooms young men and women from more than twenty-two of the sixty-six counties of Alabama. It has stood for a very high standard of literary work, always keeping one grade higher than have the high schools of the state. In addition, it has always stressed the value of moral and religious training of the young people committed to its care. One result is that we have sent out to the different parts of the state young folks who are real

friends of Congregationalism, and supporters of the high ideals of Christian citizenship for which it stands. It is doubtful if the denomination would have had very much in Alabama which might be pointed to with pride had it not been for Thorsby Institute and the work it has done in the past fifteen years.

Just now the school is in great need of financial aid, and if it is to hold its place in the lives of the young people of the state it must

here. It was finally decided that Congregational effort in Alabama should be state-wide and that it should be very closely affiliated with Thorsby Institute. The work was formally launched September 1st. Since that time the following equipment has been provided by the Home Missionary Society: A Ford car, equipped with a De Vry Generator attached to the engine and permanently fixed under the hood; a De Vry Motion Picture Projector, weighing a little more



"FLASHLIGHT" VIEW OF THORSBY CHAMBER OF COMMERCE

have the liberal support of its friends, old and new. It must be borne in mind that the young men and women of Alabama will come to Thorsby if they can, and that they will not go anywhere if they do not come here.

Last June, Rev. Malcolm Dana, representing the Department of Rural Work of the Home Missionary Society, and Dr. Keller, Superintendent of the Southeast District, visited Thorsby, and presented the idea of the "Larger Parish," or system of community development. The idea appealed so strongly to those who were present that a movement was soon on foot to get such a work started

than twenty pounds, and so constructed that the regular standard film can be run in it; one Corona typewriter; one 3-A Eastman Kodak.

While the equipment has been in process of assembling, we have organized the following in the way of community development:

At Thorsby, a Chamber of Commerce has been instituted with the following departments: Ladies' Guild, Community Lyceum and Entertainment Bureau, Parent-Teachers' Association, Thorsby Fruit Growers' Association. The first and last named department organizations were already in existence, but since the others have

been organized they have come into the Chamber of Commerce as departments. In addition, the Chamber of Commerce has its regular committees on Civic Improvement, Housing and Industry, Education, Health and Sanitation, and Agriculture. All organizations and the several committees are in the full swing of active service.

These people are just like people elsewhere, and will follow those who show them how to de-

served by Antioch Church, Caluscia, R. F. D., has been completed. Before we were there with the survey we found for a mission Sunday School three miles from the church. Community organizations formed there to fit into the community needs.

The work at Hackleburg is beginning, but we shall bring ministers and churches into working co-operation, and enthusiasm is already developing.



PROPOSED SITE FOR THORSBY COMMUNITY HOUSE

velop their community for better things. Besides the above, a complete house-to-house survey was made of the town and school district, and the name of every man, woman and child was registered, with the ages of the children, their school attendance and grades. The occupations of the adults were listed, together with the church membership and the Sunday School attendance of all. A list of the papers and other reading matter coming regularly into the homes was also made. A digest and card catalogue of the community is now in preparation.

A survey of the community

for the work. A vocational school (three miles from the village) recently completed and with work under way, was eager to get into the game of survey, organization, and another community a few miles off also co-operate.

Do the people care for this kind of thing? Are they ready for organization and service? I name an instance? One recently I gave an address to the public school teachers' institute in Chilton County, and at the time the teachers crowded round me to visit their school and talk to the children, young

and parents, and to assist in forming some kind of community organization for moral and social culture. Does it pay? Yes, indeed! How much will it pay in better churches, homes, schools? Time alone will tell. Do the peo-

ple appreciate this work? There are more calls than we can answer. If the people want it, will they pay the bills? Certainly they will help all they can just now, and some day they will take up the work and do it themselves.

A CHURCH EXTENSION WORK IN IDAHO

By Rev. John L. Jones, Challis, Ida.

THE people who are served by the Challis Congregational Church are scattered over a wide field. It was not until the Congregational Service Car reached us that it was possible for me to reach nearly as many of the folks living in the parish as I greatly desired to visit, owing largely to the fact that there were very poor facilities for traveling over so large a field. However, my little wife and I managed to become acquainted with a great many people, even before the car arrived. When we first came to Challis, it happened that there were a number of public gatherings, and I was called upon to speak at the great majority of them.

Our church is the only one in this section, and it ministers to the religious needs of about fifteen hundred people. True, a Roman Catholic priest comes here at rather long intervals, but apparently there is not a large number present on these occasions. Ours is a much needed work, and I pray for strength to keep at it long enough to see real results.

We have organized a Cradle Roll of about thirty members in Challis, and have been so fortunate as to have a very efficient woman take charge of it. During the summer months, my daughter worked up quite an interest among the little folks in the Sunday School, and now that she has gone away to teach school, the wife of the principal of the schools has taken her place. This

is the Beginners' and Primary Class. In my Bible class there are Mormons, a Russellite, an Episcopalian, a Unity convert, a Nazarene, two Adventists, two Methodists, a Baptist, a Presbyterian, a Universalist, as well as a sprinkling of Congregationalists.

I believe that the word faithful describes our Christian Endeavorers. Their number is small, but they certainly are loyal. The Junior Christian Endeavor is very promising. The average attendance totals thirty-five or forty. I have used object lessons in teaching, and with a measure of success, as will be seen by the following:

I asked if any of them remembered a certain verse I had taught them last year. An eight-year-old boy got up and exclaimed, "Thy Word is a lamp to my feet, and a 'flashlight' to my path." I had used a flashlight to illustrate the verse. This year we are teaching the Juniors to lead, both in prayer and in presenting the different topics.

We have many, many things to be thankful for. Our Congregational Service Car is one, and then we have many, many friends here and elsewhere who remember us in one way and another. We also have the continued good will of our people, a fair measure of health, and the feeling that the Lord is blessing our work and the Home Missionary Society backing up our efforts.

ELLIS ISLAND TODAY

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work



CHILDREN DETAINED AT ELLIS ISLAND

WITH the outbreak of the war the work at Ellis Island ceased in consequence of the cessation of immigration in large measure and the need of the Island for other purposes. Some of the Societies retained missionaries at the docks for work among the few people who landed, but the Congregational denomination had no one rendering such service. With the reopening of the Island a year ago the work was placed on an entirely different basis, and it is continuing on that basis.

The General Committee on Immigrant Aid at Ellis Island is composed of representatives of the Societies doing work there, and has the general oversight of social service activities. There is a Director of Social Service appointed by the Government, who is in administrative charge. This Director is Colonel Helen R. Bastedo,

who was connected with the women's transport corps during the war. Colonel Bastedo has special rooms set aside for the benefit of the children who are confined in the detention rooms, and the little folks are allowed in these special rooms for a part of each day. Here they are cared for, and to some extent instructed by those in charge.

Mrs. Mary Baharian has been appointed by The Congregational Home Missionary Society as our worker among the children on the Island. She is an Armenian woman who has been in America for about ten years. Three months after her arrival in this country, she entered the New England Hospital for Women and Children in Boston and is a graduate nurse. The difficulties under which she obtained her training may perhaps be appreciated when one knows

that when she entered upon the work she was almost totally ignorant of the language in which she had to receive her instruction, but she graduated with a good record and has done excellent work since. When asked how she got through her examinations in spite of the handicap of the language, she said, "I prayed God all the time, and He held my hand and helped me."

In the old days before the war, every worker on the Island practically did everything in the line of missionary work that came under his or her observation, and each was more or less a law unto himself. This meant freedom for the individual worker, but it also meant a great deal of duplication of work and much loss of time. It was not, however, so serious a matter in those days, when there were sometimes sixty workers on the Island. The Government recently made a ruling which allowed only fifteen workers in all, and it has become necessary to organize the work much more closely in order that the small number of people there are to care for it may, in some measure, accomplish the things that are needed. The missionary or social worker is a buffer between the immigrant and the Government agencies which he many times misunderstands and which do not always understand him. As a case in point, an Italian girl was on the eve of deportation as being of bad moral character, when it was discovered that the impression was due simply to mis-translation of what had been said

in evidence. Had it not been for the discovery of this fact by one of the social workers, the girl would have been deported with an utterly undeserved stain upon her character. The missionary and social worker also serve as a connecting link between the immigrants and their friends in this country.

For example. Last fall a woman



RIGHT—THE FOREIGN-BORN AMERICAN. LEFT
—THE CITIZEN THAT IS TO BE

arrived from Eastern Europe with five children and no money. Her husband was supposed to be at a certain address in a western city, but letters sent by the Government to that address were returned. One of the social workers was asked to locate the husband if it were possible, and two or three days later he arrived at the Island from the Middle West. When asked why he had not met his wife, he replied that he had thought she was lost. Seven months before she had started for America, but had suffered delays, and had been all that time on the road. In the meantime the husband had moved and his mail had not reached him.

At the present time no one knows just what will be done in the way of changes in immigration laws. It seems probable that

changes of some sort will be made. What interests us most, however, in our work on the Island is not so much the law as the immigrant. It is not our business to make laws, but it is our business to take care of the people. Whatever changes may take place in the laws covering the admission of aliens, there will be aliens arriving in the United States. Our task is to see to it that these aliens are brought into some sort of sympathetic connection with the life of the country into which they have come. Almost without exception, those who come here do so with the intention of making themselves a part of America. If they are received with an intelligent sympathy, they will play their part in the common game. If they feel that other people are trying in all ways to get the best of them, they will consider that it is their game to get the best of the other people. This is the practical question that is before us in all our work with those who are coming from abroad.

A question we all ask when we think of the people who are coming into the country through Ellis Island is what do all these foreigners propose to do here? What part do they take in ordinary life? The average immigrant is the man who does our work—the man who digs our ditches and makes our steel. In very large proportion the ordinary hard work of the country is done by immigrants and in some lines of business the common la-

bor is almost one hundred per cent foreign. Many of the people who are coming in at the immediate moment, however, are not themselves workmen. There is a very large immigration composed of the wives and children of men who have previously come to the United States, but who were unable to send for their families until the close of the war.

More important than the things which these people do is the attitude which they take toward life, and we find that here they are pretty much like the rest of us. There is a great diversity in their opinions and in their response to the duties and privileges of the life into which they come, as there is among ourselves.

In general, observers notice that a foreigner in America is more apt to take a serious interest in life than is the American. Probably the cause for this is not far to seek. We Americans are here and we have for ourselves what advantage accrues from having been born in the country and having a heritage of past prosperity. The foreigner must make his own way—often no easy thing for him to do. He is forced to take life seriously. A few days ago a Slovak called the writer's attention to his three daughters: "My oldest daughter," he said, "is a trained nurse, now working in one of the hospitals. My second daughter is a trained teacher in the public schools. My third daughter is in high school, training as a missionary. These are



ON THE THRESHOLD OF THE
NEW WORLD

the three things we must have in this world: hospitals, schools and missions." This was the reaction upon the life of the Slovak steel worker who had trained his three

children to take their part in what he considered to be the three most serious occupations of the community life of the people of the new world.



FORTY YEARS OF MISSIONARY WORK IN THE NORTHWEST

By Superintendent E. H. Stickney, Fargo, N. D.

FROM my boyhood days, the work of the ministry and the idea of becoming a missionary in some neglected district appealed very strongly to me, and during my seminary course at Andover I definitely determined to be a missionary. My first idea was to go to China, but later changing circumstances made it seem best for me to remain in my own country. I offered my services to the Home Missionary Society, and was sent to northwestern Minnesota, where with my bride, I arrived one morning in September, 1881. A good lady resident of the field had written to me that in her judgment we had better not come, as several ministers had tried to care for the parish and had failed. But I adhered to my decision to go West, mentioned the letter to no one, and went. Later on I realized very fully the conditions which had led to my receiving the discouraging letter. An old missionary, who had been in the work for many years, and was very familiar with the Northwest,

told me that he knew of no field in the state or an adjoining one, which he considered as difficult as the one I had undertaken to care for. After we had been in the parish for some time, we became so discouraged, that my wife proposed that we dispose of the few things we had, and raise enough money to start East, where conditions were more favorable. But somehow we could not bring ourselves to do this, and stayed on. Things began to look a little brighter, and after two years, I received my first member into the fellowship of the church on profession of her faith. The ice was broken.

The great need of the people, especially the children, appealed to me strongly. I was surprised to discover that I could organize a Sunday School. During my seminary course, I had received instruction in systematic theology, church history, Greek and Hebrew, but I had never been given even a suggestion as to how to organize a Sunday School or church. Yet when I reached my mis-



E. H. STICKNEY, D. D.

sionary field, the thing I most needed to do was to organize a Sunday School and gather the children into it. In connection with that first school, one family of five girls and two boys became interested in the Sunday School and church, and proved most efficient and devoted members. As a result of this, one of our fine self-supporting churches in North Dakota was organized when these young people sought new homes. This new church which sprang up on the prairies was no accident, but the initial step toward its organization was taken when this family was gathered into our Sunday School. Church after church has come into existence as a result of this work, and in many cases they have been a great power for good. One of our strong and substantial churches in Montana was also directly traceable to our little frontier Sunday School. It has been equally interesting too to trace the growth of individuals in this work. One boy, about fourteen years of age, was an attendant at one of our small Sunday Schools, and later, on confession of faith, united with the church when it was organized. Here he got a vision of service, went to college, then to seminary, and is now an efficient minister of the gospel. It is a most beautiful story, and this poor little Sunday School on the prairies of North Dakota was the turning point in his life. Within two years I had organized ten Sunday Schools in the country, which was as large as the state of Rhode Island. It was this work, done in my early ministry in the West, that led to my later taking up general work along Sunday School lines.

After a pastorate of three and a half years in Minnesota, and four years in the territory of Dakota, the portion now known as North

Dakota, I reluctantly gave up the pastorate and went into general missionary and Sunday School work. One never realizes the extent of his powers until compelled to use them. Not only must churches and Sunday Schools be organized, but church buildings must be erected, and before leaving the pastorate I had been instrumental in the building of three houses of worship.

During the forty years of my service, my work has been very largely in what is now the state of North Dakota. For ten years I did missionary work in northwestern Minnesota as well, and for three years reached over into the great state of Montana. In North Dakota I have seen the churches grow from three to two hundred and forty. It is, of course, obvious that work of this kind cannot be done without some effort. Since assuming the general work in April, 1889, I have passed the millionth mile of actual travel. This long journeying has been done in the heat of summer and the cold of winter, by night as well as by day; I recollect one trip on which the official thermometer registered forty-six below zero. There have also been occasions when I have been overtaken by storms and entirely lost in them. During the severe storm of January 12, 1888, when so many people perished, I walked thirty miles on the railroad track, all trains having been abandoned, and reached home without any bad effects. The hand of a kind Father led to a place of safety.

During my first summer in North Dakota, I rode my pony across the prairies to a little town where I established a work which has gone on most hopefully and has become self-supporting. A church was erected which never cost either the Home Missionary Society or the Church Building So-

ciety a dollar, but which is constantly making returns for the Kingdom. It was certainly work worth doing, though it involved hardship and exposure. A fact that has impressed itself on my mind during my years of active service is that many times the work that gave the least promise in the beginning, frequently became the very best we had in the state. Williston is a noticeable example. In August, 1889, I organized a little church of only seven members, really all gathered from one family. The only hopeful feature about it was a good old Scotchman, who was made superintendent of the Sunday School, and who, with his family, stood by the work with real Scotch grit.

It is truly a marvelous result that has been accomplished through these little Sunday Schools and churches, and the good

that will come from them will reach on until time shall be no more. North Dakota owes much to the home missionary work that has been done and is being done within her borders.

It is a great privilege to look back after the lapse of forty years and think that in one small way or another I have assisted in the organization of some two hundred and fifteen Sunday Schools, one hundred and sixty churches, and in the erection of more than a hundred houses of worship. I have given gladly these forty years to this great work, and I believe there are yet many years of service before me in the harder fields. If I had a hundred lives to give, I should want to give them all to missionary work, and the greatest happiness I know is that my own son has taken up the glorious work of the gospel ministry.

A HARD JOB BUT A GLORIOUS ONE

By Rev. Otis Moore, Cornell College, Mt. Vernon, Iowa

IT is a hard job to go into an isolated country community or small town where people are discouraged, where perhaps there are no modern conveniences for you or your family, where there are sometimes petty squabbles of long standing, where people are sometimes narrow and prejudiced and little and where what you do will never be appreciated by some of the people, probably least by those for whom you make the greatest sacrifices.

But it is a glorious job to put your Faith up against the lack of faith of many; to put your Hope, unquenchable because supplied from an unquenchable source, up against the hopelessness of many; to put your Love, all embracing and tender and mighty to the breaking down of strongholds, up against the bitterness and antagonism around about you.

By the grace of God—and how sure you are in such a situation that it is His grace alone—you are able to have the joy of Achievement. It may be that the achievement doesn't emerge in any way so that anyone, your neighbor pastors or your friends or anybody, knows it. But you know that things have happened, that the good Lord Himself has been your partner in the enterprise, and that it is a success. Tender expressions of affection and loyalty will come to you from unexpected sources.

It is a hard job but a glorious one to be a country minister.

AN INTRODUCTION TO OUR MISSIONARIES IN THE BIG BLACK MOUNTAIN

By Rev. Neil McQuarrie, Stearns, Ky.

EVARTS, Kentucky, is located in Harland County, in the heart of Big Black Mountain, and near the West Virginia line. The field is one of the most promising in the state of Kentucky and the home missionaries who are in charge of the work should be known to all our Congregational friends throughout the country.

Before I formally introduce them, however, let me tell you of the church and its opportunities. The church at Evarts was organized in 1892, and the present building erected in 1912. Until three years ago the field was a long distance from any railroad, but now there is a road which runs some seven miles beyond the town. In the town proper there are only five hundred people, but if we include the population of near-by mining districts, the total population will number nearly fifteen hundred. The distance from Harland, the county seat of Harland County, to the end of the railroad is about fifteen miles, and in making the journey one is never out of sight of a town; in fact, stations are only a mile or so apart.

The Evarts church is located in the center of a large and needy field and in order to meet this need in some measure, we are planning to put up a community church building, or build-

ings, at a cost of about twelve thousand dollars. Last year the pastor secured a community worker for the summer months, and the experiment convinced all who

were interested that much more of this type of endeavor was necessary if real results were to be accomplished. A plan is now on foot to secure the same community worker who was so helpful last season, and a kindergarten teacher as well. Both these young women will give lessons in vocal and instrumental music, and

this will be a valuable aid in getting into touch with the people of the entire section. Rev. and Mrs. John M. Trosper, who have been in the Big Black Mountain region for eight years, are devoted, self-sacrificing missionaries. They were born in Kentucky, have spent the greater part of their lives there, and are popular with Kentucky people. Mr. Trosper keeps in touch with up-to-date methods of church work, and does all in his power for the Evarts church and the surrounding communities.

Mrs. Trosper is capable of filling the pulpit in an acceptable manner in her husband's absence, and takes her turn in going out on Sunday afternoons to

two mission stations, taking charge of the Sunday School sessions and meeting the



REV. JOHN M. TROSPER



MRS. JOHN M. TROSPER

preaching appointments.

The Trosopers say that a new community building is badly needed at Evarts, so that the people may be served seven days a week. Only with new buildings and one or two additional helpers will they be able to do this. These missionaries are indeed zealous workers, never thinking of their own comfort, but ready at all times to render loving, helpful service. The question uppermost in the mind of the writer is, "What can we do to

greatest number of the people in this great mountain region. The opportunity is before us.



AT THE FOOT OF BIG BLACK MOUNTAIN

Let us do our share toward meeting it.

SHALL IT FAIL? WHAT WILL YOU DO TO PREVENT?

By Malcolm Dana, D. D., Director of Rural Work

I AM writing from Collbran, Colorado, a little village of some three hundred population, situated six thousand feet up among the Rockies of the Western Slope, in the one time country of the Ute Indians. The nearest railroad point is DeBeque, twenty-five miles distant on the Denver and Rio Grande Railroad.

Collbran marks almost the exact center of Plateau Valley, nestled high up in the great horseshoe bend of the Battlement Mesa National Forest. The valley is thirty miles long and from one to six miles wide. It contains fifty thousand acres of tillable land. The soil is a black and porous loam and red volcanic ash. Thirty thousand acres of this rich and fertile land are already under cultivation. The region is plentifully watered, either directly or from irrigation ditches.

This section suffers from no great extremes of heat and cold, and is blessed with well proportioned amounts of sunshine, rain

and snow. Crops of corn, wheat and rye abound and vegetable gardens thrive. Most of the farms have orchards and bee culture is on the increase. Fifteen thousand acres of the farm lands, however, are sown to alfalfa and hay, since the one great industry of the valley is stock raising. Forty-eight thousand cattle graze on the ranges of the Battlement Mesa National Forest, and twenty thousand of them belong to the valley ranchers. Pure bred dairy stock is the goal of effort. Already there are two herds of registered Shorthorns and several of registered Herefords. An era of promise is seen in the future of the oil shale industry.

Here is a veritable world in miniature, comprising about one hundred and fifty square miles of territory. It is largely shut in upon itself by nature of its environment. Life is distinctly rural and of the thirty-five hundred people in the valley only seven hundred and seventy live in the four small villages of Collbran,

Plateau City, Molina, and Mesa. The neighborhood is still the social unit, and there are at least ten small neighborhoods or "lasiens," each with its little one-room grade school. There are perhaps two thousand children in the valley, and six hundred and ten of them are in attendance upon these and the two larger schools which are located at Collbran and Mesa.

It was a happy circumstance which brought the writer into this little valley something over a year ago and here he found an old college acquaintance, the much loved and veteran pastor, Rev. James F. Walker, "following the gleam" and ever yearning for larger things. The religious problem in Plateau Valley is a difficult one. It has altogether five church buildings, and in three of them Mr. Walker and Rev. L. M. Isaacs, who is associated with him in the "demonstration" work are holding services.

Here is the challenge of a big need and opportunity. Congregationalism is taking up that challenge even to the extent of "blazing trails" and adventuring some in the name of the Lord. Plateau Valley, with Collbran village and church as the center, has been constituted a "demonstration parish," following in religious work the "demonstration farm" method used by the United States government, whereby certain promising fields are selected and cultivated under instructions from the Washington Bureau, such "model farms" to be for the inspiration and guidance of the neighboring farmers. In like manner, the Church Extension Boards have selected Plateau Valley and are co-operating with its people to secure for their social and religious enterprise all needed equipment, adequate personnel

and ample support, to the end of showing what such a movement can do and be throughout a large area when furnished with everything required for a complete and varied ministry. It is the expectation that other communities will be inspired by this "model parish" to make of themselves demonstration centers. The beginnings of this work are attracting attention and causing wide comment all over the country.

The great achievement of this modern socio-religious program will be the erection of a central Community House adjoining the present modest church edifice in Collbran village. The original idea involved an improvement of the present plant at a cost of six or seven thousand dollars. But when the results of a local survey were set before the Plateau Valley folks, together with visualized building plans inspired by this study of actual needs and opportunities, a group of business men and ranchers decided that "only the best is good enough for us." An immediate campaign was inaugurated, under the tuition of the church trustees and an advisory committee, consisting of five representative citizens, to secure sufficient funds to erect a Community House which will cost in the neighborhood of \$25,000. Initial impulse was given to the movement by assurance of a loan from The Congregational Church Building Society to the amount of \$7,000. Local pledges and funds were secured for a like amount. Architect's plans were obtained, additional ground bought, and contracts let. Building was begun and the foundation finished just before the winter snows began. The cornerstone was laid December 5, 1920.

The Parish House will have facilities for an ideal Church

School, kindergarten, game room, library, rest room and men's club. The gymnasium building will furnish a floor space 72x54 feet, and a gallery. This room will be used primarily for the customary activities of a gymnasium, but will also provide an auditorium, stage, dressing rooms, moving picture booths, etc. These will make possible such community events as Chautauquas, lecture and entertainment courses, home talent shows and banquets. The basement of this building will have bowling alleys, billiard room, lockers, baths, dining room and kitchen.

The inauguration of the community program is not being held in abeyance until the completion of this ideal plant. A building on the main street of the village has been rented and put into commission as a temporary Community House. It is already the popular center for indoor athletics, meetings of every sort, and a regular moving picture night. It contains a library of twelve hundred volumes which is being widely circulated. The immediate demonstration is slowly but surely selling the idea of the more complete program to the entire valley.

The task of the Extension man is many sided. He is the minister-at-large throughout the "larger parish," establishing outstations as fast as time, strength, and thorough work permit. He maintains a regular circuit of preaching appointments, Sunday Schools, and "brothering people" in the valley. The old circuit rider system is being replaced here by this comprehensive seven-day-a-week effort which has in mind the whole man—body, mind and soul. He is also an organizer, social engineer, and community builder. The Home Missionary Society co-operated in providing

the worker and also his equipment, which consists of a Reo truck, auto, moving picture machine and generator.

Here are the beginnings of a socio-religious adventure which is significant because it tells of the church not merely aspiring to leadership, but seizing it by the practice of a real program. It is the church asking no favors because of its divine origin—what it is—but determined to make itself a "felt necessity" above every other institution in the community by virtue of what it does. It is the church actually serving all the people all the time, while practicing a religion of fellowship like unto His who came "that they might have life and that they might have it more abundantly."

Temporarily the building part of the program has suffered a setback. The original plan, as our readers know, was to construct the Community House in its entirety at once. Gifts of cash from Collbran, pledges made on the field supplemented the aid of the Church Building Society, and made this a safe method of procedure. On this basis, representatives of the Society have featured Collbran in platform utterances. Similarly this work was made the basis of the service published by the Home Missionary Society for January, in connection with the Chart Plan for the Sunday Schools.

The people are not disheartened in spite of the fact that in a night the bottom fell out of the cattle market, well-nigh annihilating the chief source of livelihood of the valley. Uncle Sam had told these dwellers in the "paradise of the cowman" that it was their patriotic duty to raise the maximum of herds and cattle. They did so. Now two

years' profits are entirely wiped out, and even the present is mortgaged to the uncertain future. While one meat concern declares a dividend of thirty-seven millions the rancher gets scarcely enough for his cattle to pay for their keep; while shoes are selling for ten and fifteen dollars a pair, the cattle-grower gets one dollar and ninety-three cents for an entire hide. The difficulty is not only "no money at all." There is a deep feeling of resentment that the cattle man is getting the bitter end of present inevitable economic readjustments. The psychology of the moment is a menace to the completion of the Plateau Valley demonstration.

Cattle men are optimistic, however, and have no doubts as to the ultimate "come back." Men who have subscribed so generously to a unique enterprise which has captured their imagination and won their confidence will make every effort to redeem their pledges to the last cent. But they cannot do it now. Time limits will have to be extended to cover a period of one or two years. And still more tragic, the psychology of the times, as well as the financial stringency itself, forbids an immediate campaign for additional and necessary funds to "carry on" now to the desired finish.

Here is the bald and unescapable fact: Just now, and for a considerable time to come, there will be an utter lack of money in Plateau Valley. And it takes cash in hand to build! To do nothing would imperil the whole project. To do something is imperative if what has been gained is to be held and the further program

completely sold to the entire valley.

This enterprise has gripped the people of the valley as nothing else ever did. It is only the building part of the program which is being held up. The organizations of men and young people are proceeding according to the program. On Easter Sunday a number of the leading men and women of the community were received into the membership of the church. Similarly other departments of the work are flourishing. The people have pledged their support splendidly. They expected to pay their pledges promptly; then their resources were cut off without warning. The present alternatives are to worry along without the equipment necessary to full success and with a loosening grip on the task, or to find relief from some source. A possible means of help would be a loan of a few thousand dollars to these people with their pledges as collateral, until with the return of more normal times they are able to redeem their pledges, which are as good as bonds. Because of the unique character of this enterprise the Building Society has given extraordinary aid, and it is now a question of local financing, but with no money in the valley this cannot be done without help from outside. The work must not drop. A field of one hundred and fifty square miles, three thousand five hundred people, two thousand children, hangs in the balance. It is our challenge and responsibility. Religion must vindicate itself as a force able to win out in the face of heavy odds.

Only as the Church fills the social movement with the spirit of Christ, which is always and everywhere the spirit of love, service, sacrifice, can it give the leadership which makes and keeps the spirit of the mighty movement Christian.—*Selected.*

BUILDING UP A COMMUNITY OUT OF A CHURCH

By Mrs. Louise B. Esch, Mobridge, S. D.

THE general financial stringency has struck Mobridge very hard. The employees of the Milwaukee road have been laid off to such an extent that there are a great many families without an income, and no one can tell how long the unemployment is likely to last. Some say one month, some two, and others are of the opinion that it will be late in the spring before the road will resume normal schedules. Because of the financial troubles men with families hesitate to make pledges toward the support of the church which they are not at all sure they can fulfill. And yet, at this time of depression and idleness we know they need what the church can give more than they would in a time of prosperity.

In spite of these discouragements, our audiences remain about the same, and the Sunday School had never been in better condition. Our great embarrassment has been to keep up our force of teachers to the needs of the school. We used the Tercentenary Chart, and the total offerings amounted to eighteen dollars, not including our special Children's Day collection or the Christmas special for foreign missions.

At the business meeting of the church I reported 529 calls made during the year. I consider this a very important part of my work. A few days ago I called at a house where I had noticed a family moving in. I found a woman past sixty at home. She had come from Boston to keep house for her son and had brought with her a widowed daughter and the daughter's child. She was desperately lonely and felt "so far from home." I told her of my own eastern trip rather recently made, and found she had once lived in Hartford,

Connecticut. The fact that I had been there but a short time before was a "point of contact" which drew us together, and I left her happy in the feeling that the East is not quite so far away as she had been thinking. While that family may not be of much help to the church in the months to come, the church has ministered to them—and that is what the church is for—"not to build itself up out of the community, but to build up the community out of the church."

While I was in Connecticut in October, General Missionary Juell held services at Trail City in my place. He was convinced that the time was ripe for the organization of a church, and before he left this was accomplished, with eleven charter members. In December a recognition service was held by which this church was welcomed into the Northwestern Association. There has resulted a new feeling of responsibility on the field, and the Sunday School is now maintained every Sunday and with increasing attendance. I am delighted to see their positive dread of any indebtedness. They have organized a Ladies' Aid, and this means more to the social life of the community than can be realized by our eastern friends, unless they have lived in a small place where there is absolutely nothing to go to.

In November, a former worker in our church at Mobridge—both she and her husband were of great help to us while they lived here—came to see if there were any way by which a Sunday School and some kind of religious service might be started in the little town to which they had moved. It is about eighteen or twenty miles west of the river on the main line. I told her to ascertain how many

of the people were willing to have a Congregational work there, and two weeks later she reported that everyone was in favor of it and again urged me to come. I reported this to Mr. Juell and he held services in the little place the Sunday after Christmas, and arranged to have me go over to Wakala on the fourth Sunday of each month. It is too early to prophesy as to the results of our efforts.

These Sundays which I spend at outlying points break into my work in Mobridge, especially with the choirs, and very especially with the young people's groups. The needs of these places are great, however, and I cannot feel that it would be right to close our eyes and ears to these calls. When I spend three days in Trail City each month, and see things as the people there see them, I realize that it is tremendously important that they be given an opportunity for religious training and growth.

Since my eastern tour I have received many evidences of deep interest in the Mobridge field, in the way of letters, cards of greeting, etc., which express a desire to help the work and workers. There come requests too for letters to be read at missionary meetings in various places. Three good sized boxes of books have been received, two from Mrs. Barney of the Young Ladies' Society of Farmington, Connecticut, and one from the Young Ladies' Societies of Fourth Church, Hartford. While I was in East Hartford I was given three framed pictures to bring back with me, and a Sunday School class of young women in Putnam sent me two splendid pictures and the money with which to have them framed. These pictures will make a great difference in the atmosphere of the Sunday School room. Three circles of the Norwalk Society united in sending a sum of money

for our Cradle Roll expenses. This will help out wonderfully with some things we have been planning to do. A great deal of good literature comes to us regular—*The Atlantic Monthly*, *Harper's*, *The Bookman*, *The Literary Digest*, *The Christian Herald*, and others. Much of this is put into the hands of the English teacher at the high school, and she is exceedingly grateful for them. We are anxious that the books on hand and those recently received shall be a nucleus for a much needed city library. It would be something to be proud of forever, if we can be instrumental in starting a library movement, and I am very hopeful about it.

We have made one worth while contribution to the life of the community already. As a result of our Religious Day School last June, quite a number of mothers found that it would be a great boon to have a kindergarten. In the fall the matter was brought before the trustees, and they have given the use of the church basement for this purpose, while the patrons pay the teacher and the running expenses other than the room rent.

There seems to be an increasing community spirit here, for which we rejoice. There was a municipal Christmas tree for the first time in the history of the place, and on Christmas night a group of people from all the churches led in the singing of carols. The Woman's Civic Club is doing a great deal in the way of promoting this community spirit.

The backward look is not altogether satisfactory, but there are things that hearten us. And so we take the forward look with courage and confidence—not because of our own ability to accomplish things, but because we are enlisted under a Captain who cannot be overcome. Like Paul, we would "thank God and take courage."

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF MARCH	Last Year.....	4,779.37	944.94	5,724.31	914.47	4,809.84	17,938.70
	Present Year...	11,993.35	1,380.65	13,324.00	3,599.43	9,724.57	12,600.00
	Increase.....	7,213.98	385.71	7,599.69	2,684.96	4,914.73	.....
	Decrease.....	.....	.....	.....	.....	.....	5,338.70
FOR TWELVE MONTHS FROM APRIL 1	Last Year.....	123,365.44	50,471.12	173,836.56	37,085.36	136,801.20	127,501.82
	Present Year...	144,815.40	54,775.36	199,590.76	45,637.52	153,953.24	97,010.04
	Increase.....	21,449.96	4,304.24	25,754.20	8,602.16	17,152.04	.....
	Decrease.....	.....	.....	.....	.....	.....	30,491.78
Cong'l World Movement Funds To Jan. 1, 1921.....		.....	.....	122,549.37	80,511.23	42,038.09	.....

DEBT

IT is an ugly word in missionary treasury circles, but debt it is this year in spite of all our efforts to avoid it. The books of the National Home Missionary Society closed on March 31st, showing a deficit of \$20,503.58. This debt has accumulated in spite of rather serious economies and cuts in the work which were made to avoid it.

A casual glance at the above table would lead to the natural, but erroneous conclusion, that all this debt and more is accounted for by the decrease in legacies. On the contrary, all this deficit in legacies was provided for from the Legacy Equalization Fund, established for the very purpose of meeting such deficits. Moreover, nearly \$10,000 more was taken from this Fund toward decreasing the additional deficit.

The occasion for the debt is to be found alone in the fact that the increase in receipts is not as great as the necessary increase in costs. Taking the total income of the Society into account, the increases amount to about twenty-two per cent, whereas the average percentage of increase in costs is considerably more than double that amount.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury.

THE AMERICAN MISSIONARY ASSOCIATION

THE NATIONAL NEGRO PRESS ASSOCIATION IN CONVENTION ASSEMBLED MAKES THE FOLLOWING ADDRESS TO THE PEOPLE OF THE UNITED STATES

"The organized Negro press of America, mouthpiece of 15,000,000 black people, who have never retarded the progress of the United States, have never molested her peace, but have defended her honor in every national crisis, congratulates America on possession and development of her stalwart black citizenry.

"We view with interest the continued exodus of Negro communities northward. We regard this movement as a distinct loss to the South, involving millions of dollars and years of development. And we consider settlement of Negroes in northern communities a distinct advantage for that section.

"Accommodation in waiting rooms, on street cars, in railway coaches and other public conveyances must be made identical for white and black before the thrifty Negro migrant from the South to the North will return to southern clime.

"We lament the inadequacy of educational facilities in the south and cite the lack as a further cause of Negro migration.

"We do not believe the North will ever turn southward her more intelligent Negro migrants. But we do be-

lieve in the Negro's desire to return to the southland when assured similar opportunities for development as to the north and westward, identical protection in all States of the Union of federal authority against violence and plunder, and the removal of evidence of caste throughout the southern section.

"We congratulate socialization efforts of colored communities north, and commend likewise the efforts of the southern congresses to secure better inter-racial relationships.

"But for the country's welfare and her fair name among nations of earth, we solemnly proclaim that burning of human beings, lynching and mob violence and similar evidences of savagery must at once be made offences against federal law and summarily punished thereby.

"Finally, we recommend all honorable means for cultivation of friendly feeling between the races in America, and the continued teaching of the loftiest patriotic motives and ideals to black citizens everywhere that the watchword at every colored fireside shall be, America first, the land of freedom henceforth and forever."

SYMPATHY

By Paul Lawrence Dunbar

I know what the caged bird feels, alas!

When the sun is bright on the upland slopes;
When the wind stirs soft through the springing grass,
And the river flows like a stream of glass;

When the first bird sings and the first bud opes,
And the faint perfume from its chalice steals—
I know what the caged bird feels!

I know why the caged bird beats his wing

Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;
And a pain still throbs in the old, old scars.

And they pulse again with a keener sting—
I know why he beats his wing!

I know why the caged bird sings, ah me,

When his wing is bruised and his bosom sore,—
When he beats his bars and he would be free;
It is not a carol of joy or glee.

But a prayer that he sends from his heart's deep core,
But a plea, that upward to heaven he flings—
I know why the caged bird sings!



VIOLETS

By Alice Dunbar-Nelson

Mrs. Alice Dunbar Nelson is a graduate of our Straight College in New Orleans. As the widow of Paul Laurence Dunbar, she became Mrs. Nelson. Straight College has sent out many of exceptional gifts and attainments but never a poet who could write such an expusitely charming poem as this of Mrs. Nelson which we give to our readers now when the violets are upspringing—

I had not thought of violets of late,

That wild, shy kind that spring beneath your feet
In wistful April days, when lovers mate

And wander through the fields in raptures sweet.

The thoughts of violets meant florists' shops,

And bows and pins, and perfumed papers fine;
And garish lights, and mincing little flops,

And cabarets and songs, and deadening wine.

So far from sweet real things my thoughts had strayed,
I had forgot wide fields, and clear brown streams;

The perfect loveliness that God has made—

Wild violets shy and Heaven-mounting dreams.

And now—unwittingly, you've made me dream
Of violets, and my soul's forgotten gleam.

THE BIGGEST THING ON EARTH

THE church of Christ has an enterprise on its hands so vast that no other enterprise known to man can for a moment be named in the same breath. One stands in awe before the marvelous foresight and world reach of Standard Oil, United States Steel, the Bell Telephone, the Bank of England, and a dozen other wonders of modern business and commerce. Modern science is a composite miracle. Geology brings us to our knees, and astronomy makes us worship. The European War overwhelms imagination as a sheer feat of the human brain. But compared with the task of the church—the task that Jesus Christ planned and committed to those eleven humble Galileans—these things are like specks in a sunbeam. To plan the task of winning the whole human race, man by man, from the love of its pet sins to the love of an unseen Master whose demands on life are the most exacting possible, is an effort of mind and will so prodigious that no mind or will less than divine could ever have dreamed of it.

And when we see Him, having completed His perfect human life as man's example, calmly and confidently committing that boundless enterprise to a few half-awake and untrained, but devoted peasants, assuring them that He will always be with them, but bluntly telling them that they need expect in this world only opposition and hardship, we are irresistibly won to Him by the sheer audacity of it all.

And then, when we see the centuries, twenty of them, roll by with their boundless flood of human life and death, peace and war, achievement and failure, sin and sacrifice, and through it all see clearly as from a mountain's top the sure growth of His enterprise, its resistless spread from age to age, from land to land, from race to race, and from man to man, until today it is the mightiest force on top of earth, to be a member of any church that stands for His task becomes the greatest earthly honor a person can know.

Our supreme duty of pushing on that enterprise demands a degree of devotion and efficiency that none other can claim.

The challenge of the Gospel of Christ is today as it has always been the most exacting, the most stirring, the most commanding, the most ennobling word that can fall upon human ears. To have a share, as leader or layman, in a work like this is a task that any intelligent, earnest man can covet with far greater zest than to be the president of a bank, a railroad, or of the United States. It may well enlist all of himself, all of his service, and all of his substance.

—*The Chapel Bell, Auburn Theological Seminary.*

SECRETARIES VISITATION OF SCHOOLS

Secretaries Cady and Brownlee have recently made a visitation of a large number of our Southern schools. We extract from their report to the Executive Committee a sample: such as the limitations of our pages permit. All of these schools are rooted deeply in the past; they have not changed their characteristics or their quality. They have always had the same type of self denying and capable teachers that the secretaries find now. Their histories are full of honor in the students they have sent forth from year to year who are now high among the best factors in the Negro race. There has been no mistake in our methods. What has been done is a mighty argument and a great hope for the work that is now being done. It is no time to think of doing less. We cannot take the entrenchments by retrenchments.

Emerson Institute, Mobile

"In the evening, we met some of the leading colored citizens of Mobile, a fine group of forward-looking men. They were intelligent and earnest about their race and manifestly are the leaders of their people in that city. They were also well-to-do men in business. One man was rated at something between one quarter and one-half of a million dollars and others far more than comfortably well off. These are the men who pushed the campaign for securing the funds to finance Emerson Institute this year. They were very frank, however, in saying that if they were expected to do so next year they were sorry that Emerson had not been closed last fall, simply because it was beyond their power; but after the situation of the A. M. A. had been put frankly to them they expressed their willingness to do everything they could for the continuance of the school. They said that they simply could not do without Emerson Institute, that it was furnishing the kind of education and was bringing them in touch with a type of character which would not be given them in the public schools. Besides, the public schools were not equal in the grades to Emerson, even as far as they went, and there is no school above the tenth grade, and the tenth grade would probably not be much more than equal to the eighth or ninth grade of our Emerson Institute. A large number of the teachers, as well as nearly all of the leading colored people of the city, have been either students of Emerson or much influenced by it during the years of its existence there. An interesting thing was that these colored men were quite opposed to putting in a full colored faculty. They frankly stated that they did not believe their children could attain unto their best unless they had the touch of the Northern white culture which had been so helpful in their own lives in the past.

We called upon some of the white people in Mobile, and found a growing interest in the future welfare of the colored race. The Superintendent of Public Schools stated frankly that he felt that the colored people must have given to them the educational advantages of the whites, but that the standards of education and equipment of the whites had been so backward that it was difficult to secure the funds which justice demanded for the education of the colored peo-

ple. He declared it to be his purpose, however, to use every effort possible to see that the same equable division of school money was made in the county. It is our conviction that Emerson Institute is needed, and will be for some years, in the city of Mobile.

Straight College, New Orleans, Louisiana

This college holds a strategic place of far more importance than any of the other institutions now under the A. M. A. It is in a city of 100,000 Negroes and is by far the best institution in that section of the Southland. The public schools are meeting the situation very inadequately. There is one high school, crowded to its capacity, with only 500 students, for a city of 100,000. This year it will graduate its first class from the twelfth grade. The need of Straight is characteristic of the need of most of our institutions, that of furnishing teachers and leaders for the race. We may as well make up our minds that we are not in the business of educating the colored race, but that of creating leaders and teachers who themselves shall become educators of their people. About one-half of the colored teachers in the public schools of New Orleans are graduates of Straight College and they are by far the best teachers there. Whatever the South may do for the elementary education of its colored citizens, there is no immediate promise, or even one that we can see in the distance, of the South furnishing higher education for its colored people. Straight is as centrally located as it can be to meet the demands of its constituency. The students are of an exceptionally superior class. It is true that they are lighter than those in most of our schools, as the colored population in New Orleans has been diluted through the years by large infusion of white blood. They were well dressed, and well behaved, and appeared to be exceedingly anxious to secure the best things for themselves.

Here also in New Orleans, we found a very intelligent and earnest Alumni scattered throughout the business houses of the city. This ought to be a source of great power and helpfulness in the future, provided we put on a program which will challenge their enthusiasm. There is also a good feeling among the white people of New Orleans and undoubtedly there are untapped sources of help that can be utilized to carry out a fine program.

Le Moyne Institute, Memphis, Tenn.

Le Moyne is one of our very best Secondary Schools. It has maintained a very high standard of educational excellence. The one school building is new, well situated, but needs to be completed as it is impossible to accommodate all those who desire to attend. There were two hundred turned away this last fall. The influence of the school is felt throughout that whole section of Tennessee. Forty per cent of the graduates are now teaching. Nearly all the principals of Memphis schools and one-half the teachers are graduates of Le Moyne. Their standing is so good that they are eagerly sought by the

public school authorities and are started at five dollars more than those from the Memphis High Schools. We found that among both colored and white people as well there is great enthusiasm for Le Moyne. We interviewed the Department of Education that has charge of the colored schools in Shelby County and were told that Le Moyne is the one school to which all the students of the country aspire and covet its diploma. Its graduates were far above all others. They said, "We consider it indispensable to the best conduct of our other schools." While there are high schools that give the twelve grades, yet we were assured that all those grades were not within one or two grades as high. We felt that the buildings should be completed as soon as possible and we are quite sure that there are large possibilities for assistance to that end among both the colored and white citizens of the city.

Gloucester High School, Cappahosic, Va.

Cappahosic is one of the most secluded of our A. M. A. institutions. Here also Mr. and Mrs. Price have invested their lives for over a quarter of a century. The grounds are ample and well located in sight of the York River. Your secretary only wishes that every member of the Executive Committee could have been with him as he made a tour of the surrounding country visiting both the white and the colored citizens. It would be hard to tell which is more enthusiastic over Cappahosic. Mr. Price may easily be counted as one of the leading citizens of Gloucester Country and no man—white or black—is more respected.

Cappahosic is the only High School above the seventh grade for a population of 50,000 Negroes. The influence of the school may be shown in the fact that in the last census for Gloucester Country with 12,000 colored citizens, while there were 117 white people who were renters, there were only 34 Negro renters. Fifteen years ago Mr. Price was the originator of the Gloucester Land Building and Loan Association in which time there has been received and disbursed \$44,646.00 with a little over \$5,000.00 in the treasury. This amount of money has gone back into the purchasing of homes and farms for the colored race. There are 319 stockholders. Some of the very best homes in that region are being secured by this means—one of them being the summer home of Major Moton. The most interesting feature perhaps in that section is the perfectly beautiful democracy that exists between the whites and the blacks. In fact the white people address Mr. Price as "Mr." and seem to treat him on a perfect equality. More than half of the patients of Dr. Stokes—a colored physician—belong to the white race. It is doubtful if this would be believed in Mississippi.

Florence, Ala.

At Florence, Alabama, Mr. and Mrs. George White have labored in such a fine and beautiful way for eighteen years that the best colored and white people of the town and throughout the country have come to not only respect them, but also to believe very much in the work that they are doing. Their influence has not only been brought to bear upon the students who come to Burrell Normal School, but also upon the entire life of Florence. The Mayor of the town turns to Mr. White with his various Negro problems. The leading white doctor of the town looks to Mr. White for advice and counsel, and the general superintendent of schools as well as the postmaster think of him in the very highest terms. He is doing a splendid piece of work and maintains in connection with the school a most modest, yet most refined and well appointed home. The same things might be said about his work that I have said about Miss Allyn's. Dormitories for boys and girls would add much to the influence that needs to be brought to bear in a vital way upon the lives of young colored boys and girls.

* * *

FROM TOUGALOO COLLEGE

In the *Atlantic Monthly* for February last, Mr. Howard Snyder of an unnamed town in Madison County, Mississippi, has an article, "Plantation Pictures," in which he paints in dark colors the condition and character of the field Negroes as he sees them. In an introduction, the editors explain that Mr. Snyder's plantation is "far from the meliorative influence of Hampton or Tuskegee," by doing which they entirely ignore the "meliorative influence" of Tougaloo College at Tougaloo in Mr. Snyder's own county. Doubtless he writes truthfully concerning what he himself has seen of the field Negro. Doubtless also the "meliorative influence" of Tougaloo does leave many thousands of field Negroes untouched even in its own county. Probably many thousands also live thus untouched or almost untouched in the vicinity of Tuskegee. Hampton could hardly be expected to reach many of those such as Mr. Snyder mentions. Nevertheless, like Hampton and Tuskegee, Tougaloo College does exert its meliorative influence, and has been doing it for fifty years, and even though it leaves many thousands content with being field hands it draws the ambitious and the capable few, teaching them to become teachers, ministers, blacksmiths, dressmakers, home makers, business men and women, and farmers. If many of them did not go back to field hand plantation life, they are hardly to be blamed if in larger life and in other surroundings they fulfill their ambitions and their destinies, and serve their race in a larger way. May not the Tougaloo influence that has made them what they are be rightly deemed "a meliorative in-

fluence"? For fifty-two years, Tougaloo has been doing this in the very county from which Mr. Snyder writes, and it is to be feared that the editors of the *Atlantic Monthly* express a feeling all too common at the North, that Hampton and Tuskegee are about the only educational influences among the Negroes. They certainly are well advertised, but Tougaloo and many other A. M. A. schools have long proved "meliorative." This school in Mr. Snyder's own county has taken thousands from all sorts of conditions in life and has sent them forth with educated thoughts

and powers. Hundreds have gone back to the localities from which they came to teach and uplift the same ignorant, belated ones how to live. In hundreds of little schools in dark places, the work has been going on but there are great masses to be reached, and the work is not spectacular like those that are more in the public eye and can be advertised. There is One, however, whose eyes are over all and who sees every holy endeavor knows that the meliorative influences" which have streamed forth from these schools like light from the face of the sun can never be measured.

* * * SCHOOL NOTES

Talladega College

WE have 274 persons—teachers and students—eating in our dining room and it is crowded to the doors. The College Department, our special pride, has enrolled 115 members. College spirit is running high. Athletics have no small part in attracting young men to a college.

Another thing which helps to keep our ranks full is the work of our large body of loyal alumni. Scattered over the country, north and south, they never forget Talladega. Those of us who have been long in the service receive many letters telling us how grateful old students are for what Talladega did for them and in their enthusiasm they send many young people to us. When a Talladegan goes as a stranger to any city where other Talladegans are, they do all they can to help him find work and feel at home, even if they were never acquainted before.

Our graduating class numbered only twelve last May, but you may be interested to know what its members are doing. The only theologian is having good success as pastor of the Congregational Church in Montgomery. Two men are school principals, and two girls are teaching in high schools. One man is studying medicine, one is studying business administration at the University of Chicago, another mining engineering in Colorado, and a fourth is at Harvard, preparing to teach chemistry. The remaining three are working to save money so that they may enter professional schools next year. This class is typical of our graduates who by being here a term of years gain a vision of service and also learn that service of the highest kind requires thorough preparation.

One of our graduates has charge of the Negro illiteracy work in Alabama. He informs us that 600 persons have learned

to read and write since spring and that a larger campaign is planned for this year. While directing this work from his office in the Capitol, he is also organizing a Junior School at the State Normal.

We have two or three students who are planning for this year. Dowells, our graduates who are missionaries in Africa. It does us good to hear what a useful life they are leading there. Mr. McDowell has the direction of out-station teachers and evangelists, and he also teaches in a boys school. He is a practical man and in odd hours repairs the buildings and makes furniture.

San Mateo

This is certainly one of the neediest fields I ever knew for missionary work. But there is some encouragement as the children do improve both mentally and morally—(and we hope **spiritually**) if ever so little. Those who have been in the work for some time say that there has been a great improvement in the children and in the town since the work was started here. Children come into school younger and stay more years so that more can be accomplished.

While there are comparatively few Protestants here, we have a larger Sunday School than have the Catholics. Even some of the Catholic children prefer to come to ours as they say they are "treated better" in our Sunday School. They come if their parents do not object.

We need your prayers if anyone does. In many respects, the

work here is the hardest I ever was in, and I was in missionary work eight years before coming here—in colored, mountaineer and Spanish work in Porto Rico! This is the hardest field.

Trinity School

I wish you could see some of the notes we receive concerning the needs of the people. Let me copy a few requests from a series of notes from one country mother: "Will you, please, save a overcoat for Edward and three bodies for Willie and a sweter for me so I will close by saying anna Brown."

"Please send them pance, a pare of suspenders for Willie a pare of pance and coat for Edward if they are long a nice white dress for Mary some overalls for Edward. If there are a pair of overalls for Willie." "Send me two black skirts let them be long please let them be large enough. If you would think for Emily Brown."

Across the margins of this last note, she has written "in the waste" and "for every day." You see, she does not approve of the modern short skirts, but her figure is a la mode, i. e., large in the waist. These notes I have quoted verbatim except the names. Let me add that the writer is one of our dearest old ladies who welcomes us whenever we call with stately cordiality, and converses on current topics in the sweetest of voices, with well chosen English. She has a refined and cultured spirit if not an educated pen.

Not less than thirty-five pupils at Dorchester Academy, McIntosh, Georgia, walk at least fifteen miles a day in going to school and home again. For two of them it is a twenty mile walk. Their path leads through cypress swamps and is often deep in water. Dorchester Academy supplies the only educational opportunity for a large district inhabited almost exclusively by colored folks.

SECRETARY BROWNLEE'S NOTE

SECRETARY BROWNLEE recently sent out a circular letter directed to the Student Members of the A. M. A. Family as follows:

"The home of a group of your sisters has been destroyed by fire. It is the Girl's Dormitory at Peabody Academy, Troy, North Carolina. There was some insurance on the old building, but not enough to put up a modern dormitory. Something must be done very quickly. It occurred to me that all the students in the A. M. A. Schools would like to do their bit toward erecting a new home for the Peabody girls. In my recent trip South I spoke to various student bodies about contributing ten cents apiece for this work. The total amount raised in this way perhaps will reach \$1,000, but you will be doing more than one thousand dollars' worth of good, since you will be thereby demonstrating but when one member of our family suffers all members suffer with it.

"Ballard School has already sent in ten cents each for 210 pupils. Will each of you do his or her best to send through your principal to the office within the next ten days an amount equal to ten cents per pupil? The time may come when your school may meet with a similar misfortune, and you will be happy then to know that all the students in the other schools are willing to share your burden with you."

One of the responses to this has recently come to our knowledge in a letter from Athens, Alabama. It is directed to the principal and reads as follows:

"I ironed all night until four o'clock in the morning so I could collect. Poor Willis went to collect so he and other kids could give you some change, and this was all he got. Please excuse him for being late."

The principal adds:

"This mother works herself almost to death washing and ironing and keeping her family for she has six children, four in school. She sent thirty cents with the note which the ten-year-old boy brought in the afternoon. He had come late in the morning and gone back home because we do not allow late comers unless with a very good excuse. He did not consider his collecting tour an excuse sufficiently good to be offered."

We give the letter and the teacher's comment as a little side light upon the A. M. A. family.

* * *

AN INDIAN STORY

LONG ago on a steep promontory extending into the Missouri River, lived three tribes of Indians. The steep banks surrounded the village like a fort and for this reason they had chosen this part for protection against their enemies the Sioux.

Let me give you a little story of the life of an Indian woman brought up in this village. She was cared for by her grandmother, a wonderful woman. Over and over the writer has marvelled at the high moral standard of the admonitions given by this granddaughter.

The Indians had gardens on the bottom lands where they planted corn, potatoes and beans. This was the especial care of the Indian women. As it was quite a walk from the village to the gardens, they would go in the cold of the early morning with their short handled hoes, a certain bone of the animals forming the hoe part. In going to the garden one morning the little girl heard a bell ringing and asked "What is that?" The grandmother replied "A holy man has come here and is calling the people together."

Years went by, and the bell

Years went by, and the bell and the holy man seemed to have had little influence upon the grandmother, but a government school was started seventeen miles away, in the buildings where the soldiers had been kept, and the little girl, now ten or twelve years of age, was taken there. Homesick, she, with several of her schoolmates, decided to run away. As she neared her home, she was afraid to see her folks. The training of her grandmother made her feel that she had not done what was right. Going to the window, she peeped in and seeing her grandmother sewing on a dress for her, she was more ashamed than ever. When her courage allowed her to go in, her folks decided at once that she must go back to the school, and they took her.

As the years passed, the holy man's wife needed assistance, and the folks of the young girl consented to her going to help. When she went, everything was so new and strange she like a young deer was afraid of everything; the first night, afraid to go to bed. She had never slept in a room by herself.

More years went by, and one Sunday afternoon the young girl is out in the mission yard standing by a swinging hammock in which is a young man. He sits and she stands while they visit, most of the afternoon. The result of this courtship is a Christian marriage. The young girl has accepted the teaching of the holy man, as has the young man also. The people are called together; the living room of the mission house is trimmed for the ceremony, which means a Christian home. In their little home were many happy weeks, but the

young man died quite suddenly with tuberculosis.

Soon after the young woman and the holy man seemed to have had little influence upon the grandmother, but a government school was started seventeen miles away, in the buildings where the soldiers had been kept, and the little girl, now ten or twelve years of age, was taken there. Homesick, she, with several of her schoolmates, decided to run away. As she neared her home, she was afraid to see her folks. The training of her grandmother made her feel that she had not done what was right. Going to the window, she with a babe born after the father's death, returned to the holy man's and lived again in his home. Then the brother of the husband took courage and told the young woman that he had wanted to marry her, but seeing his brother's choice, he had kept quiet. The young woman was married to him and this time in the chapel which the Indians had built by their own efforts.

Again the years rolled by, children were born and died. There was sickness and sorrow, but there was always kind, true and appreciative treatment from her husband. Then he died and she was left with a little girl and boy to care for. Again she went back to the holy man's home and there lived and worked many years. Grown into a faithful, dependable Christian woman, her people have envied her, and they have been jealous of her, but she has always remained true and loyal to her faith. Now she is matron for the boys in the Mission School and her people are glad to put their little boys under her care.

FROM HAWAII

THE Ninety-eighth Annual Report, which the Evangelical Association published is inspiring in its record of the year's accomplishment. It rejoices in the strengthening of the spirit of unity among the races, and especially in its closer relationship with the American Missionary Association as a result of the recommendations of Secretary Cady and District Secretary Hinman after their survey of the islands. The A. M. A. will receive a definite proportion of funds raised for missionaries in the Hawaiian churches and the Hawaiian Board will receive an increase of \$1,000 per annum beyond that hitherto appropriated. The number of churches in the Hawaiian Association is 108, of which ninety-eight are of the colored races, and of these 4,173 are members of the Hawaiian churches. 2,134 in the Japanese, 672 in the Chinese, 627 in the Filipino, and 302 in the Portuguese.

ese. The year has wrought a large increase to these churches of different races. The total number received is greater than in any year since the Board was organized. The Christian work among these races is full of hope and encouragement, but we are not to overlook the fact that there are more Japanese temples in the territory than there are Christian churches.

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In California, there are 75 churches and missions for Japanese which are under the superintending care of Secretary Hinman and who find him a devoted friend of their spiritual interests not only but a jealous one of their human rights and welfare. It will interest our readers to know that the Chinese pastor in San Francisco—Rev. Lee S. Hong, is Secretary of a Chinese Committee which has so far raised and forwarded \$120,000 for the relief of sufferers in the appalling famine in China.

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OBITUARY

Rev. Austin Hazen

Universal was the sorrow of the faculty and students when the word came to Tougaloo that Mr. Hazen had passed away on March 13th, at his late home in Thomaston, Connecticut. Some weeks after his retirement from Tougaloo in November, he had to undergo an operation from which he was never to recover. The services in his memory at Thomaston, Connecticut, where he had been a Congregational

pastor for about fourteen years, was held on Tuesday, the 15th. Mr. Hazen had been connected with Tougaloo University as Vice-President and Treasurer for some twenty years. A fine Christian gentleman, greatly beloved by all who knew him, and honored for his ability and sound judgment as a counsellor and for his excellence in religious leadership, he leaves a most precious memory.

REAL PAGANS IN THE STATE OF MINNESOTA



GROUP OF GRAVES IN A CHIPPEWA CEMETERY

We all know that there are lots of pagans in Darkest Africa and other far off lands, but it comes to us rather a blow that there are over a thousand pagan Indians in the civilized state of Minnesota.

On the Red Lake Reservation there are some 450 of them living, who hold to the religion of their fathers and who are more or less under its sway.

On the Leech Lake Reservation there is Bow String Village with about 200 Indians without any missionary activities whatsoever.

On the Canadian border, near Basswood Lake, a band of some 50 Indians are roaming, who have neither church nor school and are living pretty well like their forefathers, about whom we read in the Leather Stocking Tales. All of these Indians belong to the Chippewa tribe.

There is a group of some 450 pagan Indians left on one of the Chippewa Reservations of Minnesota which is at present not reached by any church.



IN A CHIPPEWA PAGAN CEMETERY—
NOTE THE HOLE IN THE END TO
PERMIT THE SPIRIT TO GO
OUT AND IN

The leader of one of the denominations in that state has asked his Mission Board for \$8,500.00 to erect mission buildings at this place. Also adequate salaries for a staff of five mission-



INDIAN BOARDING SCHOOL, RED
LAKE RESERVATION—ALL THESE
CHILDREN ARE FROM PAGAN
HOMES

aries, a minister and his wife, a farmer and his wife, and a woman worker.

R. Hertz, Missionary.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for March and for the six months of the fiscal year, to March 31st.

RECEIPTS FOR MARCH

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	5,780.10	1,599.01	2,080.36	40.71	.....	9,491.18	4,617.65	14,108.83	8,457.38	22,566.71
1921	7,141.18	1,972.12	1,153.17	33.22	5,117.10	15,417.89	4,322.17	19,740.06	6,828.10	26,568.16
Inc. Dec.	1,361.08	373.11	927.19	7.39	5,117.10	5,926.71	295.48	5,631.23	1,629.78	4,001.45

RECEIPTS SIX MONTHS TO MARCH 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	88,763.17	4,118.18	20,941.72	364.70	5.00	114,192.77	7,391.50	121,584.27	47,193.67	168,777.94
1921	102,341.86	4,377.69	21,569.36	488.43	80,030.47	208,807.31	9,176.47	217,983.78	44,599.84	262,583.62
Inc. Dec.	13,578.19	259.51	627.64	123.73	80,025.47	94,614.54	1,784.97	96,399.51	2,592.83	93,806.68

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,102.11	1,078.51	4,164.43	189.12	.....	15,534.17	22,958.05	38,492.22	.....	38,492.22
1921	1,732.29	1,094.38	5,234.75	63.00	.....	8,124.42	32,662.99	31,777.41	3,500.00	35,277.41
Inc. Dec.	8,369.82	15.87	1,070.32	126.12	.....	7,409.75	694.94	6,714.81	3,500.00	3,214.81

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Appropriations.....	\$168,777.94	262,583.62	93,806.68	.....
Designated by Contributors for Special Objects.....	38,492.22	35,277.41	.....	3,214.81
TOTAL RECEIPTS SIX MONTHS.....	\$207,270.16	297,861.03	90,590.87	.....

FORM OF A BEQUEST

"I give and bequeath the sum of..... dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our church in Geneseo, Illinois, was struck by lightning on March 5th, the bolt shattering the steeple, and tearing out part of the ceiling. Within a week sufficient repairs were made to permit holding service in the building. Committees have been appointed to see what can be done about erecting a new church more modern and commodious than the present structure which dates back to 1855.



Who will give a church bell to Doby Springs, Oklahoma? This is a rural church in the northwest corner of that great state whose work is developing well. They are about building a tower and entrance hall to the building, and would like to put in the tower a bell whose summons to worship would sound far over the prairies. What church or individual speaks first for the privilege of donating to this church this much desired article of equipment?



These balmy spring days afford just the opportunity needed for beautifying the grounds around your church building. City churches unfortunately are so shut in by other buildings and by crowding streets that in many cases there are no grounds to adorn. But village and rural churches frequently have ample spaces about them which may be transformed into rare beauty with painstaking care. We know a village church, fronting a great open space, where the old "common" has been changed into a splendid lawn, with groups of noble trees here and there, and with the approaches to the church bordered with roses and other flowering shrubs. It is a veritable garden of the Lord. What can you do to make the grounds around your church attractive?



In Powder River County, Montana, where there are 5,000 people within an area of 3,000 square miles, and where there are seventy schoolhouses, but not a single Protestant church, a movement is on foot to buy a frame building, twenty-four by fifty feet in size, move it onto a good foundation on a donated lot, and put it in good order for a house of worship. As this county has been assigned to Congregationalists as their special field it is up to us to do something. This will be the cathedral church for the county, and the twenty-five members under Pastor Waters will do a far-reaching work. They need \$500 to match the \$1,000 they are raising themselves. This will be a fine beginning even though this first temple may be architecturally imperfect. Would you like to help? Your contribution to the Church Building Society will make you a stockholder in the enterprise.



Our church in St. Helen's, Oregon, has happily escaped from the hall it has been compelled to occupy as a place of worship for some months. It rejoices in the completion of its new and attractive church which gives it equipment for a larger work. We are glad to have had a share in securing this needed improvement.



A JAPANESE BRANCH

BEAUTIFUL San Diego, in the extreme southwestern corner of the nation, has many attractions. Coronado Beach which protects its great bay from the breakers of the Pacific has a charm all its own. The busy streets of the city show representatives of many countries and climes. Its suburban villages are delightful. The fields in April are carpeted with cloth of gold because of the innumerable blossoms.

Our First Church in San Diego, mother of five others within the city, has taken under its wing the Japanese Church and made it a branch of itself. There are seven

hundred newcomers from the Island-Empire within three miles of the church, and hundreds more in the country. No other Japanese Christian church exists in that section though there are four others in California, and one in Washington at Seattle. Our First Church, remembering the splendid work we are doing in Japan through the American Board, felt that foreign missions has come to its doors, and started a mission among these newcomers fourteen years ago. A church was organized as an outlying part of the main church, very influential in its ministry to the Orientals in both



SAN DIEGO, CAL., JAPANESE CHURCH DEDICATION

city and country. This branch church itself conducts a mission of its own among Japanese people conducting a fish-canning business. Its pastor also goes all over the country in an automobile provided by the church and carries the gospel message to the hundreds of his fellow countrymen scattered among the hundred thousand people of this corner of the country.

Of course they wanted a church home, and in due time they secured a good lot on which they themselves paid \$1,000, the mother church meeting the balance of the cost. Then there was built the church and community house, which this Society helped to complete. It is a good building, with an auditorium seating more than two hundred, a large room for night school and Sunday School, a ladies' parlor, a well-equipped kitchen, and four rooms for pastor's study, guest room and classes.

When dedication day came they made it a great occasion. Delegates from Japanese Clubs and Associations brought their greetings. Japanese ministers from Los Angeles and Japan added their congratulations. A very interesting feature of the occasion was the ordination of the pastor of this branch church, the Rev. Jinshiro Kikuchi. This was conducted by ministers of the San Diego Association.

An interesting historical account of the building enterprise was presented by Captain Joseph H. Smith of the mother church, followed by a similar statement from Mr. S. Saitlow of the Japanese church.

Dr. Willard B. Thorp, pastor of the mother church, conducted the offertory, and \$200 was raised to pay for the furnishings. The address was given by Dr. George W. Hinman, Pacific Coast Representative of the American Missionary Association.



GETTING AN ORGAN

By Secretary Charles H. Richards.

A PIPE organ is not essential to a noble and inspiring service of worship, but it is exceedingly desirable. Many a little church gets on very well with a good reed organ or a Vocalion; and in a larger sanctuary a strong chorus has often found needed leadership and support in a well-played piano, perhaps reinforced by an orchestra.

But these are generally regarded as but preliminary steps toward an ideal. The time comes when a progressive and up-to-date church feels that it must complete its equipment by getting an organ, as large and fine as its resources will permit. This is not that it may gratify its pride, but that it may enlist for Christian service the po-

tent influence of music at its best, which has such power to stir the hearts of men and move them to action.

The organ is "the king of instruments," and can soothe, delight, arouse, and thrill men as no other can. It is a combination of many instruments, an orchestra in itself. Its many-voiced diapasons, flutes, trumpets, strings and chimes can touch the soul and sway the will with magic power.

It is the product of Christian civilization, for it was unknown till long after the Christian Era began. It had a slow development. The earliest organ of eight pipes, a single octave of tones, had no key board, but needed a blower for each pipe. It was a distinct

advance when keys three inches wide, pounded with the fist, supplanted the individual blowers. Not till the fifteenth century was there a pedal keyboard. But steadily the instrument grew in range and power, till at last in our day we have the magnificent organs which are found in our great cities. We may well claim it as an aid to worship, for it is the most effective vehicle for the expression of devout feeling, the mightiest supporter of the service of song, the glory of the sanctuary.

Well may we sing, after it is installed in the church, and the hour for its dedication has come:

"Hark! Hark the organ loudly peals,
Our thankful hearts inviting,
To sing our great Creator's praise,
Both rich and poor uniting.
Ye heavens and earth, rejoice!
And every heart and voice
Your joyous strains upraise
In notes of endless praise,
Before His throne forever!"

It is important that the special enterprise of getting an organ should be financed beforehand. No contract for its purchase should be drawn till the church knows with certainty that the funds to pay for it will be in hand when the instrument is finished.

When assured as to this practical matter, a first rate organ committee should be appointed to carry the enterprise through. Some musicians of knowledge and experience should be on this committee, and some good business men.

This committee should, first of all, visit other churches where there are good organs, and hear for themselves excellent instruments. They should familiarize themselves with the construction and tone of the organs. The more they can learn of the complicated mechanism, the value of the stops, the combinations that may be made, the material used, the loca-

tion of the parts, and the general effectiveness of the instrument, the better.

A good organist should assist the committee to make out the specifications for the new organ. He will prevent them from being confused or misled by a pretentious schedule of stops and parts. He will assist in planning an instrument best adapted to the needs of the church. His practical experience will be an invaluable aid.

At this point it is necessary to know just where the organ is to be placed. The old way was to put it over the front door, out of sight of the congregation when seated. The modern way, which has great advantages, is to place the organ and choir at the pulpit end of the church. If the organ is a large one it is often divided and placed in ample spaces prepared for it on both sides of the chancel. Frequently it occupies a space against the wall directly back of the pulpit and choir. Many churches, however, prefer to have this space left open and free, with antiphonal choirs placed on each side of it, and the pulpit and lectern arranged in front on each side. Why should we let the so-called "liturgical churches" monopolize the beauty and convenience of a real chancel when we can also have them?

Some churches have placed the organ and choir along the side of the church; some in the balcony in one of the transepts. In one of our large churches in London, the organ pipes appear back of the pulpit, with the large choirs in two side galleries facing each other, while the organist is invisible to the congregation. Such arrangements are not desirable, and few churches will wish them.

Plenty of room should be allowed for the pipes and wind chest, with space enough within the instrument to permit the or-

ganist to enter it to correct a "cipherring" note or other imperfection. Approximate figures for width and depth needed, subject to modification, are as follows for organs of the prices named:

\$2,000.....	10 ft. wide by 5 ft. deep
3,500.....	10 ft. wide by 7 ft. deep
5,000.....	12 ft. wide by 10 ft. deep
8,000.....	18 ft. wide by 10 ft. deep
10,000.....	25 ft. wide by 12 ft. deep

The height of such a space for the organ should not be less than sixteen feet, although a recent invention makes it possible to get a sixteen-foot tone from a pipe considerably less in height. A very large organ will require a height more than thirty-two feet to accommodate the "tuba" and "bombard" pipes and others of similar length.

The committee must consider, also, the size and seating capacity of the church. A very large and complicated instrument is out of place in a room too small for it. An auditorium seating two hundred and fifty should not have an organ intended for a room seating a thousand. The sound would be overpowering, and it would be an extravagance rather than a help.

When all of these matters have been considered the committee is then ready to visit an organ builder and see what can be done. He should be one of the best. It will be a mistake to deal with one merely because his price is low. He should be a thoroughly reliable man, who does good work, and will give a square deal. A cheap man often does inferior work.

Perhaps the first interview will be disappointing. He may tell the committee frankly that they have not money enough to buy a really first class organ. If they have less than \$3,000, he will perhaps advise them to get a powerful, sweet toned reed organ to use till their pipe organ fund is large enough

for the more ambitious project. Such an instrument may be found of such range, variety and power as to be a very good temporary substitute.

Or he may advise them to watch for a chance to buy a "used" organ which some prosperous church wishes to sell that it may secure a better one. Such a one can be procured for half price or less, and may render excellent service. Sometimes for \$1,200 or \$1,500 a good bargain of this sort may be picked up.

But if the committee is determined to have a new, thoroughly good, modern organ, the present cost of material and labor will compel them to consider \$3,000 as a minimum figure. From that point they may go on to plan for something ten times as costly if the room is suitable.

What can be bought for, say \$3,400? A two manual organ, made of the very best, seasoned material, with three sets of pipes for each manual, with another set of pedal diapasons, from four to nine couplers, and four other combination stops, with an electric motor and pneumatic action connecting keys and pipes, with all the modern appliances to make the organ the most effective instrument possible. There will be a "crescendo" stop by means of which automatically there will be developed from the "dulciana" (the softest stop in the organ) by means of the various couplers and combinations, the flutes and trumpets and strings and deep voiced diapasons, till the full power of the organ is reached, and it thunders forth its exultant harmonies with thrilling effect. Or the organist, working with hands and feet, touching a stop here and a coupler there, may quickly produce any combination desired, and may choose from a considerable variety of solo stops

whatever he needs to produce the effect wished for.

Such an instrument is complete in itself and admirably adapted to the needs of the average church. It can be built in such a way that additions can be made to it from time to time, new stops added and a richer variety given. It is better to plan for this beforehand so that as few changes as possible will need to be made. A ten-thousand-dollar organ can be built in three instalments if it is desired. Many of the largest organs are continually being added to.

It should be kept in mind by the committee that all stops should have the full quota of pipes, extending through the whole keyboard, and the pedals should have the standard keyboard without abridgement.

An echo organ may be added if desired. This may have but a single stop, or it may include several. The extra cost will, of course, depend upon the number of stops. Such an organ will be placed at some distance from the other, perhaps in the gallery at the other end of the church, or possibly above the ceiling, through openings in which its angelic sounds float down to the people, as in the municipal building in Portland, Maine. The extra cost of such an echo organ may range from \$1,400 to \$3,000 and up.

A chime of bells is another extra which many desire. They are made of bronze tubes, twenty to twenty-five in number, and can be secured for from \$500 to \$1,000. They should be used rather sparingly.

The console of the organ, with its assemblage of keys and stops and couplers, may be built against the organ in the old fashioned way, or as most organists and choir-masters now prefer, it may be drawn out at some distance from the organ, the electric and pneu-

matic connection between the keys and pipes being such that the organ can be played from any position which these cables of electric connection can reach.

Of course the committee will have a carefully drawn contract with the organ builder, clearly stipulating the agreement as to material, plan, style, stops, electric motor, console, time of completion and of payment, and other items of importance. And it will also make sure that when the organ is completed there will be a competent organist ready to play it.

The value of a good pipe organ to a church in its various services can hardly be overestimated. It can lead, support and inspire congregational singing as nothing else can. If the people lag behind and are listless in singing, pull the trumpet stop and play the melody on that. It will electrify them into action. The work of the choir, also, in rendering the anthems and other music for spiritual impression, will be doubly effective when aided by the organ.

There are special occasions, also, when it seems an almost indispensable aid. In the hour of sorrow when words of farewell are to be said over our sainted dead, its soft and soothing tones calm the troubled hearts. Or when the jubilant hour arrives when two mated souls are to be wedded, nothing can voice the ecstasy of the occasion like this instrument, when, every stop drawn, it pours forth a flooding tide of melody in the wedding march.

There are often persons in the congregation who wish to commemorate a dear one passed from earth. No finer memorial gift can be bestowed upon a church than a good organ, whose rich and mellow tones shall lead the praises of the people, as though echoing the songs of heaven.

THE CONGREGATIONAL EDUCATION SOCIETY

Two professions not overcrowded ; work constructive, rewarding ; to be commended to those choosing a life-work—the ministry and teaching.



A majority of two hundred young women to be graduated from Mount Holyoke College in June will enter the teaching profession.



The fortieth anniversary of the founding of Mount Hermon School by D. L. Moody occurs this year. From two small farms and twenty-five students the school has grown to a plant of about sixty substantial buildings, property valued at over one million dollars, and seven hundred and thirty-nine students during this school year.



A fine set of slides, and a lecture accompanying it, is ready for use by any church desirous of knowing of the institutions of the Education Society. Rev. Arthur E. Holt has prepared a lecture, illustrated by slides, which he is giving in the churches, on the subject, "Moral and Religious Objectives in Religious Education." Both of these lectures may be obtained by writing to The Congregational Education Society, 14 Beacon Street, Boston.



The man or woman belated in education finds a place in several of our schools. Such men and women are able to make up lost time, and their application to their tasks and their earnest spirit augurs well for future usefulness.



A young woman wrote from Moravia to a sister in the Schauffler School, saying she must be very happy to be in America where she could make lots of money. The sister replied that she had not a penny, but she had something more: "I have God and a Christian school."



The passing of Rev. F. W. Gunsaulus is an irreparable loss to our denomination. He had made a reputation as a great preacher and a leading educator. He was one of the founders and the president of the Armour Institute of Technology in Chicago. This institution had its beginning one Sunday when Dr. Gunsaulus preached what has been called the "\$2,800,000 sermon," appealing for aid for boys and girls of the city. Not long after this P. D. Armour came to him with an offer of financial aid in founding Armour Institute of which Dr. Gunsaulus was made president. He had held lectureships at Yale Divinity School, the University of Chicago, and other colleges. His last address was on "The Education of an American."



A FINNISH PASTOR, REINO HURONEN, AMONG HIS YOUNG PEOPLE

FOREIGN-BORN COMMUNITY LEADERS

IT requires not more than twenty years to make an American, but it takes two centuries to make a Belgian, a Frenchman or an Englishman." So said a Belgian Protestant chaplain in Europe during the war, as he watched the patriotic American boys, and also those of the first generation of the foreign-born.

Thinking over this conclusion reached by a thoughtful observer, there comes a vision of a glorious company of noble men and women who were born on foreign shores, came to this country during childhood or youth, attended our schools and colleges and are filling positions of influence and leadership, and all in an incredibly short time. In our denomination we have many such to whom we may point with pride.

Our theological schools for the

foreign-born are helping to provide leaders, ministers, missionaries. Scattered over the country are many graduates doing strong, constructive work.

The former Superintendent of our Finnish work had been directing the education of young men of his nationality for the ministry since 1903, until about a year ago. The school started in Massachusetts, but at present is located in Chicago.

Among the graduates is a young man who came to this country from Finland about ten years ago at the age of seventeen. After a three-years' course he graduated and has been in the pastorate for the last five years. He is now located in Astoria, Oregon, where he works fearlessly and tirelessly among his own people in an industrial community.



NORWEGIAN CHURCH, MAPLE VALLEY, WIS.

He is still studying, having taken a course this winter at Forest Grove. He is anxious to go to India as a foreign missionary, having become interested in the Hindus on the Western Coast.

The picture shows that it has not taken twenty years to make a Finnish young man into an American. It shows also that he has become a leader among his young people, as well as those older. The service flag is a convincing proof that the young men of Finnish antecedents are loyal Americans.

A Norwegian family settled on a farm in Kansas. From this family there came two brothers to the Foreign Department of the Chicago Theological Seminary, and no one could have foreseen in these boys the useful men who are now ministering to their people. While a student the summer found one of them visiting neglected farmers and holding meetings in country places in Wisconsin.

It is now over twenty-five years since he organized the Norwegian church in Maple Valley. Rev. Severt Martin Andrewson is the name of this minister, and he is

shown at the left of the picture. The other three are charter members of this church. The church itself is composed of Norwegian people who decided at the twenty-fifth anniversary to make it a dis-

REV. S. M. ANDREWSON AND
MEMBERS OF HIS CHURCH

tinctively American church, using only the English language in the services. The young people have gone to Northland College and other schools. Mr. Andrewson is now working in three Scandinavian fields in Iowa, and is a most popular and useful community leader.

Take us out of self so that we shall neither fear nor covet for ourselves, but shall live gladly and freely for others.—*Selected.*



NORTHLAND COLLEGE GRADUATING CLASS 1921

THREE NORTHLAND LEADERS

THE four Fortiers were children of French parentage in the North Country. Orbin, a little lad in knee trousers, seemed very young and small when he arrived at Northland College. His ambition and capacity for work were out of all proportion to his size, and he made good from the start. He was successful in working his way through as well as advancing steadily in other ways. He soon began to grow and became a stalwart young fellow who shone in athletics, was the mainstay of the Glee Club and quartette, served on the Y. M. C. A. cabinet, and was foreman of the Northland press.

The next brother to come was typically French. He had had few opportunities and many responsibilities on his broad young shoulders. Study did not come

easy to Jean, but he had a quiet persistence bound to win in all he undertook. At first he did not shine in athletics, but he kept on till he was leader, in which position he has continued for the past three years. In scholarship he grew steadily. No one realized, least of all himself, just when he came to be the real College leader. He grew into the place. This year Jean graduates, leader in debate, in student government, in athletics, in the Glee Club.

The third brother of this family is Walter, who also came as a small boy, but advanced quickly. He worked in the printing office under his brother who was foreman. He caught the spirit of Northland also.

These three boys all entered the service and remained each at a different post till the close of the war, then resumed their studies.

The fourth member of the Fortier family is the little sister. "Alice must go to Northland" said the brothers and she went, and there she still is, keeping up the record. *President Brownell's "Splinters."*

Jean Fortier is one of the graduating class of 1921. He is in the center of the picture, and those who have heard the Glee Club sing may recall him.

Beside him is Harloff Ora, manager of the college paper and president of the debating club.

All these young people are products of Northland with the exception of one young woman who had part of her college work at Coe College, Iowa, but is now a Northlander by adoption.

A ROOTER FOR AMERICANISM

AT last I have found her! A contented worker. She is Annie, our Hungarian kitchen slavey.

Annie cannot read, but evidently someone has been telling her the headline news. For she stormed about all one day recently, berating the 'working classes.'

"What's the matter with them? What do they want? America's

a good country. The best country. They get more money here than back in Europe. What they come here for? For the great big money. Now what they want? They try to make America like Europe. Bah!"

All this in a brand of broken language only intelligible to the initiated.

"They not know when they well off. They forget how it was in Europe. If they not like it here, why don't they go back?"

Pointing to our dog's blanket bed, she spat out venomously.

"In Europe they had not that to sleep on. I had not that to sleep on. But I know now I have a good bed.

"I no can read," she railed on. "I no can write. In the old country no poor people can read or write. If I born here I could read and write. Here everybody go to school.

"Huh! What they want? They make me sick. America's the best country."

Maybe if the press, particularly the foreign language press, would give some space to the preachings of Americanized folk like this loyal woman, it would open the eyes of some others.

—*Schauffler Memorial.*

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
RECEIPTS FOR FEBRUARY MARCH, 1921	This Year	5,025.00	699.00	21,197.00	21,197.00	27,921.00
	Last Year	3,704.00	780.00	.....	1,000.00	4,610.00
	Increase	1,321.00	.....	21,197.00	874.00	81.00
	Decrease	.....	81.00	.....	.....	81.00

The biggest missionary enterprise on earth is the Christian school. To the influence of a Yale graduate is attributed the whole system of land-grant universities.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

SOME "BOUNTIFUL" STORIES

A MESSAGE FROM UTAH

ONE of the most efficient workers of the Sunday School Extension Society is Miss Madeline Gile, who is field worker in Utah at Bountiful and surrounding territory. Taking hold of the work after a long period without leadership, Miss Gile has been instrumental in the reorganization of Sunday School work and other activities

in several important communities. It will be of interest to note the development in three communities as indicating the possibilities when trained leadership and consecrated service unite in a program of Christian endeavor.

Commencing with Plymouth Church, where at first little interest was manifested, a gradual but steady increase in attendance has been in evidence. Social activities supplemented religious work; a fine young man was provided by First Church, Salt Lake City, to superintend the Sunday School. The actual value of the organization soon put it "on the man," so that additions to the enrolment of the school came voluntarily from

families moving into the neighborhood, and later on several mothers asked for the consecration, by baptism, of their little ones. Then came the impetus of Thanksgiving and Christmas. For the latter occasion the

Sunday School building and the church auditorium was arranged for. Then on the Sunday preceding the time set for the Christmas festivities the grate in



PLYMOUTH CONGREGATIONAL CHURCH,
SALT LAKE CITY

the furnace fell to pieces. The foundry men were appealed to, and to the surprise and delight of the workers, cast a new grate and delivered it within twenty-four hours.

At Sandy, not only is Christian work very difficult, but because of a general spirit of indifference, all movements for the betterment of the community suffer. To some extent, however, our own work is gaining on account of our having a good corps of teachers, and a superintendent who is much appreciated. The room in which the Sunday School meets is also very attractive. Several families are poor and shiftless in their habits and this has resulted in the boys forming an "Overall Brigade" and

all agreeing to attend Sunday School cloaked in that garb. Not only has this had its effect along attendance lines, but other "stay-

sight was the Beginners' Lesson Book which lay on the center table. The mother told me how much Lillian (five years old) learned at Sunday School. "Every evening," she said, when her father comes home, he takes Lillian in his lap and she tells him her Sunday School lesson again. She remembers other things you teach her, too." "What things?" I asked. "Oh, she says a piece that begins 'The Lord is my Shepherd,' and something about 'Our Father, Who Art in Heaven,'" was the reply.



PLYMOUTH SUNDAY SCHOOL

at-homes" have joined the ranks. Moreover, the juniors are using very effectively the Missionary Education Chart, and both Senior and Junior Y. P. S. C. E. Societies have been organized with a total enrolment of forty-six.

The Bountiful School, great in interest and fine in spirit, is making encouraging advancement along many lines of effort. We believe that its name is prophetic of the entire work of which it is the center. Difficulties face the workers on every hand; problems many and serious have to be met and dealt with; a challenging program calls constantly for patience, perseverance and courage, but with the knowledge that God is on the winning side the outcome is assured. At the close of a recent report Miss Gile says: "I was in the home of one of the Sunday School pupils the other day, and the only book in

I soon found out that the mother did not know the Lord's Prayer, did not recognize it, in fact, and had never owned a Bible and the family is American born in Salt Lake City and brought up in the public schools. Of course, the family has a Bible now with certain references marked, and I am hoping that in teaching Lillian, the father



SANDY JUNIOR ENDEAVORERS

and mother may learn the Way the daughter is traveling, and take the same path. "And a little child shall lead them!"

THE SECOND SUNDAY IN JUNE

YOUR GIFTS ON CHILDREN'S DAY WILL MAKE POSSIBLE

New Missionary Sunday Schools for some 27,000,000 of Boys and Girls and Young People in the United States, nominally Protestant, who are not in any Sunday School.

Our Congregational Share of These Twenty-seven Millions is One Million, Three Hundred and Seventy-five Thousand

SOME OUTSTANDING FIGURES CONCERNING THE UN-CHURCHED CHILDREN OF OUR COUNTRY

In Oklahoma, there are 450,000 who never go to Sunday School.

In Washington, there 500,000 who never go to Sunday School.

In Texas, there 770,000 who never go to Sunday School.

WHY?

BECAUSE THERE IS NO SUNDAY SCHOOL FOR THEM TO GO TO!

In Fifteen Western States there are 15,000 School Districts without a Sunday School, or any other kind of religious service



ONE OF 109 MISSION SUNDAY SCHOOLS ORGANIZED IN 1920. 110 MILES FROM THE RAILROAD. THOUSANDS OF SUCH GROUPS WAITING FOR HELP.

For Information about the Children's Day Service address

THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

• 289 Fourth Avenue, New York

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE STRATEGIC IMPORTANCE OF THE BOARD OF MINISTERIAL RELIEF

NOW that the Pilgrim Memorial Fund has reached such proportions, and the Annuity Fund is offering memberships on the Expanded Plan, has the usefulness of the Congregational Board of Ministerial Relief ceased, or will it soon cease? These questions are in the minds of some ministers and many laymen who have been faithful supporters of Ministerial Relief for years. Uncertainty as to the answer is so grave a peril to a great body of our ministry that the questions deserve careful and explicit reply.

In a sentence, the Congregational Board of Ministerial Relief and the State Relief Societies have not ceased to function, cannot cease to function, and must not be allowed to suffer in their income for any period that is now visible to the most far-seeing eye.

The situation is as follows: The Original Plan of the Annuity Fund has now 986 members. These members have disability and death protection to a modest amount, depending on their years of service, but in no case to exceed \$350. The Expanded Plan which has just begun its operation has as yet less than forty members. The most of these members are comparatively young men, have made slight payments, and have as yet only a small amount to their credit, with a consequently small protection in case of sickness. What happens in either

case, if sickness, or sudden death ensues? Rev. ———, an honored and worthy Congregational minister, was a member of the Original Plan. Sudden illness came with a complete breakdown. The Annuity Fund, bound by its proper legal limitations, which are for the benefit of all, could allow him only \$200 disability benefit. Appeal was made at once to the Congregational Board of Ministerial Relief to supplement this \$200 with any aid in their power. As a result a grant of \$100 was immediately made to be added to the disability benefit — an amount small enough, it must be confessed, but nevertheless fifty per cent. of his annuity, and all that the Board was able to add. Every lover of our ministry will share in the thanksgiving of the officers of the Board over a letter that came from a friend of this minister. "Rev. ——— died on Sunday evening in a sanitarium to which he was taken the day before. You will be interested to know that when the grant arrived last week, he was cheered for a moment, and his wife and he sang together the doxology." Who is not comforted with the thought that this beloved brother was cheered in his last days with this remembrance of Christian affection and with the assurance that those he left behind would be likewise remembered when he was gone? He turned his face to the

Long Day with a new peace in his heart, because the Board of Ministerial Relief is still in action.

Fortunately no such case of sudden collapse has yet taken place in the number of those who have joined under the Expanded Plan, but in the Providence of God it is almost inevitable that upon some men who are still in the prime of life with wives and children to be cared for, disease and death may fall. Very probably they are ministers on small salaries, who in the end, are to receive the largest proportion of benefit from our noble Pilgrim Fund, but who, after several years, will have less than \$1,000 to their credit with which to purchase a disability annuity for themselves or a widow's annuity for the one who is left. In such cases, which are almost sure to arise, the Board of Ministerial Relief is their hope, their comfort and their exceeding reward. If our churches would contribute with sufficient generosity to the Board of Ministerial Relief, or if individuals would follow the exalted example of Mrs. D. Willis James in making a large bequest for Ministerial Relief, the Board could stand as an assurance of protection for every worthy Congregational minister, who is a member of the Annuity Fund, against the sudden disasters of life and for the protection of his widow and children.

In addition to the 1,000 ministers who are now members of the Annuity Fund there are at least 800 Congregational ministers who are already too old to become members of the Annuity Fund and who consequently cannot share in the benefits of the Pilgrim Memorial Fund. Many of these 800 veterans have served the churches on very small salaries and have been able to make no saving against the day of old age. The day of retirement, to

which those who are comfortably situated look forward with a blessed serenity, is to others a day of darkness and not of light. It has meant the cessation of salary, increasing and bitter economies, in some cases complete dependence.

In the State of Massachusetts, twenty-five years ago, was a minister whose sermons were the stimulus and guide of the best and most thoughtful people in a small village. The contributions of his pen were from time to time accepted by some of the leading magazines in the country; a man of culture, integrity and character, but not gifted with the quality of "push," which has some value even in the Kingdom of God. For nearly forty years he has been the prophet and inspirer of minds that are sincere and appreciative, but always with a pitifully small salary. At the age of seventy he cannot enter the Annuity Fund and cannot share in the benefits of the Pilgrim Memorial Fund. Where shall he look for the proper reward for a ministry that has been Christian in every element? The Congregational Board of Ministerial Relief says to such a man, "Up to the limit of the gifts of the churches we will grant you a pension on the basis of the invaluable service that you have rendered." The time will never come when the Annuity Fund will include our ministry to such a perfect extent that the call for such service of reward will no longer exist. The Directors of the Board of Relief cherish no intention to destroy thrift and self-dependence by granting pensions equal to what can be secured if a man will make his own payments under the Annuity Fund, but for those who are already too old, and who have valid reasons for not becoming members of the Fund, the Board of Relief should be their assur-

ance of an enduring, Christian appreciation. The extent of that assurance will depend on the continued generosity of the churches.

There will always be a large class who, for some reason or other, deem it impossible to become members of the Annuity Fund. Perhaps they have large families, their children are in college, invalids are dependent on them, salaries are small, employment is intermittent—many circumstances intervene to prevent men from acting according to the normal, average principle. Consequently, when sickness and death befall, and their friends have done the best they could for the widow and little children, there is only one source to which they can turn for the help that they need. The National and State Societies have on their roll 670 grantees, which represent 670 families. The contributors to the Board of Ministerial Relief can be sure that nothing which they do is more completely an expression of the very spirit of Christ than grants of this Board to those who are its beneficiaries.

Some recent transactions indicate the way in which the Board of Ministerial Relief is working. Rev. — was a successful and trusted minister in the South. Death struck him low, leaving a wife and little children. The bills incurred by the sickness and death had to be met. After the church and the widow had done their utmost, these bills were met by the Board of Ministerial Relief and the following letter was received from a business man in the community. "I am enclosing receipt from the undertaker and doctor for \$—, covering the draft from the Ministerial Relief Board, for which I wish to express the gratitude of the church and the community in general."

The Superintendent of the Southern District wrote, concern-

ing the same matter: "I enclose the receipt covering the expenditures of the generous check which you sent through me, and again I want to assure you of my appreciation of the denominational efficiency and generosity expressed in this case."

From the widow came the following words: "I certainly do appreciate what you have done for me and I thank the Ministerial Relief Fund. I think the Congregational Church is the greatest church on earth. I will always love it for what it has done for me."

From the widow of a minister in the North, to whom the aid of the Board is being given, come these words descriptive of the boys whom the Board of Relief is helping to get a start in life: "I think my boys are pretty fine and they deserve quite a bit of credit for growing up so clean and straight. — is fifteen and a senior in High School. He is one of the editors of the High School paper, stands third highest in a class of seventy-five in scholarship, carries five studies and has just been chosen to take the leading part in the annual High School play. Last Spring he won a sterling silver medal at the University of — for taking second place in the 400-yard dash at a track meet. Also, last week he represented our church here in an older boys' conference held at —."

Do the fathers and mothers in our Congregational churches, who want their own boys to have a chance in life, think it is worth while to help this mother set these two straight, clean, American lads in the way of service with a good education? If the Board of Relief had the means, every widow of a Congregational minister, standing with her back to the wall and with her little ones clutching her skirts, would receive the promise that want and dependence should never be their portion.

TO STATE CONFERENCES AND LOCAL ASSOCIATIONS

PROMPT attention is requested to the following suggested action,
 "WHEREAS, Denominational plans for years in the making are now coming to fruition and the Pilgrim Memorial Fund in its massive and increasing total is making the Annuity Plan available as a financial security against the needs of disability and old age, and

"WHEREAS, Its power for good depends upon the membership of the ministers through the payment by or for them of sums scientifically determined, without which the benefits are not available, and

"WHEREAS, Membership of all ministers is a means of fellowship, of security and consequent peace of mind, and of substantial relief in old age or disability,

"THEREFORE, RESOLVED, That the Association, in line with the action of the National Council, call upon each church in its membership to assume as an item of the regular annual budget, and to instruct its treasurer to pay annually, one-half of the dues of the Pastor's membership in the Annuity Fund for Congregational Ministers, this action to apply to any minister regularly settled over the parish during the period of his incumbency.

"AND, FURTHER RESOLVED, That this Association appoint a committee of three, charged to bring, and to commend persuasively, the action herein taken to the attention of the churches of our Association and, finally, that this committee be asked to report to the next meeting of this body."

THE DOUGHBOY AND THE VETERAN

LAST year two High School boys in South Church, Concord, New Hampshire, Edward Odey and Carl David Ericson, produced before their church school a little play illustrating the work of the Congregational Board of Ministerial Relief, the Annuity Fund for Congregational Ministers and the Pilgrim Memorial Fund. It was so intelligent in its grasp of the work of the Boards, so bright and "full of pep," that the Secretaries secured the consent of its authors for its general presentation in connection with the Missionary Education Chart Plan. It is necessarily revised and extended to meet altered conditions and this larger use, but the characters, the general plan and much of the original language is retained. It was sent last month to the Church Schools in the hope

that it may be produced widely. Any school failing to receive a copy, or any Young People's Society, or friend of the Board wishing one, may send to the General Secretary, 375 Lexington Avenue, New York.

The large service rendered by these boys is gratefully acknowledged. May it stimulate many others to aid the Boards in similar fashion. The production of an original program of appealing power is worth as much as a great gift.

The Missionary Education Department, 14 Beacon Street, Boston, will be delighted to receive any such programs. Due credit will be given for such as are found usable, but by far the greatest return will be the consciousness of valuable service rendered.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE WOMAN'S AUXILIARY IN THE LOCAL CHURCH

THE challenge of the great world task of our denomination must be shared by the women of our churches, particularly by that unit of power and achievement, that dynamic of the life of the local church—the Woman's Society. From this group radiate all influences which affect the social, economic, benevolent and devotional life of the church and here should be found the most efficient organization that these benefits may be realized by the local church.

The purpose of organization is twofold: The conservation and development of resources in material and power, and elimination of unnecessary machinery and consequent loss of energy. Its value is evident in its efficiency to mobilize all forces to attain some great objective. It should be simple in method, sane in activity, fraternal in fellowship, enthusiastic in membership. The peril to efficiency lies in providing machinery without developing life. We should keep our enthusiasms and ideals well to the fore. We should idealize our institutions—not institutionalize our ideals.

Efficient organization relates itself to fellowship with other interdenominational bodies. If we thus may realize such enthusiastic cooperation through efficient organization we may experience the satisfaction of accomplishment expressed in the Master's promise and interpreted by Saint Paul—that prince of efficiency—"Greater

things than these shall ye do"—because "All the building fitly framed and knit together by that which every joint supplieth according to the working in due measure of each several part maketh increase to the building up of the body in love."

Efficient organization considers not the group only but also the development of the individual; not intelligence and activity in one field but in all fields of missionary philanthropic church life and endeavor.

Efficient organization should relate itself to the youth of the church in its respective groups with broad sympathy, tactful approach and helpful suggestions for constructive programs.

The modern missionary society is an evolution from earlier forms of organization. The Ladies' Aid was the pioneer. Dorcas was the president of this society. Later in succession the Missionary Aid, the Cent Societies, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society. None of these forms is found to be equal to meet the present day task. Therefore the merger of the above and other units of women's church organizations is the present prevailing type or general body variously known as Association, Union, Guild.

The aim of the model organization is to study and build up the missionary, philanthropic and social life of the church, having regard to the lines along which such endeavor has been pursued in the past and such additional interest as the religious and civic better-

ment of the present day requires. This is to be accomplished through a program of activity and information attractively presented. The life of the church cannot attain to a higher level of missionary activity than that which is set by the women of the church.

There is a subconsciousness in the membership that the women will do the mothering, and they will; but the mothering must be that leadership in the realm of moral and spiritual endeavor—that counsel which guides wisely to new fields of service as they present themselves; that courage which undertakes greater responsibilities for the church in those larger fields which invite to splendid adventures of faith. It must not be the mothering which cares for the physical needs of the church only. The model woman's society is a unit acting as one body. It administers all the missionary activity which is the share of the women; provides the social occasions of the church as they occur; relates itself sympathetically to the philanthropies of the community and to all expansion of the scope of the service of the church. Here is opportunity for ministering to the poor and him that hath no helper; to the sick and bereaved; the aged and the stranger within our gates; to the housekeeping of the church and to the definite denominational service in mission fields at home and abroad.

Particularly are the women of our churches responsible for their share of the increased apportionment under the Congregational World Movement and the work of Reconstruction—making a well-balanced program for head and heart and hand.

When one thinks and acts in world terms, one is able to understand responsibilities involving

these relationships naturally. The membership should include all women of the church. We have used the volunteer method too long. The need is urgent! The King's business requires haste and his army must be recruited to the full quota. Use the selective draft and enlistment until the end of the war against the prince of darkness, when we shall crown Him Lord of all. This calls for enrolment of every woman.

The method of the Model Society is by an Executive Committee sufficiently representative which through sub-committees plans programs one year in advance.

(To be Continued.)

TOPIC FOR MAY, 1921

"BUILDERS OF THE COMMUNITY" *Congregational Board of Ministerial Relief*

HYMN: "O God Our Help in Ages Past."
Scripture. Deut. 31:1-13 Selections from the last words of a great leader of the people to his successor.
11 Cor. 6:1-10. Paul's Ministry.
Phil. 4:9.19. Liberal Givers.

Prayer:

Remembering the Church Pastor, all ministers of the gospel, the aged and the infirm.

Hymn: "Ye Christian Heralds, go proclaim."

THE BUILDERS AT THEIR TASK

Selections from the leaflet: "Our Honored Veterans." Personal testimonies from those present to the work of pastors they have known.

THE BUILDERS DISABLED

Short extracts from accounts in THE AMERICAN MISSIONARY 1920, July, p. 248: Sept. p. 310: Oct. p. 377-379.

Hymn: "Master, No Offering Costly and Sweet."

THE DEBT OF THE CHURCH AND THE COMMUNITY TO THE BUILDERS

Honoring the veterans. The share of the wife and children. How we may pay the debt. (See leaflets).

Hymn: "We Give Thee But Thine Own."

Write for new material and for the leaflets "Service Grants for the Ministers of Christ," "The Annuity Fund" and "The Fourfold Work for Congregational Ministers" to Rev. Wm. A. Rice, D. D., 375 Lexington Avenue, New York City.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

Receipts for March, 1921

The Daniel Hand Educational Fund for Colored People

Income for March from Investments.....\$5,155.52
Previously acknowledged27,812.70

\$32,998.22

Current Receipts

EASTERN DISTRICT

MAINE—\$367.34.

Ashland: Union S. S., Lincoln Memorial, 8.39.
Auburn: Ch. bbl. goods for Athens, Ala.; Mrs. A. B. S., for Fort Berthold Mission, 5. Dexter: S. S., 2. Eastport: Central Ch., 5.43. Limerick: S. S., Lincoln Memorial, .10. Madison: S. S., 5.80. New Sharon: Ch., Lincoln Memorial, 3.65. North Anson: S. S., Lincoln Memorial, 10.50. Portland: State Street Ch., 200; West Ch., 33.37; S. S., 7.13; Woodsfords Ch., Jr. C. E. Soc., bbl. goods for Athens, Ala. Searsport: Second S. S., 3. Selon: S. S., Lincoln Memorial, 3.34. Waterford: First Ch., 18.60.

The Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, \$61.03
NEW HAMPSHIRE—\$511.86.

(Donations \$150.42; Legacy \$361.44.)
Bristol: Ch., 30.06. East Derry: First Ch., 13.25. Lebanon: Ch., 94.50. Orfordville: S. S., Lincoln Memorial, 2.37. Salem Depot: S. S., Lincoln Memorial, 5.25. Swansey: Ch., 3.90; S. S., 1.10.

Legacy

Rosecawen, Samuel N. Allen, 1,084.32. Reserve Legacy 722.88) 361.44.

VERMONT—\$100.17.

Barr: S. S. (Jr. Dept.) 1.66. Burlington: Prof. S. F. E., for Tougaloo College, 5. Cornwall: S. S., Lincoln Memorial, 2.50. East St. Johnsbury: S. S., Lincoln Memorial, 2.50. Enosburg: Mrs. E. L., for McIntosh, Ga., 1.16. Hartford: Second Ch., S. S., 5.33; Lincoln Memorial, Hinesburg: S. S., Lincoln Memorial, 12. Lyndonville: Mrs. C. F., for McIntosh, Ga., 5. Melrose Falls: S. S., 2.60. North Bennington: First Ch., 3.95. North Craftsbury: S. S., 5.91. Orleans: S. S., Lincoln Memorial, 10; Richmond: S. S., Lincoln Memorial, 4.82. St. Johnsbury: South S. S., 5.25; South Ch., S. S., Lincoln Memorial, 4.58. South Duxbury: S. S., Lincoln Memorial, 3. South Hero: S. S., Lincoln Memorial, 1.90. Thetford: S. S., Lincoln Memorial, 2.26. Underhill: S. S., Lincoln Memorial, 3.50. Vergennes: S. S., Lincoln Memorial, 6.20. Westmore: S. S., Lincoln Memorial, 3.51. Wilder: S. S., Lincoln Memorial, 7.40.

MASSACHUSETTS—\$3,699.90.

(Donations 2,233.24; Legacies 1,466.66).
Andover: Free Ch. S. S., Lincoln Memorial, 4.43. Ashfield: Ch., 5.92. Athol: Mrs. W. H. B., 10; Mrs. G. F. D., 2, for Talladega College. Ballard Vale: Y. P. S. C. E., 4.25. Billerica: Ch., 30. Boston: Pilgrim S. S., 25; Union Ch., bbl. goods for Marion, Ala.; W. E. P., for Straight College, 50; M. S., for Straight College, 20. Boxborough: Evangelical Ch., 4.12. Brockton: First S. S., Lincoln Memorial, 6.02. Brookfield: Mrs. M. E. J., 10; Miss E. J., 5, for Straight College. Brookline: Leyden S. S., 40; C. F. C., for S. S., 10. Clinton College, 12. Culliton: First S. S., 10. German Evan. S. S., 1.75. Dalton: C. A. and L. B. L., Straight College, 5. Danvers: First Ch. S. S., Lincoln Memorial, 5. Dorchester: Vil-

lage Ch. S. S., Lincoln Memorial, 9.65. Dracont: First S. S., Lincoln Memorial, 7.72. East Boston: Williams S. S., in Maverick Ch., 17.60; East Taunton: Ch., 3. Easthampton: O. C. B., for Straight College 2. Edgartown: S. S., Lincoln Memorial, 3. Everett: Mystic Side S. S., Lincoln Memorial, 10. Fall River: Central S. S., for Pleasant Hill, Tenn., 7; First S. S., 33; Pilgrim S. S., 3; A. F. D., for Talladega College, 3; A. S. B. D., for Straight College, 5. Fayville: Mrs. S. H. G., 3. Feeding Hills: S. S., Lincoln Memorial, 12. Fisherville: Union S. S., Lincoln Memorial, 5.56. Fitchburg: Rollstone Ch., 93.23. Framingham: Mrs. E. S. S., for Saluda Seminary, 16.68. Great Barrington: C. S. R., for Straight College, 2. Greenfield: Second Ch., 67.50. Hamilton: S. S., Lincoln Memorial, 1.43. Harvard: Evan. Ch., 8. Hatfield: Mrs. T. G., Sr., for Straight College, 1. Haverhill: West Ch. S. S., Lincoln Memorial, 2.20. Huntington: First Ch., 5; First S. S., 2. Jamaica Plain: Boylston S. S., Lincoln Memorial, 3.67. Lee: M. L. B., for Talladega College, 25. Lexington: Hancock S. S., for bed in Humacao Hospital, 50. Lynn: Central Ch., S. S., Lincoln Memorial, 4.69. Malden: First S. S., 51.07. Mattapoisett: Ch., 27.45; S. S., 12.55. Marblehead: Mrs. J. J. H. G., 50. Melrose Highlands: Ch., 69.96. Milton: East Ch., 9.80. Mittineague: Ch., 11.90. Montgomery: E. and H. K., for Straight College, 2. Neponset: Trinity S. S., Lincoln Memorial, 16.05. Newbury: First Ch., 16.51. Newburyport: Belleville S. S., 3. Newton: Centre Ch., S. S., Lincoln Memorial, 19.04; J. A. G., for Talladega College, 2; Mr. and Mrs. A. O. K., for Straight College, 10; C. H. L., for Straight College, 10. Newton Highlands: W. H. M. Soc., three boxes goods for Athens, Ala. Northampton: "Northampton," 10. North Andover: Trinitarian S. S., 11.93. Northboro: Ch., 53.73; S. S., 14.17. North Raynham: S. S., Lincoln Memorial, 2. Pepperell: S. S. of Community Ch., 5. Pittsfield: First S. S., 32.26; Second Ch., S. S., Lincoln Memorial, 7.31; Dorcas Class, for Lexington, Ky., 10; C. S., for Talladega College, 5. Reading: S. S., Lincoln Memorial, 20. Rockland: S. S., 5.75. Roxbury: Immanuel-Walnut Ave. S. S., Lincoln Memorial, 23.87. Sheffield: Ch., 25.30; Y. P. S. C. E., 2. So. Amherst: C. J. K., for Straight College, 10. South Deerfield: S. S., Lincoln Memorial, 5. South Hadley: Y. W. C. A. of Mount Holyoke College, 100. South Hadley: W. M. Soc., box goods for Talladega College. Springfield: R. W. E., for Straight College, 10; Mrs. A. M. F., for Tougaloo College, 20; I. G. F., for Talladega College, 15; H. C. H., for Talladega College, 10; E. G., 25; W. L. P., 10, for Straight College. Sterling: Federated Ch., for Lexington, Ky., 5. Swampscott: S. S., Lincoln Memorial, 3.80. Taunton, Winslow S. S., 16.21. Three Rivers: O. J. B., 6. Wakefield: Corps No. 69, for Talladega College, 2. Waltham: A. A. C., for Talladega College, 3. Ware: Mrs. E. S. P., for Fort Berthold Mission, 7.25. Warren: W. D. B., for Straight College, 5; Miss L. K. B., for Straight

College, 1; D. L. K. H., for Straight College, 2. Waverly: Miss G. N., goods for Kings Mountain, N. C. Wayland: Trinitarian S. S., 2.40. Wellesley: Miss E. H. K., for Talladega College, 2. Wellesley Hills: L. C., for Pleasant Hill Academy, 2. Wenham: Ch., 10. Westhampton: Ch., 65; S. S., 10; Lincoln Memorial, Westboro: S. S., Lincoln Memorial, 3.70. West Boylston: S. S., Lincoln Memorial, 10. Westfield: G. W. A., for Straight College, 10; L. D. O., for Talladega College, 10. West Newton: Second Ch., Woman's Guild, goods for Talladega College. West Springfield: First S. S., 4.34. West Stockbridge: Mrs. Union S. S., Lincoln Memorial, 17 cts. Wellston: First S. S., Lincoln Memorial, 19.29. Winthrop: Union S. S., Lincoln Memorial, .17. Wollaston: S. S., 7. Worcester: Bethany S. S., 4.80; Worcester: Old South Ch., 40. Yarmouth: First S. S., 2.52.

Woman's Home Missionary Association of Mass. and E. I., Mrs. Amos Lawrence Hatheway, Treasurer, \$439.70.

Salem: Tabernacle Ch., Woman's Association, for Piedmont College, 25.

"A Friend in Stoneham," for Piedmont College, 100.

Total—\$564.70.

Legacies

Leominster, Eliza A. H. Grassie, 600.
Newton, Lucinda K. Cutting, 2,600.00 (Reserve Legacy \$1,733.34) 866.66.

RHODE ISLAND—\$132.86.

Bristol: First Ch., 55.62. Central Falls: S. S., Lincoln Memorial, 16.67. Pawtucket: Park Place Ch., Bible School, 19.05. Providence: Free Evan. Ch., 38.96. Tiverton: Bliss Corner Ch. and S. S., 2.56.

CENTRAL DISTRICT

CONNECTICUT—\$1,779.24

Ansonia: German S. S., 4. Bethlehem: Church of Christ, Lincoln Memorial, for American Highlanders, 4.40; Belton: S. S., 1. Bridgeport: Black Rock S. S., 10.10. Bridgeport: King's Highway, Ch., S. S., Lincoln Memorial, 23.65. Bridgeport: West End Ch., two bbls. goods for Talladega College; A. L. B., for Talladega College, 1. Bristol: J. T. C., for Tougaloo College, 5. Burlington: Ch., 20. Canaan: Pilgrim Ch. and S. S., 12.13. Centerbrook: Ch., 9. Chester: Ch., 18. Colchester: First Ch., by A. A. B., 10; First Ch. S. S., 22. Durham: S. S., 12. East Canaan: Ch., for Thomasville, Ga., 10. Easthampton: C. G. B., for Talladega College, 25. East Haven: Ch., 22; C. H. G., for Straight College, 1. East Norwalk: Miss O. A. M., for Saluda Seminary, 6. Farmington: S. S., 16.25. Goshen: S. S., 4.80. Greens Farms: S. S., Lincoln Memorial, 6.45. Greenwich: Second Ch., 65. Guilford: First S. S., 8. Hanover: S. S., 3.17. Hartford: Asylum Hill S. S., 42.34; Mrs. E. C. R., for Talladega College, 5. Ivoryton: Ch., 11.25; Kensington: S. S., 7.80. Madison: First Ch., L. H. M. Soc., for El Paso, Texas, 20. Marlborough: S. S., 1.95. Meriden: Mrs. A. H. W., for Talladega College, 20. Middletown: First Ch., 25.66. Nepaug: Ch., 8. Newington: J. M. B., for Fort Berthold Mission, 5. New Haven: S. T. L., for Talladega College, 5; Center Ch. S. S., for Ryder Memorial Hospital, 15; Westville S. S., Lincoln Memorial 13.45; New London: First Ch., of Christ, Woman's League, goods for Athens, Ala.; Second S. S., 24.73. Niantic: Ch., 12. North Woodstock: S. S., 1.76. Norwalk: First S. S., Lincoln Memorial, 14.60. Norwich: First S. S., Lincoln Memorial, 10; United Ch., 25; United Ch., Sodality Club, for Lexington, Ky., 10. Miss E. M. N. for Talladega College, 200. Plainfield: Ch., 5. Plainville: Ch., 18.76. Southington: First S. S., 18.94. South Manchester: Mrs. H. C. C., for Talladega College, 10. Thomaston: First S. S., 6.98; H. E. S., for Tougaloo College, 25. Trumbull: S. S., 5.85. Unionville: S. S., 10. Waterbury: Second Ch., 516.63; Miss A. C. B., 100; Mrs. H. B. C., 150; C. L. H., 25; Mrs. H. L. W., 25, for Tougaloo College. Watertown: Mr. and Mrs. W. W., for Lexington, Ky., 25. Westchester: S. S., Lincoln Memorial, 1.50. West Hartford: S. S., 30. Whitnerville: S. S., 7.09.

NEW YORK—\$3,285.67.

Aquebogue: S. S., 6.64; L. M. S., three bbls. goods for Marion, Ala. Binghamton: Plymouth

Ch., 5; J. B. D., 10; A. J. N., 1; H. J. S., 5, for Straight College; E. M. M., 10; T. A. W., 3, for Straight College. Brooklyn: Ch. of the Pilgrims, 152.35; Clinton Avenue Ch., 2,000; St. Mark's Ch., Bible School, 10; St. Mark's Ch., Y. P. S. C. E., 4; Do-a-Little Circle, Kings Daughters, bbl. goods for Marion, Ala.; E. H. L., for Straight College, 10; Dr. F. B. O., for Talladega College, 7.50; J. L. R., 40; Mrs. E. L. T., for Marion, Ala., 7; "A Stranger," for Straight College, 10. Buffalo: H. K., 15; H. W., 10; for Straight College. Carthage: Ch., 12. Central Nyack: S. S., Lincoln Memorial, 4. Chappaqua: First Ch., S. S., 1.55. Cheneago Forks: S. S., 2.66. Churchville: Union Ch., 21.12; S. S., 9. Coxsack: E. D. B., for Straight College, 5; Mrs. R. McC., 10; H. P. S., 10, for Straight College. Elmira: Mrs. E. D., 1; M. W. D., 1; Mrs. F. A. W., 2, for Straight College; J. D. W., for Straight College, 10. Faleport: R. T. B., for Straight College, 2; A. M. L., 10. Friendship: L. M. S., bbl. goods for Marion, Ala. Groton: Ch., Crescent Class, for Straight College, 25; S. S., Lincoln Memorial, 3.25. Hall: Union S. S., 2.50. Irondequoit: United Ch., Woman's Guild, bbl. goods for Marion, Ala. Jamestown: Olivet Community Ch., for Straight College, 8; T. H. S., 5; Mrs. E. J. W., 5, for Straight College. Little Valley: S. S., 2. Middletown: North Street S. S., for Marion, Alabama, 10. Morristown: First Ch., 8.61. New Haven: S. S., Lincoln Memorial, 5; New York: Bedford Park Ch., S. S., Lincoln Memorial, 17.32; Forest Avenue S. S., 15, (10, of which for salary of Nurse at Humacao, P. R., and 5, for Lincoln Memorial); Miss D. E. E., for Gregory Institute, 50; E. B. S., for Mary Elizabeth Blackman Bed. Ryder Memorial Hospital, 15; Mrs. H. M. D., for Talladega College, 100; Mrs. V. S., for Talladega College, 10; D. W. S., for Talladega College, 250. North Collins: First S. S., 6.79. Oriskany Falls: W. M. Soc., bbl. goods for Talladega College. Poughkeepsie: First S. S., Lincoln Memorial, 15. Rensselaer: S. S., 10. Riverhead: Sound Avenue Ch., 55.01. Rochester: South Ch., for Straight College, 10; K. D. Circle, bbl. goods for Talladega College. Salamanca: A. T. F., for Straight College, 10. Savannah: Ch., 7. Seaside: S. S., 8.94. Sherburne: Mrs. G. P. N., for Talladega College, 100; Mrs. I. R. D., box goods for Kings Mountain, N. C. Sherburne: Mrs. S., for Saluda Seminary, 6. Smyrna: Ch., Lincoln Memorial, 2. Spring Valley: S. S., Lincoln Memorial, 13.43; Syracuse: Good Will Ch., 20; W. J. D., for Straight College, 5; G. A. P., 3; G. A. S., 10, for Straight College; "A Friend," for Straight College, 5. Wellsville: H. McE., for Straight College, 50; W. M. Soc., bbl. goods for Talladega College.

NEW JERSEY—\$415.34.

Jersey City: First Ch., C. E. Soc., for Nurse's Salary Ryder Memorial Hospital, 5; Miss A. B., for Fort Berthold Mission, 10. Chatham: Stanley S. S., 7.51. East Orange: Trinity Ch., 217.03. Montclair: Miss C. S. H., 15; Miss F. W., 25, for Tougaloo College; "Friends," goods for Talladega College. Newark: First Jube Memorial Ch., S. S., 10.80. Orange: C. E. E., for Tougaloo College, 25. Upper Montclair: Miss A. M., subscription to "Outlook," for King's Mountain.

PENNSYLVANIA—\$7.45.

Allentown: First S. S., 2.45. Warren: J. W. K., for Straight College, 5.

DISTRICT OF COLUMBIA—\$23.00.

Washington: First Ch., for Talladega College, 25; Cleveland Park S. S., 8.

OHIO—\$71.27.

Ashland: First Ch., Woman's Assoc., bbl. goods for Talladega College. Cleveland: H. C. H., for Talladega College, 5; First Ch., 27; I. B. Club, for Marion, Ala., 6. Hudson: Woman's Association, goods for Talladega College. Frederickburg: Ch., for American Highlanders, 10.37. Ira: C. O. H., for Talladega College, 2. Lancaster: Mrs. J. S. G., D. A. R. Annette Phillips, for Pleasant Hill, Tenn., 19. Lorrain: First Ch., Woman's Assoc., bbl. goods for Talladega College. Lucas: W. M. Soc., two boxes for Kings Mountain, N. C. Petersburg: Miss R. D., 2. Toledo: Plymouth Ch., bbl. goods for Moorhead, Miss.

INDIANA—\$5.00.

Chubbuck: L. J. D., for Talladega College, 5.
MICHIGAN—\$477.81.

Detroit: First Ch., Woman's Association, for Athens, Ala., 25; Dr. W. A. E., for Tougaloo College, 15; Mrs. A. D. F., for Fort Berthold Mission, 5; Howard City: S. S., Lincoln Memorial, 1.01; Lansing: Mayflower Ch., S. S., for Talladega College, 5; Ludington: Primary S. S., for Thomasville, Ga., 5; Ovid: S. S., Lincoln Memorial, 2.11.

Michigan Congregational Conference, by L. P. Haight, Treasurer, \$194.69.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, 235.—(125. of which specials for Ryder Memorial Hospital, 5. for Nurse's Salary at Humacao Hospital, and 50. for Bed at Pleasant Hill, Tenn.)

WESTERN DISTRICT**ILLINOIS—\$6,385.88.**

(Donations 1,885.88; Legacy 5,000.00)
 Amboy: Ch., 3.44. Area: S. S., Lincoln Memorial, 5.29. Austin: First Ch., 6.26. Big Woods: Missionary Soc., bbl. goods for Kings Mountain, N. C. Chicago: Bryn Mawr Community Ch., 34.41; Crawford S. S., Lincoln Memorial, 17.79; Doremus Ch., 4; Essex Ch., 8; Grand Avenue S. S., Lincoln Memorial, 31.46; Maplewood Center S. S., Lincoln Memorial, 4; Rogers Park Ch., 25; Waveland Avenue Ch., 17.04; F. W. C., for Talladega College, 100; Mrs. J. G., goods for Marion, Ala.; E. G. H., for Fort Berthold Mission, 10; F. H. T., for Fort Berthold Mission, 100; "Chicago Friend," 30. Danville: First Ch., 1.33. Dewers Grove: Ch., 19.05. Dundee: First S. S., Lincoln Memorial, 10. Evanston: First Ch., 306.25. Glen Ellyn: Ch., 8. Grille: Ch., 35.50; S. S., Lincoln Memorial, 5.50. Griggsville: S. S., Lincoln Memorial, 4.31. Huntley: S. S., Lincoln Memorial, 14.31. Lacon: Ch., 1.41; S. S., Lincoln Memorial, 2.11. Lee Center: S. S., Lincoln Memorial, 10. Mateon: Union Ch., 1.57. Moline: Williams, White Co., for Tougaloo College, 25; W. P., for Tougaloo College, 5. Monroe Center: S. S., Lincoln Memorial, 2.33. Oak Park: Pilgrim Ch., Lincoln Memorial, 20.32; Sixth S. S., Lincoln Memorial, 10.07. Paxton: Ch., 4.62; S. S., 1.62. Pekin: Ch., 8. Peoria: Union Ch., 15. Quincy: First Union Ch., 200. Rock Falls: Ch., 5.15; S. S., Lincoln Memorial, 9.30. Sorentville: First S. S., Lincoln Memorial, 8.62. Seward: Primary S. S., for Pleasant Hill, Tenn., 5. Springfield: First Ch., 8. Spring Valley: S. S., Lincoln Memorial, 10.50. Sycamore: First S. S., 7.05. West Chicago: Mrs. W. W., goods for Kings Mountain, N. C. Wheaton: College Ch. of Christ \$1.74; Wheaton College S. S., Lincoln Memorial, 36.06. Wilmette: North End Circle, for Saluda Seminary, 10. Wyanet: Ch., 8.
 Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$111.92.

Legacy

Galesburg, Mary Davis McKnight, \$5,000.00.
IOWA—\$43.46.

Decorah: S. S., Lincoln Memorial, 7.46. Des Moines: J. M. G., for Talladega College, 10. Marshalltown: H. G. B., for Talladega College, 25. Oakland: Missionary Soc., box goods for Talladega College. Riceville: Golden Rule Circle, box goods for Talladega College.
WISCONSIN—\$50.00.

Elroy: S. S., Lincoln Memorial, 3.50. Hartland: S. S., 1.50. Escandale: Mrs. A. R. W., for Lexington, Ky., 25. Superior: Pilgrim S. S., Lincoln Memorial, 20.

MINNESOTA—\$355.96.

Alexandria: L. M. Soc., bbl. goods for Moorhead, Minn. Minneapolis: Lowry Hill, S. S., Lincoln Memorial, 7.52; G. A. L., for Talladega College, 25; Miss C. W., for Talladega College, 15. The Congregational Conference of Minnesota, 200.95.

Minnesota Woman's Home Missionary Union, by Mrs. A. E. Fancher, Treasurer, 107.49.

MISSOURI—\$37.50.

Columbia: L. S. G., for Talladega College, 5. Kansas City: O. J. H., for Talladega College, 10; A. T. S., for Talladega College, 10. Lebanon: First Ch., 9.50. Sedalia: Second Ch., 3.
KANSAS—\$117.44.

Arkansas City: Mrs. W. E. M., goods for Will-

cox Academy. Douglas: Mrs. W., goods for Willcox Academy. Emporia: Mrs. J. H. J. R., goods for Willcox Academy. Humboldt: "A Friend," 2.50. Plevna: Mrs. N. S., goods for Willcox Academy. Sabetha: S. S., 12.90; Mrs. R. M. McC., goods for Willcox Academy. Seneca: Mrs. J. E. M., goods for Willcox Academy.

Through The Kansas Congregational Conference, 102.04.

NEBRASKA—\$63.48.

Fairmont: Ch., 32. Grafton: S. S., Lincoln Memorial, 6. Grand Island: German Pilgrim Ch., 7. Lincoln: Vine Ch., 12.23. Sutton: Ch., 5. Willowdale: East Ch., 1.25.
NORTH DAKOTA—\$263.99.

Amenia: Mrs. E. F. E., for Fort Berthold Mission, 20. Carrington: W. M. Soc., for Fort Berthold Mission, 15. Fargo: Plymouth Ch., Sunshine Club, for Fort Berthold Mission, 5. Garrison: Mrs. D. McG., for Fort Berthold Mission, 5. Hankinson: Mrs. R., for Fort Berthold Mission, 10. Jamestown: W. E. B., 5; Rev. C. H. P., 5, for Fort Berthold Mission. Sawyer: M. S., for Fort Berthold Mission, 8.34. Selfridge: Missionfield Congregation, Lincoln Memorial, 2.33. Shields: Ch. and S. S., 5.12.

Through the Congregational Conference of North Dakota, by Bertha C. Stickney, Treasurer, 81.15.

Through the Congregational Conference of North Dakota, from Pilgrim Victory Campaign: From Churches.....\$77.00

From Woman's Home Missionary Union... 12.00

Through the Congregational Conference of No. Dakota:

From the W. H. M. U. of No. Dakota, \$12.

(10. of which for Ellibwoods, No. Dak.)

SOUTH DAKOTA—\$14.67.

Canton: First S. S., Lincoln Memorial, 8.75.

Scenic: S. S., 3.92. Underwood: S. S., 2.

PACIFIC DISTRICT**CALIFORNIA (Northern)—\$185.38.**

Alturas: Ch., 2.72. Eureka: Ch., 9.04; S. S., 6.82. Grass Valley: Ch., 1.62. Niles: Ch., 1.94. Oakland: First S. S., 15. Olivet: Ch., 2.14. Palo Alto: Ch., 21.06. Petaluma: Ch., 16.02. Pittsburg: Ch., 1.65. San Francisco: First Ch., 45.50. San Juan: Ch., 1.94. San Mateo: Ch., 19.40. Santa Rosa: First Ch., 3.49. Tipton: S. S., 1.53. Woodside: Ch., 1.61; S. S., 1. San Francisco: L. T. S., for Oriental Missions, 30.

CALIFORNIA—(Southern) \$660.23.

Claremont: Ch., 40.03. Glendale: Ch., 6.60. Long Beach: Ch., 360. Los Angeles: Chinese Ch., 50; West End Ch., 24; Mesa Ch., 1.44; Japanese Union Ch., 1.80. Maricopa: Ch., 2.67. Moreno: Ch., 1.23. Pasadena: First Ch., 37.50; Mrs. S. S., for Oriental Missions, 10. Redlands: Ch., 36. Riverside: Ch., 15; First Ch., 35.33. San Diego: La Jolla Ch., 8.40. San Jacinto: Ch., 1.59. San Ysidro: Ch., .96. Santa Ana: Ch., 20. Whittier: Ch., 30.

OREGON—\$44.30.

Forest Grove: Ch., 11.65; Hoodview: S. S., 8.50. Ione: S. S., 2.25. Jennings Lodge: Ch., 1.18. Oswego: Ch., 2.14. Portland: Atkinson Memorial Ch., 4.23; Highland Ch., 1.35; Laurelwood Ch., 13.00.

WASHINGTON—\$81.69.

Bellingham: Ch., 5; Black Diamond: Ch., 5. Brewster: Ch., 3. Chattaroy: Ch., 2. Cusick: Y. P., 2.75. Deer Park: Ch., 2. Kennelick: S. S., 3.80. Lakeside: Ch., 2. Lopez: Ch., 4. Pleasant Prairie: Ch., 3. Rosalia: S. S., 5. Seattle: Columbia Ch., 10., by J. L. C. Fauntleroy Ch., 2; Pilgrim, S. S., 7.64. Spokane: Westminster Ch., 5. Tolt: Ch., 2.50 South Bend: W. M. Soc., 10; Yakima: Ch., 7.
IDAHO—\$3.50.

Kellogg: Jr. C. E., 3.50.

ARIZONA—\$13.82.

Phoenix: First S. S., 3.82; C. W. G., for Ft. Berthold Mission, 10.

THE SOUTH, ETC.**NORTH CAROLINA—\$239.76.**

Ashboro: Ch., Lincoln Memorial, 5. Beaufort: S. S., Lincoln Memorial, 5. Bricks: Joseph K. Brick, I. & N. School, Lincoln Memorial, 110. E. D., 5; E. L., 2; L. P., 8, for Electric Lights at Jos. K. Brick School. Concord: First S. S., Lincoln Memorial, 2. Dry Creek: Ch., Lincoln

Memorial, 4. Greensboro: Ch., 4.30. Haywood: Ch., Lincoln Memorial, 9.69. High Point: Ch., Lincoln Memorial, 2. Kings Mountain: Lincoln Academy, Lincoln Memorial, 10. Kings Mountain: Lincoln Academy, Y. W. C. A., for Troy, N. C., 5. Menure: Jones Chapel S. S., Lincoln Memorial, 7. Mt. Pleasant: First Ch., 3.01. Old Fort: M. A. M., for Talladega College, 2. Saluda: Saluda Seminary, for Building Fund, Troy, N. C., 6. Seafalla, Ch., 3.61 and Lincoln Memorial, 30. Shinnville, Ch., 1.25. Wadsworth: Ch., Lincoln Memorial, 15.

VOUTH CAROLINA—\$21.30.

Charleston: Ch., Lincoln Memorial, 10. Greenwood: Brewer Normal School, Lincoln Memorial, 9.30. Lykesland: Veighie Chapel, S. S., 2.

KENTUCKY—\$25.00.

Lexington: Chandler School, Third and Fourth Grades, 25.

TENNESSEE—\$47.61.

Chattanooga: First S. S., 1.29. Knoxville: Ch., 2.55; S. S., 3.77. Memphis: Second S. S., Lincoln Memorial, 25. Nashville: L. S. H., for Talladega College, 5. Pleasant Hill: J. C. A., for Pleasant Hill Academy, 10.

GEORGIA—\$57.95.

Andersonville: Ch., Lincoln Memorial, 5. Atlanta: First Ch., W. M. Soc., Lincoln Memorial, 20. Atlanta: Rush Memorial Ch., 6; S. S., 3.20. Lincoln Memorial: Mrs. G., 1; Mrs. M. K., 1; Mrs. O. M., 1; A. T., 5; Mrs. Z., 1; for Talladega College. Macon: First Ch. and S. S., Lincoln Memorial, 9.75. Savannah: W. M. S., Lincoln Memorial, 5.

ALABAMA—\$340.90.

Anniston: L. A. B., 1; V. A. B., 1; Mrs. M. L. B., 1; Mrs. R. B., 1; Rev. E. E. E., 1; Dr. T. G. J., 10; Dr. D. A. R., 1; Mr. and Mrs. W. S. R., 2; W. H. Z., 50; C. C. S., 1; "A Friend," 1, for Talladega College. Beloit: Union S. S., Lincoln Memorial, 2. Birmingham: Ch., 2.91; Ensley Ch., Lincoln Memorial, 4.32. Florence: First Ch., Lincoln Memorial, 5.09; Citizens, for Burrell Normal School, 124.43. Fort Davis: Cotton Valley School, Lincoln Memorial, 40. Gadsden: Ch., 5; S. S., 2.50; Lincoln Memorial. Ironaton: Ch., Lincoln Memorial, 5. Mobile: Ch., Lincoln Memorial, 5. Montgomery: W. M. Soc., Lincoln Memorial, 20. Selma: Ch., Lincoln Memorial, 12. Sheffield: First Ch., Lincoln Memorial, 3. Shelby:

Ch., Lincoln Memorial, 3.20. Talladega: First S. S., 16.95.

MISSISSIPPI—\$32.00.

Caledonia: Piney Grove Ch., Lincoln Memorial, 5. Clinton: Mount Hermon Seminary, Lincoln Memorial, 7; Mount Hermon Seminary, for Troy, N. C., 10. Moorhead: Girls' Industrial School, Lincoln Memorial, 10.

LOUISIANA—\$93.35.

Abbeville: St. Peter's Ch., Lincoln Memorial, 4.50; Greydon S. S., Lincoln Memorial, 2; St. Mary's Ch., 22.13; S. S., 5.25; Lincoln Memorial. Chacaboula: S. S., Lincoln Memorial, 5. Erath: Beard Ch., 2; S. S., 1.50; W. M. S., 1.50; Lincoln Memorial. Grand Bayou: Little Zion Ch., 5. New Orleans: Central Ch., 11.63; S. S., 2.55; Lincoln Memorial; Beecher Memorial Ch., Lincoln Memorial, 4.05; Straight College S. S., 5.24. New Iberia: St. Paul Ch., 7.76; S. S., 2.24; Lincoln Memorial. St. Paul: W. M. S., Lincoln Memorial, 10.

TEXAS—\$116.05.

Austin: Tillotson College, 57.98. Beaumont: Graham Ch., 8.50; S. S., 1.50. Corpus Christi: First Ch., 2; also Lincoln Memorial, 1.10. East El Paso: S. S., 16.63; Mother's Society and C. E. Soc., 8.37. Fort Worth: First Ch., 14. High: Bethel Ch., Lincoln Memorial, 10.

FLORIDA—\$26.28.

Interlachen: Miss M. W., for Fessenden Academy, 5. Ocala: Mt. Moriah Ch., for Fessenden Academy, 10. West Tampa: Union Ch., 3.76; Union Ch., Lincoln Memorial, 2.50.

The Florida Woman's Home Missionary Union, by Mrs. Fred R. Marsh, Treas., 5.

PORTO-RICO—\$45.55.

Laquillo: Ch., 10. Naguabo: Ch., 14. Santurce: Ch., 17.05. Porto Rico Churches, 4.50.

Congregational World Movement, \$5,117.10.

A. M. A. League, \$1,198.03.

SUMMARY OF RECEIPTS FOR MARCH, 1921

Donations	\$19,744.68
Legacies	6,322.14

Total

SUMMARY OF RECEIPTS SIX MONTHS

(From Oct. 1, 1920, to March 31, 1921)

Donations	\$249,761.19
Legacies	42,098.84

\$297,860.03



misc. written in 1921

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 75 No. 6

JUNE, 1921

New Series, Vol. 13, No. 3

MEASURING UP

THE boy's mind was radiant with great ideas. He was in a hurry to get a big job done. Asked to write a five minute essay, he chose for his theme: "The rise, progress and consummation of all things." He had caught the modern spirit of large planning and rapid doing. Without being too hasty in our action, we should heed the call to measure up to the opportunity of the hour.

The world is facing great material opportunity. For our own country, Emerson's words are increasingly fitting: "America is another name for opportunity." To seek its challenge and reach its ideal, we must traverse the distance between where we now are, and where we ought to be, if we do our part as world builders.

Touching the intellectual forces of life, the call is to put our best energies to the forefront. As never before, there should be the upward trend. Rear rank illumination is not sufficient. Not what we are, but what we are becoming, is the measure of our life.

We must measure up socially. The spirit of real brotherhood is setting a high standard; we should join forces in maintaining it. Certain ideals are going to be reached. The world that ought to be is the world that shall be. We can afford to be generous toward those who do not see the greatness of the way, but we must insist upon the larger ideals, glad ourselves to be in a world where God is working.

We must measure up spiritually, living in a larger sense every day. The record of the world's progress contains no chapter more thrilling than that which tells the story of the onward march of the Christian order of things. Foundations strong and sure have been laid and the call of today is to settle down to our task. Never has the opportunity been so great. Never have the means of doing been so numerous and efficient. But machinery is not enough; there must be the hidden fire. Loyalty to great Christian ideals is called for. A real living for the good of others is demanded.

The living of life on this fourfold basis will mean making the most of life now. Life in the large is the most worth living to him whose life is most worth while. It is not whether one is good, but whether he is good for something. The question is not whether we have religion, but whether religion has us. Hence we need the stimulus of a high ideal, loyalty to the highest vision, and helpful entering into the lives of others.

Never before did it mean so much to be a Christian. The call today is to give a nobler, more convincing expression in daily life to the Christian opportunity we face; to pray, "Help us Lord, to do the thing we talk about." The best way to teach a virtue is to live it. Charles Kingsley wrote: "Thank God every morning when you get up that you are forced to do your very best, for that will breed in you self-control, diligence, content, strength of will." Then the ordinary man will discover himself doing the extraordinary thing.

—W. K. B.

CONGREGATIONAL WORLD MOVEMENT

MISSIONARY EDUCATION CONFERENCES

THE summer conferences in behalf of missionary education are again to be conducted this year by the Missionary Education Movement, after having been held for two summers under the auspices of the Interchurch World Movement. The major purpose of all these conferences is the training of leaders. All are invited to attend who are willing to take serious training such as will fit them for places of responsibility, or who earnestly desire to increase their missionary knowledge with a view to helping them decide what their life work shall be, or to enable them to become more intelligent and efficient church workers.

A registration fee of five dollars is required of all delegates and must be paid before room assignments are made. Rates for room and board vary according to the location of the conference, but in every case are reasonable. The local headquarters of each conference as shown below will furnish full information:

Winter Park, Fla., June 7-June 17, Mr. R. W. Greene, Rollins College, Winter Park, Fla.
Blue Ridge, N. C., June 24-July 4, Dr. H. F. Williams, P. O. Box 330, Nashville, Tenn.
Silver Bay, N. Y., July 8-July 18, Dr. G. Q. LeSourd, Mohawk Building, 160 Fifth Avenue, New York, N. Y.
Asilomar, Cal., July 19-July 29, Dr. John C. Worley, 435 Van Nuys Building, Los Angeles, Cal.
Ocean Park, Me., July 19-July 29, Rev. Asa M. Parker, Pastor Central Square Church, Bridgewater, Mass.
Seabeck, Wash., July 27-August 6, Rev. John H. Matthews, Plymouth Church, Seattle, Wash.
Lake Geneva, Wis., August 2-August 12, Rev. Paul R. Reynolds, 19 West Jackson Street, Chicago, Ill.

Missionary committees of churches, women's organizations, Young People's Societies and Sunday Schools can well afford to send representatives to the conference nearest to them and pay all expenses. Such outlays will prove to be a good investment for the work of the church in the future.

New York and Other Congregational Young People's Summer Conferences

A Congregational Summer Conference for Young People will be held at Wells College, Aurora, New York, June 24-July 3. The cost will be fifteen dollars for room and board and two dollars for registration fee. This conference is for young people of high school ages. The program of study includes the Bible, Missions, the Devotional Life, Community Service and Methods for Leaders. Ample provision will be made for rest and recreation.

House mother, counselors, trained nurse, doctor and athletic directors will be on the ground.

For further information apply to Rev. C. A. Lincoln, 1400 East Twenty-first Street, Brooklyn, New York.

Other Congregational Young People's Summer Conferences are scheduled as follows:

Crete, Neb., June 9-15, Secretary C. G. Murphy, 408 Ganter Building, Lincoln, Neb.
Topeka, Kan., June 13-20, Secretary Fred Grey, 713-Kansas Avenue, Topeka, Kan.

Placerville, S. D., July 12-18, Rev. Glen Lindley, Rapid City, S. D.
Waubay, S. D., July 20-25, Rev. Carl Bast, Milbank, S. D.
Jamestown, N. D., July 26-August 1, Rev. Samuel Hitchcock, Williston, N. D.
Long Beach, Cal., July 25-31, Conference Director of Religious Education, Southern California Conference, 831 South Hope Street, Los Angeles, Cal.

THE PASTOR AS LEADER. In the promotion of the causes entrusted to the Congregational World Movement by the National Council, no discovery is more interesting or significant than the one that leadership is an essential qualification of the successful pastor.

Unreasonable church conservatism and unwise pastoral leadership may have palsied some churches, but no leadership at all has rendered many more churches barren and weak.

TIMIDITY is one of the chief causes of an inadequate pastoral leadership. We are afraid to lead because we think our people will not follow. The one pertinent suggestion that can be offered in this connection is—Be sure you are right, then go ahead!

IGNORANCE is another reason for unsuccessful ministerial leadership. We fail to see the need of our taking the lead in certain important matters because we fail to inform ourselves. The material may be at hand whereby we may gain the information that will impel to the proper course, but we are not particularly interested, and anyway, "Where ignorance is bliss, 'tis folly to be wise."

And a third occasion for an incompetent pastoral leadership is the lack of a proper sense of proportion. We see the importance of one cause but are blind to the worthiness and the necessity of another that may be equally deserving and perhaps more fundamental than the first. Some of our churches, for example, under the leadership of their pastors received pledges and collected large sums of money for relief work during the past year, while they gave almost nothing for the regular missionary work of the denomination. "These ought ye to have done and not to have left the other undone." The relief work was worthy and merited a generous response, but to turn all the stream of a church's giving into the channel of relief work is to manifest a lack of that sense of proportion which is one of the essentials of efficient leadership.

The campaigns of last year in behalf of the Emergency Fund and of this year in behalf of the enlarged Apportionment have presented many interesting disclosures in relation to pastoral leadership. We have found that a church is seldom ready to respond to the missionary appeal unless the pastor takes the lead. On the other hand, where the pastor has been willing to lead, what seemed at the outset a difficult, if not an impossible, task has been rendered easy. The two things in this connection that are most worthy of being emphasized are, first, the place of strategic importance which the pastor of a church occupies; and, second, the need that our pastors themselves shall have a new sense of the importance of actual leadership in the work of the ministry and shall cultivate and develop to the fullest extent their ability in this direction.

A church is often likely to fall far short of its missionary Apportionment and indeed give it scant attention, unless the pastor, by reason of his training, his confidence, his knowledge and his larger vision, leads the way to the raising of the full amount which he as well as his brethren of the same association of churches recognizes as possible. By insisting that his church shall do its utmost toward reaching or exceeding its Apportionment, a pastor may often prove to himself and others that he has some of the chief qualifications of pastoral leadership.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ABSTRACT OF THE ANNUAL REPORT OF THE SECRETARY

THE present Commission on Evangelism was appointed at Grand Rapids in 1919. During the period for which it has been responsible for the work there has been a reasonable degree of development and there is every reason to believe that the Commission has been an effective agency in the life of the denomination. There are at least three direct results now evident:

(1) Many churches have accepted the "Program of Parish Evangelism" proposed by this Commission. This Program follows in the main the Christian year and is divided into three movements: the fall period leading to the fall communion. The Lenten period, running from the first of the year to Easter, and embracing four major lines of church work—a program of preaching, the pastor's training class, the enlistment and training of personal workers, and the deepening of the prayer life of the people. This period leads to the communion at or near Easter. The third period extends from Easter to the summer communion. This program, with variations to suit the local needs, is being followed by more than half of our churches.

(2) Many pastors and church workers have come to a fuller realization of the possibility of programing the work of the church. This is of value not only to evangelism but to missionary education, the financial canvass, social service and religious education.

(3) There is a better feeling of optimism and esprit de corps among our pastors. The thought most generally emphasized in the correspondence of the office with pastors of all kinds of churches is that they are greatly encouraged that the denomination has set up an evangelistic body which seeks to furnish them with the message and method of successful pastors. I believe all who have had opportunity of meeting groups of pastors will testify that they look upon their work with greater optimism and assurance and feel a closer fellowship with their brethren.

The results of the Commission in the membership of our churches will appear more in the future perhaps than at present. During 1919 there was an increase in the number of accessions over that of the previous year of approximately 10,000; the number of removals however also increased 10,000 and thus our net membership was only 144 above that of the preceding year. The figures for 1920 are not yet complete but indications are that the accessions will show a very satisfactory increase over 1919, and while the losses also have been greater there will be nevertheless a net gain in membership somewhere near 10,000 for the year. The present year will quite likely show a still greater increase in the number of accessions. The immediate future ought to show a continuing increase, for it is the testimony of individual churches that have used a program of evangelism in their own parishes, that the program grows more effective year by year. As this is true of local churches, it ought to be true also of the denomination at large.

There are two phases of the work which are especially encouraging. First: the widespread use of the "Fellowship of Prayer." This has been

used the present season by approximately two-thirds of our churches and through its use many thousands have been led into a deeper religious life. Its total circulation has been 203,000. Second: the degree of co-operation we have been able to render the Education Society in the work of building up the pastor's training class. A conservative estimate would be that 1,500 churches conducted the pastor's training class this Lenten season. The circulation of the textbook furnished by this Commission has been above 40,000.

We ought not to consider the program as a rigid thing but be willing to adopt new features, to develop some features now in the program, and perhaps we will find some items which ought to be discontinued. Among the items which perhaps ought to be stressed most in the immediate future are: (1) The encouragement of pastors to emphasize more the teaching function of the church, both in pulpit and in training class.

(2) The development of an effective method to correct absenteeism. One of our great weaknesses is that we have approximately 110,000 absentees. We are adding to this list from thirty to forty thousand per year. Our losses here are no greater in proportion to our membership than those of some other denominations. All denominations are making careful study of methods to help in this situation. Our main hope lies in the development of a spirit of worship and effective programs of social service, missionary and religious education; through these we believe that more of the members will find the church of spiritual helpfulness and will remain true to its worship and service.

(3) The development of methods of summer evangelism peculiarly adapted to the work of the colored churches. We have approximately 150 colored churches; for the most of these the summer is the most favorable season for evangelistic service. The American Missionary Association is contemplating an appropriation of \$500 to assist this Commission in developing literature which will be of particular helpfulness to the colored churches. Here is a wide field of service and one that promises very great benefit.

(4) Still another feature is closer contact with the young men of our seminaries. The theological students who are looking forward to the Congregational ministry ought to be fully informed of our denomination program, the material available and the evangelistic methods of effective pastors.

The total circulation of literature by the Commission has been approximately 500,000. Of this 41,000 pieces have been distributed through state offices and 29,500 through the Pilgrim Press. The rest has been from the office. During the period from January to Easter more than 3,000 packages of literature have been sent out to the churches. This literature is supplied the churches at the cost of printing which by placing contracts for 40 and 100 thousand lots is very reasonable. The majority of the churches are willing to pay for their literature. The treasurer's report shows that the receipts from sale of literature are more than \$4,000 which is approximately one-half of the bill for printing. We have not yet developed a very satisfactory plan for supplying the weaker churches with literature.

P.S. The total additions to the church for 1920 are 71,857. Net increase in membership for 1920, 10,959. The number of accessions is the largest for any year in our congregational history though we have made higher net gains.

THE PASTORS' SECTION

THE ARGUMENT FOR CHURCHGOING

By Livingston L. Taylor, D. D., Canandaigua, N. Y.

THE argument for churchgoing as it emerges on bulletin boards, in newspaper advertisements, and in connection with the whole effort to induce people to attend religious services does not always treat with great respect those to whom it is addressed, or the cause which it is designed to promote. The most insignificant and unrelated features are stressed as the compelling "attractions," and appeal is made unblushingly to the crudest forms of curiosity. It seems sometimes as if every poor artifice which can be commanded is employed to disguise the fact that the Church is concerned primarily with Religion.

It cannot be denied that there are many persons who react favorably to this sort of thing and are willing to take, after a fashion, what they get when they fall to the lure. But to the more discerning, and to most people on second thought, these all-too-ingenuous and not always ingenuous methods will

not appeal very effectively. Some years ago a sensational bit of typography was distributed by a pastor an-

nouncing a trite quip of a topic with this for a sub-topic: "A Small Man Under Pressure." Many who read it must have said to themselves: "He builded better than he knew!"

Another bad kind of advertising for churches to indulge in is competitive advertising. A large church in an inland city recently displayed on its very conspicuous bulletin board for several weeks these words:

**"THE CHURCH
THAT IS
DIFFERENT!"**

That may be a little more explicit than most churches would care to be in their advertising, but it is easy to say

things very much like it. It is hardly dignified or gracious to express such self-confident and persuasive sympathy with those who have never yet found a church to their taste.

Advertising which may not be meant to be competitive takes on a certain brazen appearance of being

THE MAN-ON-THE-STREET

Does the man-on-the-street talk religion?

Not often. But at Church?

What does he want at Church?

Plain words that search him out.

Brave words that put heart in him.

Great words that lift him up

That show him Life, and the World of Men.

And God.

UP AND DOWN ARSENAL HILL

What you need going up is Power.

What you need coming down is Control.

As true at the street-curb as on the hill!

True everywhere!

That is Life! That is Religion!

Every day a call for Power to keep us going.

Every day a call, perhaps sudden, for Control.

Every day, and both ways, Religion helps.

such when it is massed in the Saturday papers. It is impossible to do away with the actual competition of the more resourceful churches with the best that the smaller churches can do to attract people to their services, but that competition may be made unnecessarily damaging and disheartening by inconsiderate methods of propaganda. And yet it may be the churches

that are more evenly matched which will afford us the most painful examples of strident competition. What the public is most in need of being told is that the things in which the churches are

alike are very much more important than the things in which they happen to differ.

One other futility remains to be properly labeled. It is the practice of basing our efforts to induce people to attend services so largely upon the ground that they are going to be quite different from the ordinary services. Verily, when we do such things we have our reward. We succeed brilliantly in confirming our public in the impression that what we do ordinarily in church is of very little interest.

This stressing of the special at the expense of the permanent appeal of what we have to offer must weaken our hold upon the community, and even upon our membership. It is not unusual for a pastor to have some-

thing like this said to him: "I am sorry I was not there. If I had known that there was going to be anything of special interest I should have been on hand." Such a remark bears eloquent testimony to the success of our "special attractions." Variety, invention, the element of surprise have a legitimate place in the ordering of our work and wor-

ship, but to be everlastingly advertising "special attractions" is the surest way in which to educate our people in the gentle art of absenting themselves when there are no "special attractions," and when, ulti-

mately, our "special attractions cease to be "special."

Some desultory contributions to the argument for churchgoing may be found in the accompanying attempts

at publicity by means of which the churches of Canandaigua, New York, sought recently to remind people of their opportunities to do good and to get good through regular habits of church attend-

ance. The results, while not spectacular, were notable, and abundantly sustained the view that neither sensational topics, competitive propaganda nor special attractions are necessary to successful advertising.

But however things may be going with us, it is always in order to think of "the other fellow."

PUBLIC OR PRIVATE

A public place, a public meeting.

Things are said and even sung.

"Public Worship" they call it.

All in the open!

All? Not all. Not most.

A starter merely for thoughts not public.

Public Worship, in nothing greater than in

Its sacred privacies!

A PRAYER FOR THE CHURCHES

God bless the Churches!

We need them and they need us.

Help us to make them what they should be.

And help them to make us what we should be.

May the good they do be more and more.

God bless the Churches, every one!

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

This Society is making strenuous effort to furnish certain novel features in connection with the exhibit at Los Angeles. If you are attending the National Council, do not miss this feature.

* * *

Are you thinking of purchasing a moving picture machine? If so write us. We may be able to save you something on the purchase price. Correspond with the Assistant Treasurer, Mr. Frank F. Moore.

* * *

Please take note that this Society's exhibit, which is being prepared for use at the Los Angeles meeting, is being made in such fashion that it may travel among the churches later, as do now the stereopticon lectures.

* * *

Be sure to read the story of the St. Johnsbury pageant in this issue. From the standpoint of dramatic and spiritual quality an American Board Secretary who witnessed the presentation accords it a primary place.

* * *

The month of July is accorded The Congregational Home Missionary Society in connection with the Chart Plan for Sunday Schools. A service is being prepared for use in the Sunday Schools which will be ready for distribution June first.

* * *

The Board of Editors of THE AMERICAN MISSIONARY greatly regret the delays of the last months in the mailing of the magazine. With the June number we trust an arrangement has been made which will allow all our rapidly increasing list of subscribers to receive THE AMERICAN MISSIONARY on time.

* * *

The thirteen stereopticons mentioned in the April number of THE AMERICAN MISSIONARY have been sold. While we cannot obtain additional stereopticons at the same low price as before, we are able to offer brand new Bausch and Lomb stereopticons at material saving. Model C \$85 machine for \$57.50 and the portable model, \$60 regular price, for \$42.50. Send your check with order to The Congregational Home Missionary Society. Machines will be shipped by express collect.

* * *

The corporate members of The Congregational Home Missionary Society who are not members of the National Council are entitled to attend the Annual Meeting of this Society as voting members on Tuesday, July 5th, in First Congregational Church, Los Angeles, California, in connection with the biennial meeting of the National Council. The names of these corporate members are to be found in the Society's Annual Report for 1919. Delegates who will attend and desire entertainment should correspond with Rev. Holland F. Burr, 845 South Hope Street, Los Angeles, California.

"THE MONTROSE WAY"

By Rev. Isaac Cassel, Montrose, Colo.

(EDITOR'S NOTE.—Despite the fact that an article relating to the Montrose work was printed in the March number of THE AMERICAN MISSIONARY, we again feature this parish, inasmuch as the pastor, Rev. Isaac Cassel, is the author of the double prize winning story which appeared in the April issue of *Home Lands*, published by the Department of Church and Country Life of the Presbyterian Board of Home Missions. We reproduce the story by permission from *Home Lands*.)

THE Union Congregational Church of Montrose, Colorado, has tackled the rural problem in a real modern fashion.

Montrose is a city of about 4,400 population. It is located on the Western Slope, in the heart of the Uncompahgre valley. This valley is irrigated from the Gunnison river through what is called the Gunnison tunnel. The tunnel is about six miles long and carries enough water to irrigate about 125,000 acres.

The main crops are alfalfa, potatoes, onions, wheat, oats and sugar beets. The fruits are apples, cherries, pears, apricots, and a few prunes. The valley and mountainous districts are also known for extensive stock and sheep raising. Some farmers are making a specialty of thorough-bred cattle, and others are raising many hogs.

The valley in which Montrose is located is rather populous for a rural section. Certain directions from Montrose the school districts have a population ranging from 250 to 350.

In 1917, the Union Congregational

Church building in Montrose was burned to the ground. Immediate action was taken to plan for a new building. The building contemplated was to be for community service. Plans were adopted which included these accommodations. Building operations were delayed on account of the war until the fall of 1919. On December 5, 1920, the institution was dedicated. The plant cost \$68,500. The institution has an auditorium equipped with a splendid pipe organ, and seating capacity of 450. It has three offices, and a gymnasium on the main floor. The



*Standing: Rev. Isaac Cassel, Minister.
Left: Ernest J. Davies, Extension Secretary.
Right: Harry A. Spencer, Physical Director.*

gymnasium may be opened into the auditorium. The following rooms are down stairs: two shower-bath rooms, three departmental Sunday School rooms, a club room, kitchen, banquet room, store-room, two other small rooms, furnace and coal room.

The regular parish of the church consists of 310 families, most of them in the city, making a constituency of 1,250 persons. When the plans for the building were decided upon, it

was this constituency, together with the larger service that the institution might render to the community, which the committee had in mind.

With this vision for community service, there naturally grew a larger vision concerning the communities in the open country about Montrose. As a result of this larger vision, the Union Congregational Church of Montrose has developed a rural circuit for social service. The church has a circuit rider who makes regular rounds. He does not go on horseback, as in the olden days, but in a flivver. Neither does he carry a saddle-bag like those of his predecessors, but a coupé on the rear of his roadster in which he carries a Delco light plant, a moving picture machine, reels and slides to aid him in his social service work. Our circuit rider goes by the designation of Extension Secretary. We think of him as a "social religious" engineer. The purpose of this article is to tell what the church is doing through the Extension Secretary.

The circuit consists of five schoolhouse centers. This means about 390 families with a population of approximately 2,000 people. One school has two teachers, three schools have three teachers, and the other has five teachers, which includes some High School work. All the schoolhouses but one have auditoriums sufficient to accommodate gatherings.

In this group of five schoolhouses we have two distinct types of rural life. At three of the centers, they have Sunday School and preaching services. At two, Parent-Teachers' associations and grange. The others until we entered the field had no community gatherings except an occasional dance, and perhaps one or two woman's clubs. These two types of community life will make an interesting study, as we seek to serve them through our social service ministry. The church with its institution for community service stands as a centralizing and co-operative feature of

this larger parish program. The institution has four full time workers on the staff: Isaac Cassel, minister; Ernest J. Davies, extension secretary; Harry A. Spencer, physical culture director, and J. C. Southerland, janitor. The church has a splendid group of workers, men and women of vision. They are ready to do things when the indications are that the things done will be worth while.

In the midst of the building enterprise, the church by unanimous vote decided to take up this extension work. This involved over \$1,300 in equipment. The Congregational Home Missionary Society through Dr. Malcolm Dana, Rural Work Department Director, visited the field and encouraged this feature of the work. Through Dr. William J. Minchin, state representative for the Society, an offer was made to assist in the payment of the salary for our extension worker.

Our aim is to develop a community spirit, to increase community efficiency, and to stimulate ideals. The equipment and motive power consist of a man who is known as Extension Secretary, a car equipped to carry a light plant, and moving picture machine for the use of both reels and slides, and the enlistment of local talent in each community to assist in putting on programs. In addition there is the co-operation and assistance of both the physical director and the minister backed by the central institution, the church.

The service rendered is somewhat as follows: During the school months a program is put on every two weeks. During the time between the programs the secretary helps to enlist talent and plans programs for the future. He also visits the schools on the circuit at least every two weeks at the noon hour. By the assistance of our physical culture director, the children are taught organized play. In co-operation with this feature of the work, each Saturday afternoon, two hours of our gymnasium schedule are set aside for the use of the rural cen-

ters on our circuit. This gives these districts, in addition to organized play on the school ground, an opportunity for physical culture and play in the gymnasium, including shower baths, which they do not now enjoy in their respective communities.

It is our purpose to co-operate with existing organizations. For example, last year at one place where they had a Farm Bureau, and also a Parent-Teachers' organization, we met once every four weeks with each organization. As the work develops, and we plan our programs further in advance, we will be able to give greater assistance through our educational films to the organizations with which we co-operate.

In order to give a concrete example of the type of programs put on, an outline of three recent programs is given: moving pictures, "A Modern Ruth," two-reel drama. Music between the first and second reel. Following the second reel, a short talk by the Extension Secretary. A third reel was a comedy, "Fatty Arbuckle." Music. Announcements and adjournment.

Program two weeks later: one reel, "Grazing on the National Forests." Recitation. "The Panama Canal," one reel. A short talk by the minister, who keeps in touch with the extension work. One reel, "The Boys and Girls' Club Work of the State, as Seen at the State Fair." Social games in which both old and young took part.

Another program still two weeks later: "Old New England," one reel. Recitations and music. "Pay Your Dues," one-reel comedy. Paper by member of Parent-Teachers' organization, "Business of the Organization."

We mean to plan our programs in such a way as to carry the spirit of the season: Christmas, February patriotic, Easter, and other important occasions during the year. This is done through the music, recitations, song slides, and moving pictures. On

one round we carried eight illustrated song slides on the hymn "America." At another time we carried illustrated slides on "Rock of Ages." The reaction of this feature of the program was most gratifying. The attendance has never averaged less than one hundred at each place on any round on the circuit, and sometimes the average has gone up above one hundred and twenty-five. As the work continues, the interest and enthusiasm grow.

Work of this nature will not produce flaring and immediate results, but the writer is confident that in the course of two to five years, it will prove to be the greatest influence for character-making of any program being put on in the open country. We have in every community people co-operating, representing the non-religious, various Protestant denominations, also Catholics. It is our aim to have back of this work a Christian motive calling for the highest type of service.

At this early date there are some indications as to the trend of results along religious lines. As I have stated above, we have one community on the circuit where they do not have community life of any kind except dancing. The community numbers over three hundred in population.

It was a non-church-going community. After our work was begun there, two families started coming regularly to church in Montrose. Four other families have started to come occasionally. Four in one family of six have united with the church, including the father and mother. This school district is nine miles from Montrose.

In another district of over three hundred they have been known as a non-religious community; this is four and one-half miles from Montrose. One teacher who taught three years in this district told the writer that there were not six families making any pretense of going to church. She also said the teachers were cautioned

to omit everything of religious nature in their school work. I asked this teacher whether they would object to having Sunday School in the school-house. Her reply was, "No, but no one would come." At this same place we are having splendid attendance at our Extension programs. At a recent program, a male quartet was asked to sing. To my surprise, for this community, they sang "Jesus, Lover of My Soul." It certainly did not impress one

as coming from an irreligious community.

We mean to give the members of the larger parish a fair chance at good things, to create a right attitude toward life in the large development of healthy and well trained bodies, to create a wholesome life, through these to create the ideal of the "Man of Galilee" in order that the ultimate result may be Christian that Peace and Good will may increase.

THE EXTENSION CAR

MAPLE GROVE SCHOOL,
PLAYGROUND WORKCOAL CREEK SCHOOL
NINE MILES FROM MO...

AN ARCHITECT OF HOME MISSIONS

By Superintendent W. Herbert Thrall of South Dakota

(EDITOR'S NOTE.—It will be remembered that some time since the statement made in THE AMERICAN MISSIONARY that Superintendent Thrall is about to retire from the oversight of the work in South Dakota on account of having reached the age although all friends of home missions are congratulating themselves because he continues an official connection with the work in his state. At the request of the Editor, Dr. Thrall has prepared the following statement regarding the years he has spent on the missionary field.)

WHEN, in 1881, I crossed the line and entered the territory of Dakota, and wrote to my mother, "Today I am married to Miss Dakota," I could not foresee how true this statement was likely to become. After thirty-four years of active missionary service in the state, more than twenty-eight of them under the commission of the Home Missionary Society as state Superintendent,

I realize that the statement made long ago was really prophetic.

Brought up in a home mission parsonage in Illinois, the appeal had not been to home missions. I thought my father had made a mistake in giving up things of material value in Vermont and in choosing the work of a home missionary in Illinois. I knew what it meant to stand by watching the unpacking

a missionary barrel, and how I rejoiced, if by some chance some garment my size came my way. I also knew the repeated disappointment that was mine when there never came forth from the barrel a pair of skates. I never learned to skate because the home missionary's salary never could be stretched quite far enough to buy skates for an eager boy.

It was in Yale Divinity School that the challenge of the need and opportunity in the foreign field gripped me, and I opened correspondence with the Secretary of the American Board as to going either to Turkey or Africa. But at this time I was approached by some of my classmates as to whether I would become a member of a Yale Dakota Band which they hoped to organize. I studied the question from every angle and finally said I would join the Band and stay by long enough to get the work well established.

Farewell meetings were held for us in Boston and Chicago. In Chicago my host urged me to remain there. "Why," said he, "Chicago alone has more people than all Dakota." But I had given my word, and when Superintendent Steward Sheldon asked me where I would go, I replied, "Send me where the need is greatest." He sent me to Chamberlain, a town on the Missouri River, forty miles from the railway. My first night in Dakota I slept on a table in the Sanborn House, in Mitchell, and paid fifty cents for the privilege. After three days, I found a

work train going west and, throwing my trunk into a box car, I went as far as the road would take me. At the end of the railroad a lumber wagon, romantically called "stage," carried me up over "Hog's Back" into Chamberlain.

No missionary had ever visited the place. It was a wide open river town, with all that the term implies. Often freighters came in and took possession of the town, literally drinking the saloons dry.

I quietly went about my business, holding midweek and Sunday services where I could. On one occasion some of the ringleaders of the rough element of the town, "Black Jack" and "Slippery Jim" among them, came to me and said, "Young fellow, this is a pretty tough place for you to stay." "No worse for me than for you," I replied. "That's so," answered "Black Jack," "but say, I'll tell you. You stand by us and

we'll stand by you," and they did, always attending services when they were in town. Before the snow fell, the church had been organized with thirteen members, a Sunday School of thirty members and a building, for which I had been my own architect and had written the specifications, erected. Such was my initiation in home missionary work in Dakota. The last home missionary commission I held was as pastor at Redfield. In the fall of 1892 the Superintendent became incapacitated and three members of the Home



W. HERBERT THRALL, D.D.

Missionary Committee were asked to carry the work. I cared for the correspondence together with my pastorate, and in the spring of 1893 I was elected to the superintendency and moved to Huron.

At that time the state was only half a state, as the great regions west of the Missouri were still for the most part Indian Reservations, and it was not until later that the Black Hills country was added to my missionary district. The nineties in South Dakota were most discouraging years. Continued drought meant continued crop failures. There were many places in the state where there was actual suffering and want. Population in some places was reduced to one-seventh and even one-tenth of what it had been. As late as 1897 land was selling (if it changed hands at all) for a hundred and fifty dollars a quarter, less than the government price. It was even said that South Dakota was good for nothing but Indians and jack rabbits.

It required untiring effort to hold things as they were; to keep up the courage of pastors and churches called for personal faith and courage. In those days the Home Missionary Committee often sat up an entire night making plans by which the funds at their command might be stretched to meet the need. I was continually on the road. My fountain pen was my office. Train service was poor and much travel had to be done with horse and buggy or wagon. Not infrequently it involved long night drives to meet appointments. To a Superintendent, however, no experience is ever really lost. To have stayed by a new pioneer work until it is safely established, or to have brought a decadent and discouraged church into virile spiritual condition, provides an equipment which no Superintendent can afford to miss.

In the early part of the twentieth century two new railroads were built across the state into the Black Hills, and the Rosebud and Standing Rock

Reservations were opened to settlement. This meant a large influx of new settlers, and at the same time commercial conditions improved. The eastern part of the state entered upon a period of steady and substantial growth. Pioneer settlements changed into thrifty towns; pioneer shacks gave place to comfortable farm houses, and in the towns modern improvements came to be the rule rather than the exception. There was a rapid increase in the number of churches coming to self-support, and a new era of permanent church building began which is still in progress.

The duties and responsibilities of the Superintendent have been multiplied and enlarged so vastly that the situation is very different from that which existed when the office equipment could be carried in my pocket. Since 1904 there have been two general workers in addition to the Superintendent.

As to results, it is not easy to record them. Mere figures do not measure the value of a work done, yet they are suggestive. There are only three English-speaking churches in the state which have not had missionary aid at some time during my superintendency. The year before I took up the work there were one hundred and sixteen English-speaking churches in the state, and one hundred and twelve of them were receiving aid. In 1920 of the one hundred and fifty-six English-speaking churches fifty-seven are home missionary. When I became Superintendent the membership of the one hundred and thirty-eight churches (including Indian and German) totaled about five thousand. Today there are two hundred and twenty-four churches with a membership of more than thirteen thousand. Home expenses have been quadrupled and benevolences trebled, while our church property is valued at well over a million.

In all the burden bearing which

comes with a work of this kind, I have always been favored with the loyal support of the state committeemen, who have helped to plan for and carry out the detailed supervision of the field during the changing conditions of more than twenty-eight years. With the constantly changing personnel of the committees, there has never been a time when I have not felt that every member of the committee was standing shoulder to shoulder with me in the work, and it is the consciousness of the remarkable backing on the part of pastors and laymen, together with the generous and strong support of the national offices, which has given me

courage and staying qualities during all these years.

As I look back to God's leading I can see that through the very shifting of the plans of life, as it seemed for a time, there was evident a wisdom in it all, and I recognize today that in entering the home missionary service I found work which, in its importance and outreach, is comparable only with the best work of a foreign missionary. Our home missionaries are real statesmen and builders of community destinies, and no young man need feel that he is sacrificing opportunity when he listens to this call to service. It is well worthy of the best that is in any man.



HOW ONE CHURCH PRESENTED THE HOME MISSION PAGEANT

By Mrs. Stanley J. Steward, St. Johnsbury, Vt.

(This pageant, written by Mrs. Edith H. Allen, for the Council of Women for Home Missions, was given at North Congregational Church, St. Johnsbury, Vermont, on March 27th and repeated on April 3rd. It was directed by the writer and was given under the auspices of the North and South Congregational and Methodist Church Schools. The church was filled to capacity, about one thousand people being present on each occasion, and a great many more were unable to gain admittance. The costumes were made by the persons taking part, with the exception of those used by the Puritan men, the Mexicans and Columbia, which came from the Hooker-Howe Costume Company of Haverhill, Massachusetts, and the Eskimo suits, which were rented from the Baptist Board of Education in New York City. A fine collection was taken at both presentations, and this was equally divided among the three churches and devoted to home missions. A large chorus composed of double quartets from the three churches, accompanied by the organ, added great impressiveness to the production. It was found necessary to change the order of the pageant as given in the book in several instances. The processional was omitted, the groups appearing in their order.)

THE prologue was followed by "The Pilgrim Chorus," and the Pilgrims entered while the chorus sang "O God, Beneath Thy Guiding Hand." Prayer was offered by the pastor of North Church, the leader of the Pilgrims, as the group knelt for the tableau, "First Prayer of the Pilgrims." One of the women spoke of the Pilgrims' abiding faith in God, and the Spirit of the Church gave them assurance of their faith. The group then sang "As With Gladness Men of Old," and the Spirit of America,

in a patriotic outburst, eulogized them for their bravery. The leader of the chorus sang "Lord God of Hosts Be with Us Yet," as the Pilgrims passed.

The Indian group was led by the chief in full ceremonial garb, followed by a warrior singing "The Tribal Song" most effectively. America spoke to them and the chief responded. Cadman's Indian song, "The Moon Drops Low," was fittingly sung by one of the braves. America made a fine appeal to this group, and the Spirit of the Church

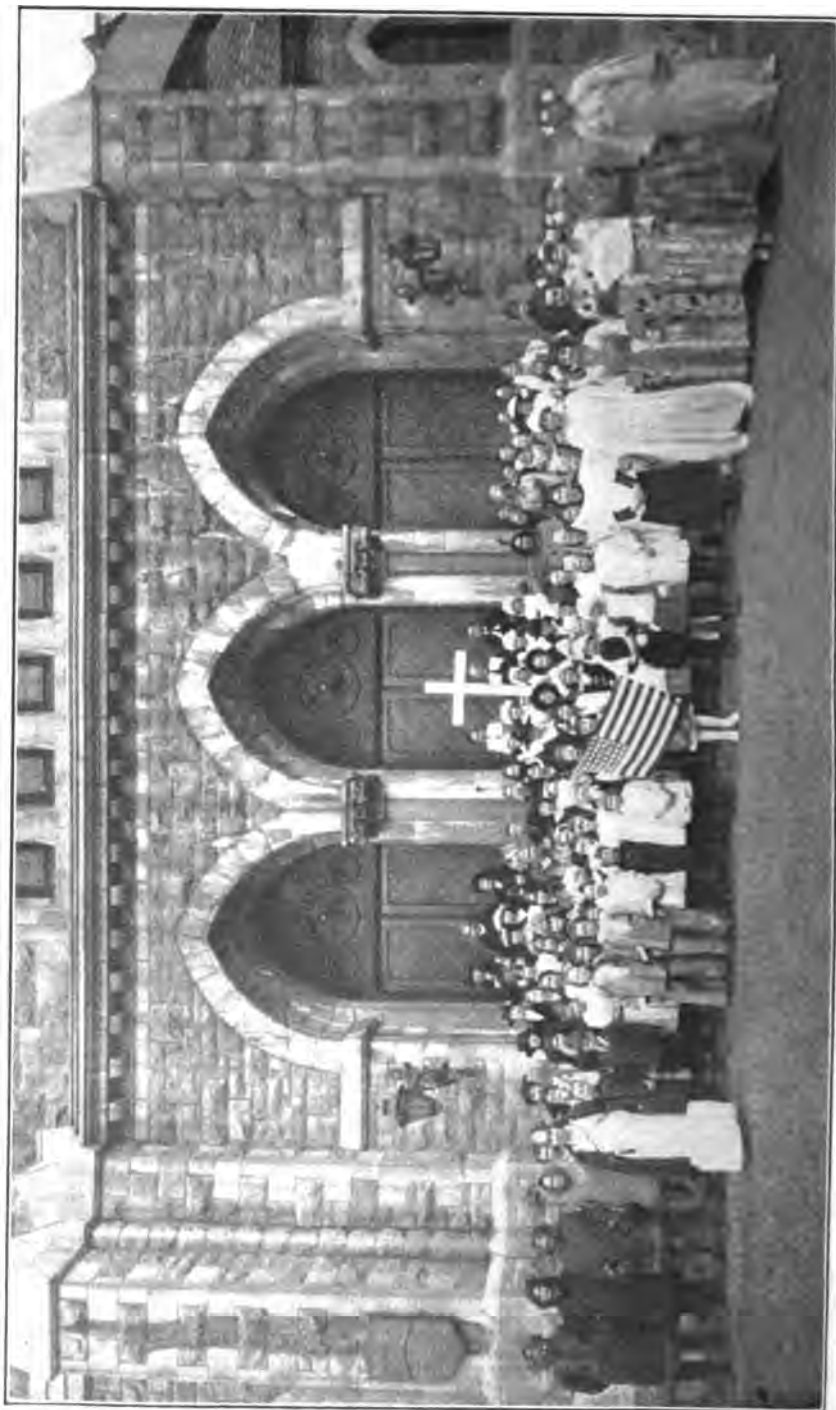


TABLEAU PAGEANT OF HOME MISSIONS, NORTH CONGREGATIONAL CHURCH, ST. JOHNSBURY, VT.

to them and to the audience. It was made to the strains of "Tribal Prayer."

"Old Black Joe" preceded the 11 Americans, while the song was sung by the leader of the chorus quartet of colored boys. This entered singing "Steal Away Home." America spoke kindly of obligation to them, after which a group of small colored children sang "My Old Kentucky Home." The spirit of the Church gave them words of encouragement, and they went on stage while the chorus sang "Come To Tell the Story."

"Islands of the Sea" were represented by eight girls, who entered and sang the song in the pageant book, to the tune, "Glory, Glory, Hallelu-

They gave a very pretty flag drill.

Alaska was represented by five people in real Eskimo suits, a young man who represented a . . . They sang the song given in the pageant, and the Spirit of the Church made the following address, given by the director: "Alaska is to be a land of promise to Christians. We should establish more homes in the territory, for here are nature homes of millions of the human race. The importance of the mental work at the very beginning of the history of the territory can scarcely be overestimated. Estimated by war wages, 18,000 people fit Alaska to work in the States. The tide is sure to turn, and when it turns we must be in the field. Men go there for the love of gold, but few go for the love of Christ. That they be strong, mentally, morally and physically, is for the Church of Christ to make sure." This group went on stage singing "Alaskan Song."

As the Mexicans entered while the chorus sang "O Zion, Haste Thy Feet on High." "A Spanish Cava-lier" was played by a young Mexican on his guitar, accompanied by a young man on the violin. America

spoke to one of the Mexican girls who was a representative of the mission school in that country. A Spanish street scene was portrayed. A violin in the distance played the march to the Shrine of St. Sylvester. "Ave Maria" was beautifully sung from a window overlooking the audience. An old Mexican woman, accompanied by her little grandchild, on her way to the Shrine, sank to the ground exhausted. The mission student called the nurse from the school, and she cared for the old woman. When the nurse entered a young lady in the chorus sang "The Rose of No Man's Land." The Spirit of the Church gave cheering words to the group.

A Japanese court ceremony, as portrayed in "Madame Butterfly" was given next, and the nine young ladies were most charming in real Japanese costumes.

Then came the Children of the Nations. Twelve girls represented the different nations. Little Columbia gathered all the flags from the girls and brought them the Stars and Stripes. They sang "The Star Spangled Banner" for America, and "Stand Up, Stand Up for Jesus" for the Spirit of the Church. They finished by taking up the collection in baskets, while the offertory solo was rendered by a member of the chorus. The pastor of South Church gave the offertory prayer, and with America and the Church received the offerings from the children. When the pageant was repeated, Rev. Enoch F. Bell, Associate Secretary of the American Board in Boston, gave a fine talk following this scene.

The group from the Southern Mountains entered next while the chorus sang, "We've a Story to Tell to the Nations." A mountain girl told what the mission schools had promised to do, and she said she was on her way to one of them. She invited her friends to go also. America entered with the flag and an old mountain woman who had never seen one before, when told what it was,

told a sad story of some of her people who went to war and died in prison. A quartet of boys sang "In the Prison Cell I Sit Thinking Mother Dear of You," while the group wept with the old lady as she kissed the Red, White and Blue.

The missionary scene which was added to the original pageant may be of interest to many who may give it in the future.

The missionaries, all in uniform, included a Red Cross nurse, a Y. W. C. A. worker, a college girl, deaconesses, teacher, Salvation Army lassie, trained nurses, field workers, army surgeon, college man, army chaplain, a starving mother and her children, and a young girl dressed in white, with a black surplice, bearing the cross, who took her place in the center.

As the group entered the field surgeon gave the following stirring talk on brotherhood:

"The word for the church in this age is brotherhood and it must be as wide and open as the sky and free as the love of God. It must have no regard to race, nationality, education, wealth, or social position. The first article in its constitution will read: 'Whosoever will may come.' This is the democracy of the New Testament. This is the democracy which is to sweep through the world."

The army chaplain sang that pathetic song, "Salvation Lassie of Mine," and the Salvation Lassie responded, "If you want to serve your race, go where no one else will go, and do what no one else will do. I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do, to diffuse His glory through the world."

The Red Cross nurse gave a very effective musical reading to the air, "Old Black Joe," and the college man gave the following stirring call to the young people of the land: "We give a clarion call to the young men and women of our churches and colleges to seek a worthy investment

of life. Upon them must the burden of the world's reconstruction rest. The age belongs primarily to them. 'Come over and help us' build a civilization on the foundation of Almighty God."

Last on the program, the Salvation Army lassie, entered with the little starving children and their mother. The children grouped themselves around America, clinging to her for protection.

Then America, with the flag in her hand, in true American spirit, recited, "For we, who scarce yet see wisely to rule ourselves are set where ways are met, to lead the waiting nations on. Not for our own land now are battle flags unfurled, but for the world. America shall not let the people perish."

The review of the pageant was to many the grandest part of the program, when the entire cast of one hundred and fifty was led by a little child dressed in white and carrying lilies, followed by an older girl bearing the cross. The other groups in their order marched down the church aisle singing "Ancient of Days." When they had grouped themselves in order on the platform, the cross in the center, America on the left, the Spirit of the Church on the right, and every group effectively posed, the little girl who led the procession sang, "Gather Them All for Jesus." The Spirit of the Church then said, "Blessed are they that do His commandments, that they may enter in through the gates into the city. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." America added, "And the Nations of whom which are saved shall walk in the light of it and the kings of the earth bring their glory and honor into it." The entire company then sang the splendid chorus, "Ten Thousand Times Ten Thousand," and the pageant closed with the benediction, pronounced by the pastor of South Church.

A PRAYER FOR THE WORK AT HOME

By Rev. Howard J. Chidley, Winchester, Mass.



GOD of all the Earth, who hast established Thy Church in the world and hast given some to be apostles, and others to be teachers, stewards, evangelists and ministers, we pray for Thy ministers.

Thou hast called them to a work whose privileges inspire and whose responsibilities humble, a task as critical as surgery and as sacramental as Calvary. Thou hast called them to the cure of souls, to lead those whom they shepherd into rich pastures, to teach the slow of heart, to rebuke the wicked, to comfort the sorrowful, to slay vices that suck up the sunlight, to open stifling corners never swept clean by the winds of heaven and to inspire all.

Give them wisdom, as they seek to translate into common language the things discovered at the heart of God. As they seek truth in all its disguises may they mercilessly discriminate between the real and the unreal. And as they go in search of new light may they be sure of the solidity of the ground upon which they are about to move.

Give them grace, that they may be spiritually, enthusiastically and persuasively Christian. May they keep in constant touch with the springs that connect with the eternal sources of supply. May they not grow so thin that people may hear their souls scrape on the bare ground. May they be like Jesus, too strong to be arrogant, too sure to be self-assertive. May the consciousness that institutions are more than men steady them as they look before and after. Teach them to keep ever in mind the fruit for which they labor, the fruit of all religion, dynamic characters, fertilized by ideas and vitalized by convictions.

And for Thy Church we also pray. May she sustain her ministers, and so help herself. May she show to those who try to lead an affectionate heartiness of support. May she have patience for all diversities of character and temperament in the household of faith, room for those who can work in Christ's spirit although they cannot frame their stammering lips to utter the simplest creed; room for those who cannot make a public prayer, but who lead a perpendicular moral life; room for those whose faith is feeble, that no bruised reed or dimly burning flax may be snuffed out by harsh bigotry to the grief of God. Grant her tolerance for all who are seeking to work in the spirit of Christ, that she may know that she cannot strengthen any one company in the army of God without fortifying the entire cause.

Save her from becoming an end in herself, and so becoming an ingrowing institution. May she see herself as an instrument in the hands of the living God for bringing in the Kingdom of our Christ.

Give unto all her saints, we pray Thee, comfort, hope, good courage, confidence of victory, until the Church militant shall become the Church triumphant. Amen.

THE MEXICAN WORK OF THE WICHITA FEDERATION OF CHURCHES

By Ross W. Sanderson, D. D., Wichita, Kans.

THE other day I dropped in at the meeting of the Friendly Visitors' Conference for Mexican Work at the Y. W. C. A. The visitors were telling about their various calls in Mexican homes in Wichita. One after another made the

is the spirit of team play. It is just this spirit which two or three splendid young men from Friends University have been teaching them with great loyalty and self-sacrifice during the last few months.

Is it not significant that the leader of the Americanization work of the Colonial Dames should willingly accept the chairmanship of our Committee on Education? And that a gracious Congregational laywoman from Evanston, Illinois, should lead off in the matter of providing curtains and other minor furnishings for the Community House where we center the work.

Eighteen women's societies have already contributed to the work through the Women's Department of the



MEXICAN BOYS' CLUB

following remark: "I noticed that things were a bit cleaner and neater than they were the last time I called." After four or five had spoken in this vein, I said to myself: "It surely pays to have twenty Christian women make weekly visits in as many Mexican homes, even if nothing more happens than that the homes are a bit cleaner week by week."

One of the workers was worried because the boys were not learning to work. Another remonstrated, "Oh, but they are learning to play, and for them that is vastly more important. A few weeks ago when a boy was in the middle of the floor and wanted to tell a companion something he had forgotten to tell him, he simply walked off the floor and completed the conversation. Now they keep the ball in play." As a matter of fact, the Mexican boys go to work early enough, but usually under men who drive them. *What they need, for their own sakes,*

Wichita Federation of Churches. The Christian Endeavorers of the local union are contributing one hundred and fifty dollars a year and the Epworth League ninety. These various contributions total six hundred dollars, and Mr. A. A. Hyde, the manufacturer of Mentholatum, matches this sum with a like amount. The Baptist young people, who have been disappointed in the plans for an ordained Mexican pastor, are also going to help, so that our meager budget of twelve hundred dollars can be expanded a little. Episcopalians and other folk not yet in the Federation have become interested in the project, and Sunday School classes are sending in unsolicited contributions.

Now to begin at the beginning, after these miscellaneous remarks, there has been some Mexican work in Wichita for years. Miss Cora Mendenhall has been rendering sacrificial service over a long period, but with-

out any adequate organization back of her. Methodists, Friends, W. C. T. U. women, and others have helped in various ways, but the work was really never established on an organized basis.

Then came the Wichita Federation of Churches. What no one church would dare to attempt is comparatively easy for a score or two of churches banded together to accomplish, especially if there is a generous benefactor in the background to start things off well.

Mr. A. A. Hyde, one of America's leading laymen, had this work on his heart. He wanted it permanently established. Accordingly he took thirteen hundred dollars and bought a ramshackle little cottage down near the railroad tracks and the south end Mexican settlement. Then he made some repairs and put in electric lights, applied some paint, and did a few other little things, which brought the net expense up to about thirty-five hundred dollars.

This property he is now deeding to the Federation of Churches which has been incorporated so as to be able to hold property. Of course that was a big lift at the outset. Mr. Hyde also supplies half of the first annual budget, which is another big lift. Meanwhile, the young people and women of thirty or forty churches are becoming interested in the work, and in the Mexicans personally. Probably no group of people is putting more than thirty dollars into the budget this year, and only the strongest societies are doing that much, but "many mickles make a muckle," and so the budget is being raised easily.

Sunday School on Sunday afternoon, sewing and cooking classes, boys' clubs, children's hour, English

classes, and so on, constitute the activities of the work. The Gilbert Street Community House is simply the headquarters. It is the residence where the chief worker lives. From this central point she goes out into the homes, making a hundred calls or more a month. When the babies come, when the boys have to go to court, when school children are in trouble with their teachers, when the county must be called on for aid, when the men or the women need employment, there Miss Mendenhall is on hand to help. The people trust her, for they know her disinterested and sacrificial spirit.

But, after all, the most noteworthy feature is the volunteer work. The friendly visitors are doing a fine piece of fundamental social work. To enroll several young women from an applied sociology class in a college, and nearly a score of older women from almost as many churches, in a



THE GILBERT STREET COMMUNITY HOUSE

group meeting fortnightly, for the discussion of specific family problems in the homes of an immigrant race, is very much worth doing. So far as I know, this was the first family work conference in the city. An attempt is being made to record the histories of all these cases on Russell Sage blanks. Many of the visitors are teaching English, and rendering

other specific service, but the main intention is simply to be a friend. It is interesting to discover that those homes in which there has been no such visitor are beginning to ask for such befriending.

This brief impressionistic sketch has attempted to establish these points in the social landscape:

Average Christian Americans of all ages delight to help befriend Mexicans.

Christianity, when organized on a community basis, can do effectively what it is powerless to do from the

sectarian approach.

Sacrificial Christian living, whether it be through years of service, or through generous and noteworthy giving, often reaps a splendid harvest of effective organization for a larger work.

Finally, what success we have had in this work has been largely due to the hearty co-operation of the Young Men's and Young Women's Christian Associations. In Wichita the Associations are the church in action, united for service under the leadership of the Federation of Churches.

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A HOME MISSIONARY RECRUITING

By Miss Rhoda Jane Dickinson, Glasgow, Mont.

(EDITOR'S NOTE.—A unique service was recently rendered to several Montana educational institutions by Miss Rhoda Jane Dickinson, our pastor at Glasgow. Miss Dickinson visited in turn the Polytechnic Institute, Bozeman Agricultural College and the University at Missoula. She gave two stirring addresses on "The Meaning of Life" and "The Call to Service." She also held personal conferences with the girl students and met them socially. Her visits were much enjoyed and were felt to be of great value to the moral and religious life of the students.)

DO you want a sure recipe for renewing your life? Then accept an invitation to make a visit among college girls for awhile. Pack your suitcase with the same zeal that characterized your effort when you were thinking of college campuses for the first time, bid goodby to your church and all your churchly responsibilities and go and spend two weeks with "just girls." Do whatever they want you to do, whether it be giving as dignified an address as you can prepare for a convocation, or joining with a group of girls around the fireplace of a dormitory or sorority house and singing college songs to the music of a ukelele. And if you don't come back to your work with all the vigor and optimism of youth and find the same exhilaration in all that you did when it was brand new, you will be an exception to the rule.

Where in all the world can you go to find anything so absolutely irresistible as a group of your own ador-

able college girls? You love them because you can't help loving them—they have so much of loveliness. And when you see these groups of attractive, talented, broad-minded, splendidly-equipped young college women, how your heart yearns to see them bringing their lives into touch with the One who is altogether lovely in order that they may know His plan for them, thus feeling not only life's greatest enjoyment, but life's greatest opportunity. For it is lives that the Great Cause needs, and how large the opportunity the consecrated Christian life affords!

And how much are we doing in many of our colleges, the recruiting centers for Christ Jesus, to present His challenge in a way that will really grip the lives of the girls at the time they are making their life decisions? In the three colleges I visited I found no organized Bible classes or mission study classes, no prayer groups, no Student Volunteer Bands, no regularly employed

Y. W. C. A. Secretary, and one institution did not have an association. To be sure, there is a Student Pastor at one college, recently entered upon his duties, and a Y. W. Secretary is promised for part time in two institutions next year. Ministers of various churches are trying to make their church activities attractive to the young people, but at the present time we find here, as in many other institutions, a sad lack of definite spiritual leadership for girls on the campus.

And the girls want it. There was no message which we gave concerning the personal relation to Jesus Christ or life service to which the girls did not respond. Sometimes they didn't say very much, but from the way they would grip your hand when the message was finished or invite you to "come and meet the girls over at our house tonight," you knew your message was not in vain.

I didn't want to leave them—not a single group I met—and there is a great ache in my heart when I think how many assistant-pastors, religious

work directors, mission teachers, and medical missionaries our church will be deprived of because we are failing to provide spiritual leaders for the college girls today—leaders who know how to work and play and live with girls, that their intimate association with them may be instrumental in helping them to know the joy and gladness and largeness of the God-planned life.

We of the church can give this leadership if we so desire. There is no local church that cannot assist in the working out of adequate plans for the colleges of their respective communities. We simply lack the zeal to add another duty to our tasks. And how immeasurably such a service would pay!

How much longer must we wait before we act upon our knowledge? This is not a task for a single missionary or Education Society, or for the National Association of Women Ministers alone, but a task that is big enough and immediate enough to command the united, concerted effort of every one who is interested in the future of America.



THE BUTTE COMMUNITY CHURCH

By Rev. Walter T. Lockwood, Butte, Mont.

TO begin at the point of our most recent activities, this church had a splendid day on Easter. One hundred and twenty-four were present at the Church School in the morning, and over two hundred gathered for the evening services. This is the highest record of attendance since my pastorate began, one year ago. Nine new members came into our fellowship, and there was general rejoicing at the Easter record, for it was evident that the day showed the gains made during the year by way of extended influence in the community. This, in some measure, compensates for the heavy loss in members and workers which occurred during the year because of removals.

A short time ago our young people, assisted by the pastor (readers of the magazine would have enjoyed seeing him spread calcimine), cleaned up the church, calcimining the walls, staining the woodwork and varnishing and oiling the floor. We put in five days at this job, but felt well repaid when on a Sunday night the splendid audience took up a special offering of twenty-eight dollars to pay for the materials used in the transformation process, and one and all expressed their appreciation of the sweet, fresh room in which they were able to worship on Easter day.

We closed our indoor athletic activities in order to do this housecleaning. The basket-ball season is over and the

boys are practicing baseball. Since early December the church has been used nearly every night and several afternoons per week. We have had an athletic association, a troop of Boy Scouts, a troop of Cub Scouts and two organized Church School classes using the building for athletics and social purposes. Our church basket-ball team played in the inter-Sunday School tournament at the Y. M. C. A. They also played several games with church teams in our own building. These games drew large crowds of spectators. The boys belonging to this team are all members of the church. They did not win honors at the tournament, but they made a fine record for clean playing and good sportsmanship.

The Church School has enjoyed a slow but permanent growth during the past six months. We have increased from an average of sixty-five in October to one hundred and twenty-three in March, which is almost one hundred per cent. We took our quarterly missionary offering in the school recently, with a return

of over ten dollars. On an average, we have an offering of over five dollars per Sunday. A year ago our school was in debt to the amount of one hundred dollars, but today this indebtedness has been paid or we have enough money in the treasury to complete all payments.

The church attendance has averaged about fifty for the past three months. This is nearly double the attendance of a year ago. We have lost more members by removal than we have received during the past twelve months. However, many new people have been drawn to our services and they will line up with us later on. People come and go in Butte, almost with the seasons of the year, so that a church is obliged to gather new membership all of the time. In fact, there remain but a very few of the charter members and the church is only about five years old. I believe, however, that the day will come when these people will get the vision of the community program we are trying to put on and get into it with us.

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REV. EDWARD WINTHROP JENNEY


REV. EDWARD WINTHROP JENNEY, for some thirteen years General Missionary in South Dakota, and for the past four years pastor of the Federated Church in the same state, passed away on April 20th, after a short illness.

Mr. Jenney was almost seventy-eight years of age at the time of his death, but up to the day on which he preached his last sermon, Easter Sunday, he was energetic and active. Many a younger clergyman has proved less enterprising and less successful than was this veteran missionary in his later years. He was to the last a modern preacher, conservative in his belief and practice, yet never behind the times, which he understood with an understanding that enabled him to serve the people of his day wisely and effectively.

The various communities in South Dakota and other states in which this devoted servant of God exercised his ministry of cheer and unselfish service, all bear witness to the wonderful influence for good which followed his work among them, often with permanent results. He was one of the real state builders of the commonwealth in which his latter years were spent, and his work, while quiet, unobtrusive and unselfish, was thorough and abiding. He worked along the lines which are, after all, the most vital to the welfare of a state—character building. The words of the prophet Daniel may be appropriately applied to him: "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

HOW PLAINFIELD CHURCH APPROACHES HOME MISSIONS

(EDITOR'S NOTE.—For some time the Congregational Sunday School at Plainfield, New Jersey, has been leading the Sunday Schools of the country in per capita giving. The following quotation from the church calendar indicates the loyal spirit in which the grown folks of the congregation approach one of the great missionary tasks.)

 OUR annual offering for The Congregational Home Missionary Society will be received this morning. Owing to the larger aims of our denomination embodied in the Congregational World Movement the apportionments of all the churches have been nearly trebled. Thus today we are asked for six hundred and fifty dollars for the "C. H. M. S." whereas our former apportionment was two hundred and eighty-seven dollars. We trust that all our people will revise their offerings accordingly, that this great national work may not suffer by reason of any neglect on our part. Let us ask ourselves how much of this six hundred and fifty dollars asked of our church is my share. What doth the Lord require of me as His steward today? Now what kind of a patriot are you? How much do you really love your country and your God? Since money talks, let it speak up boldly today. Because America at this hour needs the proclamation of the Gospel of Jesus Christ to all our people and its application to public and private life in order

To meet the universal spiritual needs of the Human Heart.

To save the Rising Generation from an educated, cultured paganism.

To supply the one and only social solvent for the race question in all its colors.

To stabilize our national life and save the republic from the evil machinations of anarchists and the wild theories of half-baked social reformers.

To consecrate our great wealth to the constructive purposes of God for humanity in this hour of appalling need.

To solve the industrial question, which is with us always.

To stem the rising tide of the social evil and the prevailing moral debauchery.

To lead us up "from things to God," out of the disappointments of material possessions into the abiding satisfactions of the life which is hid with Christ in God.

To recreate the New England conscience with respect for and adherence to the laws in general and the Eighteenth Amendment in particular.

Therefore, the true patriot who loves his country and his God will give all that he can to save the people from their sins and the country from its enemies within our gates, that this "Land of the Pilgrim's Pride" may become the kingdom of our God.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF APRIL	Last Year.....	8,609.06	1,592.87	10,201.93	3,833.77	6,368.16	6,721.83
	Present Year....	15,640.39	3,600.22	19,240.61	3,841.23	15,399.38	5,180.63
	Increase.....	7,031.33	2,007.35	9,038.68	7.46	9,031.22	.....
	Decrease.....	.....	.....	.....	.....	.....	1,541.20

ENCOURAGING

THE first month of the fiscal year makes a good showing on the Treasurer's books. If the same proportion of increase over previous giving could be maintained through the twelve months of the year we should have apparently our full apportionment on the new \$5,000,000 basis. Missionary administrators, however, have long ago learned not to be too much discouraged when the showing of a given month is not encouraging, and on the other hand not to be over-confident when the showing, especially of the first month of the year, is decidedly encouraging. We remember the debt of over \$20,000 with which the year closed, and which accumulated in the single month of March. Probably some moneys which ordinarily would have been received in March have come to us in April, and appear in the above statement. Again April is financially a small month, and moderate amounts of increase in dollars and cents show a proportionately large gain. Again a special appeal to individual givers has brought in special returns in April that ordinarily are not recorded in that month; nevertheless we wish to express the appreciation of the Home Missionary Society for the very devoted efforts which are being made in our churches to meet the present crisis on mission fields.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25, Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

NOTES

We are beginning to understand something of what the world might be, something of what our race might become, were it not for our still raw humanity. It is barely a matter of seventy generations between ourselves and Alexander; and between ourselves and the savage hunters our ancestors, who charred their food in the embers or ate it raw, intervene some four or five hundred generations. There is not much scope for the modification of a species in four or five hundred generations. Make men and women only sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cavemen will glare at us today. We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning but we are still only shambling towards the light. We have tamed and bred the beasts, but we have still to tame and breed ourselves.—“*The Outline of History*,” H. G. Wells. Page 377.

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The National Urban League, of which L. Hollingsworth Wood, of New York City, is president, with its headquarters at 127 East Twenty-third street, New York, is working in thirty different cities, North and South, to promote the welfare of the colored people in these localities and to avert the racial conflict which so often accompanies the development of colored communities in close contact with the white population. It deserves the sympathy and support of both colored and white people in its social welfare work and in its practice of Christian brotherhood.

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“In this free country the message that cannot be proclaimed from the housetop ought not to be heard by a loyal American citizen. The Ku Klux Klan believes in the whisper and that is one of the reasons why, when the strong man from Texas tried to establish the Ku Klux Klan in North Carolina, I rose up and hit it with all my might and drove it from our borders. Listen to your leaders who proclaim their message from the pulpit and through the local press. When the whispering agitator comes around, say to him: ‘Get thee behind me, Satan.’”

“Let me make a candid and solemn confession. The whites in the South, and in the North as well, do not always deal justly by the Negro. We sometimes do him wrong,—and God knows I am ashamed of it,—but violence will not hasten the day of your deliverance and hate will always hinder. The God of your redemption will come, not in the mighty wind, not in the earthquake, and not in fire, but in a ‘still, small voice’ that will trouble the white man’s conscience and drive sleep from his eyes, until he gives to your people the fullest measure of justice. The one safe path for the Negro to follow is the path that leads straight to the door of the white man’s conscience. Some day every plea that is born of wisdom and justice will be allowed.

—Gov. Bickett of North Carolina.

FIRST IMPRESSIONS

Secretary Fred Leslie Brounlee

When I was a student in College there came into my life a young Japanese. We became very good friends but long since have lost track of each other. He was an interesting chap and meant a lot to me. The particularly interesting thing about him was that he came at everything that was so familiar to me in such an unfamiliar manner. He judged my religion as one looking at it from the outside, and many a time he made me sit up and take notice how provincial my religious ideas really were. And he did the same with the American way of doing things which the average American thinks is the only way. It was a good experience. Both my religion and my Americanism needed it.

What the American Missionary Association had in mind when it appointed me secretary is more than I know. I am here, however, and have had my first impressions. Like those of my Japanese friend, they are brand new and have at least the advantage of one whose mind is filled with neither prejudices nor cock-sure solutions of the race problems. I am therefore entitled to neither the merits nor the demerits of the so-called expert. All I can say is that I believe in the One who said he came to minister rather than to be ministered unto; that I approach the work of the A. M. A. with an open mind, a warm heart and a determination to give myself unreservedly to the cause. Now for the impressions.

Three quarters of a century mark the time since the A. M. A. was born, yet my fellow-worker who brings joy and sunshine into the offices of the Association almost every day is considerably older than that. He is only one in the list of illustrious men who have preceded me in the position. Great and noble persons these men have been and sometimes I am so overwhelmed with my unfitness to follow in their train that it frightens me to read my name on the A. M. A. door. But when I read Dr. Beard's *Crusade of Brotherhood* and learn what these men endured and accomplished I am so impressed with the worth-whileness of the thing that I take courage in the hope that I may perchance, do something to meet the A.M.A.'s task today.

Eminent and noble as the secretaries have been, it is difficult to dissociate them from the hundreds of workers many of whom long since have taken their places in the ranks of those who have finished their race and kept the faith. On the campus of Fessenden Academy in Florida there is a lone tombstone. It bears a simple inscription but commemorates the life of one who started that institution which is still the one bright spot in a county where many still grow up in ignorance and where the county per capita amount paid for the salaries of teachers for colored children is \$3.80, whereas for white children it is \$14.76. Seven miles from Jackson, Mississippi there is another little academy called Mt. Hermon. Under the pines on that beautiful campus is another lone tombstone which commemorates the life of a sainted woman who toiled in days when people thought that the A.M.A. workers like the Master must be beside themselves. This good woman's

life reads like the biography of an historic mystic. But because she lived hundreds of boys and girls have been privileged not to sing in vain, "I wonder, if the light 'll ever shine on me."

In the rear of the new school building at Troy there is still another tombstone which marks the resting place of a saint whose faith worked by love who died in faith but not in vain. It is a great thing to be buried on the campus of a school, particularly if one has been the founder of it. This impression was especially profound as I stood beside the grave of Mr. Washington at Tuskegee.

These founders and principals however are but the squad leaders of persons who do the real trench work and to it not with bombs and poison gas but with love, goodwill and intelligence. To the many faithful self-sacrificing and consecrated teachers, both living and dead I lift my hat in sincere respect and bow my head in deep reverence. The stories of most of their lives will never be written. Many of their graves will go unmarked. There lies in Westminster Abbey the body of an unknown soldier. It is not necessary to know his name. His tomb commemorates all that was noble and true in the heroic service and self-sacrifice of the sons of England who fell on the battlefields of France.

I was impressed also with the alumni of the A.M.A. schools. They are a fine lot. They believe in education and culture and all that goes to make life fine. They occupy positions of responsibility and are respected by everyone who knows them. They have ideas and ideals of how good people can and ought to live. They appreciate what the A.M.A. has done and want to help to perpetuate and extend its influence. Wherever Mr. Dunn, the secretary of the new A.M.A. League, goes he finds among them a ready response. And so sad are these people when they learn that here and there an A.M.A. school is turned over to city or country authorities that one loyal alumna wrote me a letter the other day bordered in crepe. I thought that one our teachers had died, but found it was a plea not to let one of the old schools pass into the hands of the local Board of Education. Did not the A.M.A. think that it was serving the cause of education best and hastening the day when every child would have a free education, it never would let a single school pass from under its control. It is the right of every child, regardless of race to have an education and it is the duty of the state to provide this education. The A.M.A. schools have taught many a state that its greatest asset is its children, and many an individual that colored children are as educable as any.

What shall we say about the A.M.A. churches? I have not as yet rallied from the blow of my first impression due to the fact that so few of these churches have come to self-support and self-direction. After fifty years of experience the A.M.A. has *brought* very few churches to self-support. This is because no association can *bring* an organization to self-support. The church that is not fired by the sense of personal responsibility will never become what it should become, be its assistance from the A.M.A. great or

small. I do not blame the churches for this failure. So long as a son can write to Dad for a check and Dad is willing to send it, many a son will keep on writing Dad. But the A.M.A. has had its eyes open and it does not mean to sin against the churches much longer. Next year is to be a test year. Every church will have set before it a standard that will mark progress toward self-support and larger service; this same standard must also mark a decreasing demand for checks from Dad. Now that the southern churches have begun to feel the thrill of their larger denominational life through their loyal response to the program of the Congregational World Movement I feel hopeful that they and their pastors will not only meet the goals set for them by the A.M.A. but meet better goals set by themselves.

Just two more impressions stand out clearly in my mind. The first is that the South has awakened to the value of education. North Carolina has become almost intoxicated with the idea of better schools for both white and colored children. The General Education Board is assisting many of the States by furnishing broad-minded, up-to-date men as State Supervisors. The Jeans Fund County Supervisors can be found everywhere as also the Smith-Hughes farm and household art demonstrators. Rosenwald colored schools are springing up like mushrooms. A new day for education in the South has dawned.

The other impression is this. There is a growing realization that, after all, the race problem is but one phase of the common human problem. Briefly stated it is this: how can human beings learn to live together happily for the good of each and all? The solution is the Christian solution and centers in the ideal that one is the Father and all are brethren. There never were so many people who believed this today as in the South. I was impressed with this hopeful fact in spite of the undeniable truth that race prejudice still runs riot, that the Jim Crow cars are yet a reality and that there are many other things too puerile and degrading to mention. But what the Southerner has not seen from the angle of religious idealism he is seeing from the angle of economics and science. Some day he will look back upon the days of a dual system of business, schools, politics, industry, recreation and housing standards as the sons of the Pilgrims look back upon witchcraft. The Kingdom of Heaven is coming. I have seen the signs of it in the Southland and rejoice that not least among the heralds of this Kingdom have been the servants of the A.M.A. in whose ranks I am happy to serve. Don't you hear the bugle? File in! Attention! Right dress! Right shoulder arms! Forward march!

The battle is the Lord's. The forts are schools, churches and community centers. The ammunition is love and goodwill. The commander-in-chief is the supreme example as well as the ideal. Two thousand years ago He said "Follow me." The invitation is still good. Thank God, it is being accepted both South and North. Let us rejoice and be glad!

GOOD FRIDAY AT HUMACAO

Secretary Samuel Lane Loomis

It had been raining. The plaza was still wet and the dark glossy leaves of the oranges be-diamonded with glittering drops, but a mere shower never dampens the spirits of a Porto Rico crowd. You may look for rain out of a clear sky at almost any time in Humacao; no one takes it seriously. You merely make for the nearest cover and wait five minutes until the spatter is over. The sun meanwhile grins cheerfully at you through the silver streams and at the end paints you a gorgeous double rainbow which not only over-arches the sky but garnishes with prismatic colors the huge green shoulder of a neighbor hill, revealing the exact location of the pot of gold.

Is it the frequency of the rainbow, occurring by night at the full of the moon as well as by day, which makes the Porto Ricans so fond of color? Or is it the brilliancy of the flora there, or perhaps the incredible blueness of the encircling sea streaked with the whitest of foam where the waves break on coral reefs? Whatever the reason, the folks down there certainly like bright colors. They paint their houses pink and buff and the long shutters that protect the great unglazed windows a brilliant blue. They plant flaming poinsettias and hibiscus, with roses and oleanders about their doorways, and over their balconies trail great masses of cerise-colored bourgainvilleas. On the military road between San Juan and Ponce you may drive mile after mile under flamboyant trees which are like canopies of scarlet flame.

So here in the plaza before the old white church upon Good Friday afternoon you are looking upon a living rainbow. For Good Friday in Porto Rico, like Easter in certain other towns, is the appointed time for the grand annual dress parade. Then it is that the population gathers in the public square, ostensibly to witness a solemn religious procession, actually, as it would seem, for social enjoyment and the display of pretty clothes. Together with snowy white all the rainbow colors flash before you in the dresses of the girls, which are daintily fashioned and worn with grace. The goods are mainly organdie and voile. The men wear palm beach suits or spotless duck. No one but a greenhorn from the States would appear in a woollen coat. A lady of our party observes with surprise how daintily the young girls have dressed their hair, and in the latest style, too. "How do they learn about the New York fashions?" she asks. "From Mary Pickford in the *scenic*," answers our hostess. The people are strolling about the bandstand. They gather in little squads; they laugh and chat merrily. If you enter the venerable church you find it brim full; but the reverent hush to which you have been accustomed in the Catholic churches of other lands is strangely missing here.

At length the procession issues from the transept door and every one crowds about to see. A group of pretty olive-skinned children in white dresses leads the way; there follows a company of women in black with black mantillas, each bearing a lighted taper. Then comes a colossal green crucifix, draped with lace, rising from a platform which is borne on the shoulders of

half a dozen prominent citizens. A second group bears aloft a piece of yellowish cloth which we judge stands for the seamless robe of Christ. Then appears a coffin of glass wherein is seen a waxen figure of the crucified Saviour. And after that, preceded by acolytes with swinging censers and followed by the parish priest in purple vestments, comes an effigy of the Mother Mary, a colossal figure of a woman in black with a wan and tragic face. And last of all the musicians supply, with throb of muffled drum and shrill of fife, a wailing dirge. The crowd looks on listlessly and continues its chatter.

For my own part, I confess that I went away saddened and not a little puzzled by the spectacle. How strange that so many centuries after the event, here in this remote island of the sea they are still celebrating the death day of the Galilean peasant, and stranger still that they observe the time in a fashion so light-hearted, making holiday and showing off pretty clothes in the presence of these solemn symbols of His mortality. I said something of this kind as our group strolled homeward to the Ryder Memorial Hospital at the cozy medical residence of which we were guests.

"Yes," answered a planter who had known them long and intimately. "But you must remember that those things have no such significance for this crowd as they have for you. To the average Porto Rican with whom I have talked, and I have discussed the subject with hundreds of them, religion stands for one of two things: they either regard it as the performance of religious rites prescribed by the Catholic Church—and most of them have no use for the church—or else they take religion to mean a mere opinion about religious matters. They simply have no conception of what you and I mean by following Jesus Christ. For my part," he continued, "I am not sorry to see them enjoying themselves in this way today; they mean no irreverence, and I am glad of every bright spot in lives that are upon the whole sombre enough. They make a brave show in these new clothes but they are not as gay as they appear, after all. Do you not see how many of their faces are sad?"

"Yes," said another. "There is pathos in all their eyes."

"And why shouldn't there be pathos in their eyes?" exclaimed the planter's daughter. "With wages back again at the old figure, eighty cents a day, and food as costly as ever."

"One thing is certain," said our doctor. "Now begins a busy time at our hospital."

I thought of the incessant stream of sufferers that I had been watching as they poured in and out of its doors and I exclaimed, "Can you possibly be busier than you have been for these past four days?"

The doctor smiled. "Do we seem busy? I assure you that this *fiesta* week is our slack time. No one comes now who can possibly postpone it. If you only stay a little longer you will see a real rush. Twenty thousand patients a year means a crowd every single day, you know."

And then, as we strolled home in the twilight, the doctor opened his heart to me. He told of the poverty and the sickness that haunts those tiny thatched

cottages that sprinkle the mountain sides. "They have all the other ills that flesh is heir to, and above all, complicating and aggravating everything else, nine-tenths of them are suffering from hookworm. My records show," said he, "that within ten years I have prescribed for that disease no less than one hundred thousand times. And when you remember that the entire population of Porto Rico is only a million and a quarter, you will see how large a portion of them come under our hands."

"Is hookworm a serious thing?"

"Very serious. It greedily eats out the red corpuscles from the blood, producing anemia, and it thus breaks down the entire system, seriously affecting heart, brain and lungs, and finally it ends with death."

"Can you cure the thing?"

"Yes, every time, if I get it in season. Half a dozen treatments will do it."

"But do your cures stay cured?"

"They do whenever the patient follows my directions. But usually they don't and can't, and there's the rub."

"What do you mean?"

"First of all, if they are to avoid hookworm, they must stop going barefooted. The soil about their dwellings is infected and they take the infection through their bare feet. The only way to escape it is to wear shoes. But shoes are very costly down here—eight dollars a pair they charge me for my boys' shoes. Thousands of these mountain cabin youngsters haven't a shirt to their back, not to mention a shoe to their foot, before they are four or five years old, but go about in their birthday suits. They therefore inevitably contract hookworm in their babyhood, which first cruelly distorts their poor little bodies and finally makes an end of them."

"And then," said the doctor, "there is the question of malnutrition. These peons don't know how to take care of themselves or their children. Half the time there are no regular meals, no table set. When a child gets hungry the mother gives it a banana and a gourdful of black coffee unsweetened, or else it chews the sugarcane. Good honest food, bread and milk and meat and potatoes, even beans, are scarce in the peon's home. So the people, and especially the children, are often half-starved and thus they more easily succumb to diseases of all sorts. Do you remember that emaciated baby at the clinic last night? Well, what do you think that child had been living on, or rather dying on? The mother is a worker in a tobacco factory. She has been giving it just one tablespoonful of condensed milk before going to work in the morning and another one when she returned at night. That was all the food and all the care the baby had. You could hardly expect it to be plump on that diet. So, you see, there is a great deal to be done at our hospital and the need of our work is likely to continue for many years to come."

We then talked of all we wanted the hospital to mean to the community,—that the preaching of the gospel and the healing of the sick might here go hand in hand as they used to in the ministry of Jesus, so that each might in-

interpret the other and the people might learn to know, as they never could learn from the crucifix, the coffin and the Virgin's statue, the meaning of Christ Jesus and his gospel.

"In the church and in the porch meetings," said he, "we will *tell* them and in the clinic and the wards we will *show* them what it is to be a Christian." So we spoke as we strolled home in the sweet-smelling twilight.

When we approached the point where the hospital road leads up from the highway the doctor's wife suddenly appeared, hurrying down the hill to meet us. "Come!" she said. "Come on as fast as you can. There is a bad case here."

"You come, too," said the doctor to me. "I want you to see this."

A hammock slung from a green bamboo pole, borne on the shoulders of two men, carried the sufferer, a lad about fifteen years old, who was moaning and screaming piteously. He had been terribly burned. They immediately brought him into the men's ward, made ready a bed, gently shifted him from the hammock to the mattress and without a moment's delay the nurses, in their dainty holiday gowns, working with the doctor, began their Christly ministry. A hypodermic dulled the pain; they cut away the garments from the scalded flesh; a bath of bicarbonate of soda took out the fire. Soothing ointments and bandages followed. The lad was immediately quiet and soon fell asleep.

"He will be comfortable tonight and tomorrow we will cover all those burns with a skin of wax," said the doctor.

"Can you save him, then?"

"Oh, yes, we shall have him as good as new in a few weeks."

"Did they tell you how he came to be burned so frightfully?"

"Yes, the men said he was boiling a vegetable—but didn't you notice the smell of his clothes? Rum! The vegetable was soured sugar cane. That sort of thing is always happening at those devilish, illicit, mountain stills."

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SECRETARY GUTTERSON RETIRES

The Rev George H. Gutterson, Secretary for the Eastern District, has recently presented his resignation, which has been accepted by the Executive Committee. With the month of September, he will, therefore, retire from a position that he has been filling with marked ability for no less than twenty-eight years. It was in 1893 that he came to the Boston office as successor to Dr. Charles J. Ryder, when the latter was appointed Assistant Correspond-

ing Secretary and transferred to New York. In the length of his term of service, with a single exception, Mr. Gutterson outranks all the other A. M. A. officers.

During this long period, he has rendered service of incalculable value to the Association and to the races for which it labors. His attractive presence, natural eloquence, extensive knowledge of the field and work and his devotion to the cause have given him a high place among missionary

ers. In the course of these he has made thousands of addresses in the churches and at religious meetings of all sorts throughout

New England and in many other parts of the country. His genial, fraternal way of meeting people has made him a welcome guest at innumerable homes. In recent years especially, his wisdom and warm-hearted sympathy have given him a place of counsellor and confidential friend to great numbers of younger brethren in the ministry.



REV. GEORGE H. GUTTERSON

During the greater part of his official term, Mr. Gutterson has been associated in the work with Mrs. Ida Vose Woodbury who retired from active service at the close of last year. Few missionary societies have been more ably represented than the A. M. A. in the New England field during the past quarter century.

Mr. Gutterson is in vigorous health of body and mind, and the giving up of official responsibility does not necessarily mean that we shall lose the companionship and co-operation of this delightful comrade. We hope he may still give years of useful and effective service to the cause he loves so well.



DISTRICT SECRETARY ELECT

find a new secretary for the office, who will really meet the need, preserve the high traditions of the past, and adequately represent the A. M. A. in our great New England field, was our earnest undertaking.

We are, however, glad to announce that the Executive Committee, after a long search, feel sure that they have at last found the very man for the place. At their recent meeting on April 12, the Rev. Alfred Bliss was elected by unan-

imous vote to be the District Secretary for the Eastern District, which position Mr. Bliss has accepted. He will take up his work early in September, a few weeks before Mr. Gutterson departs, in order that he may have the benefit of the advice and suggestion of his predecessor.

Mr. Bliss, a native of Bangor, Maine, was graduated from Bowdoin College in 1894 and from Andover Seminary in 1897. He has held pastorates in Ludlow and Tyson, Ver-



REV. ALFRED VEASIE BLISS

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SPIRITUAL EMANCIPATION

Rev. William Trumbull Holmes, President of Tougaloo College, Mississippi

Fifty-seven years ago President Lincoln set his final seal on the immortal document of emancipation. We think of it rightly as effecting bodily emancipation for four millions; but did it not also effect a spiritual emancipation for the more numerous millions who had held their fellows in bondage? Statesmen are the freer in thought because they do not now have to defend or compromise with slavery. Education is liberated, now that millions in America no longer are commanded, "Thou shalt not learn." The cotton crop is two or three times that of sixty-five years ago, because even the land feels the touch of an emancipated intelligence. What new

mont, at Plymouth Church in ~~ca~~, New York, and is at the ~~present~~ time the pastor of the Winslow Church of Taunton, Massachusetts, which he has served for ten years. He had a part also in the war service of the Y.M.C.A.

Mr. Bliss was one of the Commission of One Hundred of the Congregational World Movement appointed by the National Council, and has had a leading part in that great movement, especially in the Emergency campaign of last year.

A man of fine mind and spirit, an excellent speaker, a natural leader and organizer, a wholesome man, abounding in health, good cheer and gentle Christian spirit, noted for his friendliness, an enthusiastic advocate and supporter of Christian missions, he has for a long while been one of the warm friends of the American Missionary Association.

liberties does not Christianity itself enjoy, no longer under the dread necessity of trying to prove from the Bible that slavery is divine? In once for all rooting out a terrible evil, the governing race through its great leader did what it could to set itself right in the eyes of those it had wronged; and every wrongdoer getting right with the wronged knows the freeness of a lifted spiritual burden. Therefore do I say that on January 1, 1863, the North as well as the South, the white race as well as the black race, the free as well as the freedmen, entered into spiritual emancipation.

Is not freedom of spirit to be found largely in simplicity, harmony, unity

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of the spirit? Whenever seeming contradictions are seen to be not really contradictory; whenever apparent opposites are reconciled; whenever the house of the mind becomes a house no longer divided against itself, the will no longer tries to serve two masters; that means emancipation for the soul. Polytheists have entered into liberty by giving up their belief in many gods, for through faith in one only God they have attained simplicity. What a sense of inward freedom has philosophy imparted to the mind, by not distracting it with belief in a "pluriverse," but matching with belief in a universe the mind's inner unity! What freedom has science imparted, through its faith in the universality of natural law, displacing the bewilderment of conflicting wills in nature! The "one God, one law, one element" of Tennyson is a refrain of spiritual emancipation. But not very long will an intelligent Christianity contentedly try to harmonize duality in ethical practice with faith in the unity of God, unity of natural law, unity of the universe. Some day it will shake itself free from tribalism with its fetters of inner discord. It will shrink from doubleness, the other name of which is duplicity. It will discover by painful experience that if its eye is double its whole body is full of darkness, but if single it is full of light. Anew will Christians hunger after glorious liberty of the children of God; and if there be any seemingly irreconcilable nations, races, classes, we must have faith that through Christ's church they will one day believe that to rise out of tribalism into universalism; out of "Thou shalt love *and* thou shalt hate" into

"Thou shalt love"; out of distractions and contradictions of trying to live by a double ethical standard into the simplicity of the single standard; is to issue one more emancipation proclamation of the soul.

To make this spirit dominant, first among Christians themselves, then throughout the world, is one great task of the Christian church. I am not sure but it is the greatest task. Certainly it is one of the most pressing of the great tasks, even as it is one of the most baffling. As the nations draw nearer and ever nearer each other, through quick communication and economic interdependence; as race lines cross lines of nationality, and the old races learn new cultures, master newlyfound energies, thus rivaling the new; as industrialism divides men into classes by ever deeper and sharper cleavages; out from such an ethical bewilderment can there emerge an ethical unity, which means universal justice, save on the foundation of conduct motivated by a single ethical standard?

I for one do not expect distinctions and differences between men to be obliterated. Could Swiss mountaineers ever exactly resemble nomads of the desert of Sahara, or Esquimos in their huts of ice be the exact counterparts of South Sea Islanders basking in the tropic sun? Do not the facts of race, and race traditions strike root as deep down as prehistoric man? Differences in class will persist because rooted in differences of talent, interest, and occupation: wipe them out today, and they would begin to emerge again tomorrow. But though they may not be obliterated, they may

be composed. Rather let us say because they cannot be obliterated, they may be composed. True pacifism consists not in trying to abolish conflicts, which would be attempting the impossible, but in eradicating from conflict all taint of tribalism. High warrant has the Christian church for insisting that when irreconcilables clash

they shall postpone, then spiritualize, force; transform anger into helpful energy; tolerate conservatism; respect opponents and respect their self-respect; admit damaging truth because it is true; forgivingly realize man's capacity for misunderstanding; respond to the humanity underlying all differences.

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POSSIBILITIES OF THE PEANUT

Dr. George W. Carver of Tuskegee Institute recently lectured at Tougaloo College on "The Peanut and Some of its Products," displaying practically the same exhibit which he did before the Ways and Means Committee at a tariff hearing in Washington. A graduate of the State College at Ames, Iowa, he has taught agriculture at Tuskegee for some years. Latterly, however, he has devoted most of his time to research work in agricultural chemistry. His object is to discover new uses for Southern crops, and thereby to stimulate Southern agriculture. Thus he has extracted a rubber substitute from sweet potatoes, has shown the possibilities of the velvet bean and the soy bean. From the former, he has extracted, e.g., an ink and several wood fillers, from the latter a milk that can be churned to butter and a valuable oil.

For the past two or three years, he has concentrated attention upon the possibilities of the peanut, and it was under the auspices of the Peanut Growers' Association that he was brought before the Ways and Means Committee to show what could be made from the peanut, and to help decide whether a duty should be laid or not on the billion pounds of peanuts now being imported mainly from Asia. At Tougaloo, he declared that as a money crop for the South through the ravages of the boll weevil cotton is doomed, and other money crops must be found. He believes two are

sweet potatoes and peanuts. These two provide a perfect rotation for keeping up the soil. Together they provide also a perfectly balanced ration for man, and a great variety of products can be extracted from each. To the faculty and students of Tougaloo, he exhibited about forty from the peanut, including four different kinds of breakfast food, three stock foods (these of peanuts and other materials), an ice cream flavor, mock oysters, a Worcester sauce, a chop suey sauce, a peanut coffee and an instant coffee, a face pomade, an ink, several dyes, wood stains, oils, and most important of all peanut milk from which one can get cream, butter, whey, curds and cheeses. An important element in the manufacture of peanut milk is that the amount of proteid or strength-giving matter in it can be varied, and that it can be made to contain more than can be in cows' milk, or a maximum of 32 per cent. In all, more than one hundred products from the sweet potato, and more than two hundred from the peanut have been extracted, and some of them are already on the market. Tougaloo felt highly favored at having a visit from such a notable scientist. In his own person, he answers the question, "Can a Negro assimilate the higher education?" For this as for all right kinds of education, Tougaloo in common with all A. M. A. schools has always taken its stand and had its justification.

MARQUEZ, NEW MEXICO

Miss Mabel Ann Smith, Teacher

I want to tell you about our show. We have been having them every two weeks since Christmas. Perhaps the best place to begin in describing it is with the audience. The people who live in this little town are American-born; they and their grandfathers before them have been citizens of the United States and voters since the close of the Mexican War, but living thirty-five mountain miles from a railroad station, and having little dealing with the world outside, and being withal very clannish and conservative; they still speak the Spanish tongue and refer to themselves as Mexicans. Nevertheless, they are pleased to come and listen to a program which is presented almost entirely in English, for they realize that a knowledge of English is a good deal of an asset, and they wish their children to be better prepared for life than they themselves have been.

The children are mainly what constitutes the show, with the songs, games, and poems that have been learned and diligently rehearsed for the occasion. This in English, but with a running fire of explanation and comment in Spanish by the presiding officer. For instance, she says, "Now, the children will sing a song that tells about the work we do on the different

days—how we wash on Monday, iron on Tuesday, scrub on Wednesday, mend on Thursday, sweep on Friday and play on Saturday." With which introduction, the first grade pupils pass to the front of the room, and with great dignity and decorum sing, "Here we go round the Mulberry Bush." It is usually the first grade that brings down the house, though everybody is listened to with close attention.

We do occasionally have something in Spanish. We pass around the Spanish hymn books, asking the pupils to join in. Everybody always helps sing "America" at the close, and then after announcement that this closes the exhibition, sits down again, and has to be told all over that there is nothing more.

Perhaps you will infer that the American Missionary Association has a school in Marquez. It has a day school and two teachers who find plenty to do, not only in the ordinary school teaching, but in all sorts of ways in trying to make life intelligent, healthful and worth the living. There is great lack in all of these directions. The very foundations of Christian life are to be laid, and we are trying to do well our share of it.

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A NEW CHURCH AMONG THE SIOUX

Our earnest and faithful missionary, the Rev. George W. Reed, who has devoted his life since he began his ministry years ago writes viz. "We organized a church of twenty-seven members at the mouth of the Cannon Ball River. We had services of nine

continuous hours that day. If this seems to you like over-doing, we can only say the Indians over-do in everything—except manual labor. I expect ten or fifteen will join at the next communion from our church in Standing Rock."

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year to April 30th.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,533.80	1,933.99	5,449.93	91.91	.....	18,009.63	5,127.74	23,137.37	5,552.70	28,690.07
1921	11,735.27	1,373.61	1,970.94	20.81	5,725.53	20,826.16	5,416.80	26,242.96	5,710.48	31,953.44
Inc. Dec.	1,201.47	560.38	3,478.99	71.10	5,725.53	2,816.53	289.06	3,105.59	157.78	3,263.37

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	99,172.72	5,653.24	25,492.02	400.94	5.00	130,723.92	8,559.29	139,283.21	52,746.37	192,029.58
1921	113,833.88	5,536.15	23,264.26	504.24	85,756.00	228,894.53	11,557.37	240,451.90	50,310.32	290,762.22
Inc. Dec.	14,661.16	117.09	2,227.76	103.30	85,751.00	98,170.61	2,998.08	101,168.69	2,436.05	98,732.64

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,226.36	1,477.44	5,064.06	244.79	.....	17,012.65	26,918.00	43,930.65	.....	43,930.65
1921	1,975.04	1,309.53	5,510.79	68.00	.....	8,863.36	26,688.89	35,552.25	3,500.00	39,052.25
Inc. Dec.	8,251.32	167.91	446.73	176.79	.....	8,149.29	229.11	8,378.40	3,500.00	4,878.40

SUMMARY OF RECEIPTS SEVEN MONTHS TO APRIL 30

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	192,029.58	290,762.22	98,732.64	.....
Designated by Contributors for Special Objects.....	43,930.65	39,052.25	.....	4,878.40
TOTAL RECEIPTS SEVEN MONTHS.....	235,960.23	329,814.47	93,854.24	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our church at Milford, New Hampshire (one of whose former pastors was Rev. Charles H. Taintor, long our Field Secretary in Chicago), has just dedicated a new organ costing \$6,000.

* * *

Ladysmith, Wisconsin, has started a building fund for a new house of worship. The enterprising women of that church raised more than \$2,000 last year to help pay for the parsonage.

* * *

Pilgrim Armenian Church in Fresno, California, of which Rev. M. G. Papazian is pastor, has recently purchased the property of the First Presbyterian Church of that city for \$100,000. It is a splendid equipment and is admirably located for the work of this church.

* * *

Secretary James Robert Smith was in Illinois for a week in April speaking for the Congregational World Movement. He reports a deepening interest in this great Together Campaign. The churches are alive to the need of our great denominational work, and there is a growing enthusiasm for the worldwide task. Many are preparing to "go over the top" in their contributions.

* * *

New Plymouth, Idaho, is rejoicing in the completion of the fine new house of worship, which has many community features for the benefit of all the people. It cost \$35,000, and the church, under the leadership of Rev. Clayton S. Rice, has financed the enterprise successfully with the aid of this Society. Superintendent A. J. Sullens preached the dedication service February 27th, and the whole town rejoices in the success of the church.

* * *

At Lansford, Pennsylvania, a destructive fire on March 7th swept away the house of worship of our English church, leaving the large and enterprising congregation without shelter. Fortunately the building was well insured, and the people propose to erect a new and better building before next Easter. The fine pipe organ in the church was also lost, and this gives an opportunity for some generous person to give a memorial organ to take its place. The building thus destroyed was erected in 1882 and Henry Ward Beecher preached the dedication sermon.

* * *

The church at Rockaway Beach, New York, has just installed a new \$6,000 organ, thus adding to the attractiveness of its commodious house of worship. It is a memorial of nearly a hundred former members. It was dedicated with an elaborate and beautiful service on May 1st. The pastor, Rev. John C. Green, has just celebrated his twenty-fifth anniversary at this ocean resort, and his people commemorated the occasion by giving him a new and beautiful Nash coupe, costing \$3,000, presented at a crowded reception given to him and Mrs. Green.



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH

MIAMI BEACH, FLORIDA, AND ITS CONGREGATIONAL CHURCH

RUNNING south from Jacksonville over the Dixie Highway in your high-power car you must cover three hundred and sixty-six miles before you reach Miami. It will be a long day's ride, even if you run at the rate of forty miles an hour. You can take the East Coast Railway if you prefer, and you will find it a pleasant all-night journey. The route will take you through St. Augustine, Ormond, Daytona, Palm Beach and other places whose names have an attractive sound to us when the winter blasts are blowing.

At your journey's end you find a wonderfully beautiful and busy city, with a population approaching 50,000. It is the most southern city on the mainland of the United States. It is almost at the very tip of that long finger which our country dips into the placid waters of the Gulf.

Miami has a climate which rivals California's. As it is only "forty-four hours from Broadway" it is

more accessible. Many who wish to escape the rigors of a northern climate have gone there to make it their home. Others have settled there to develop a business, for back of this railway and steamship point lie the Everglades with great stretches of rich soil, which produce large quantities of agricultural products, especially fruits and vegetables. Besides those who make it their home all the year round many have recently discovered what a delightful resort this is in winter with its semi-tropical air, and tourists are thronging its homes and hotels. Miami calls itself "the world's winter playground." You may hunt game in the Everglades, fish in the Atlantic, play golf, or swim, to your heart's content.

In former years this was a point of departure for visitors to Cuba. One could take a steamer at the Miami dock, creep out between the keys that flank the lower end of Florida, and sail over the delightful blue waters

of the Atlantic outside the long stretch of reefs to Key West. Thence another steamer would convey the traveler to Havana.

But the East Coast Railway changed all this when it boldly built its track right over the tops of the Keys. One seems to be riding on the ocean itself. It takes about five hours to cover the one hundred and fifty miles from Miami to Key West. Then a night's ride in the Peninsular and Occidental steamer will take the traveler over the one hundred and five miles to Morro Castle, which

east of the city. This peninsula is called Miami Beach. The breakers of the Atlantic roll in upon its coast, while the gentle waters of the bay afford the water frontage for the city.

Biscayne Bay has been crossed by a ferry and a long bridge in the past, but recently a splendid causeway, one hundred and five feet wide, has been built across the water for automobiles and trolley cars, so that the Beach is very accessible. A considerable business section has been developed at the lower end of the peninsula, around which have been built bungalows



MIAMI BEACH, FLORIDA, AVENUE OF PALMS

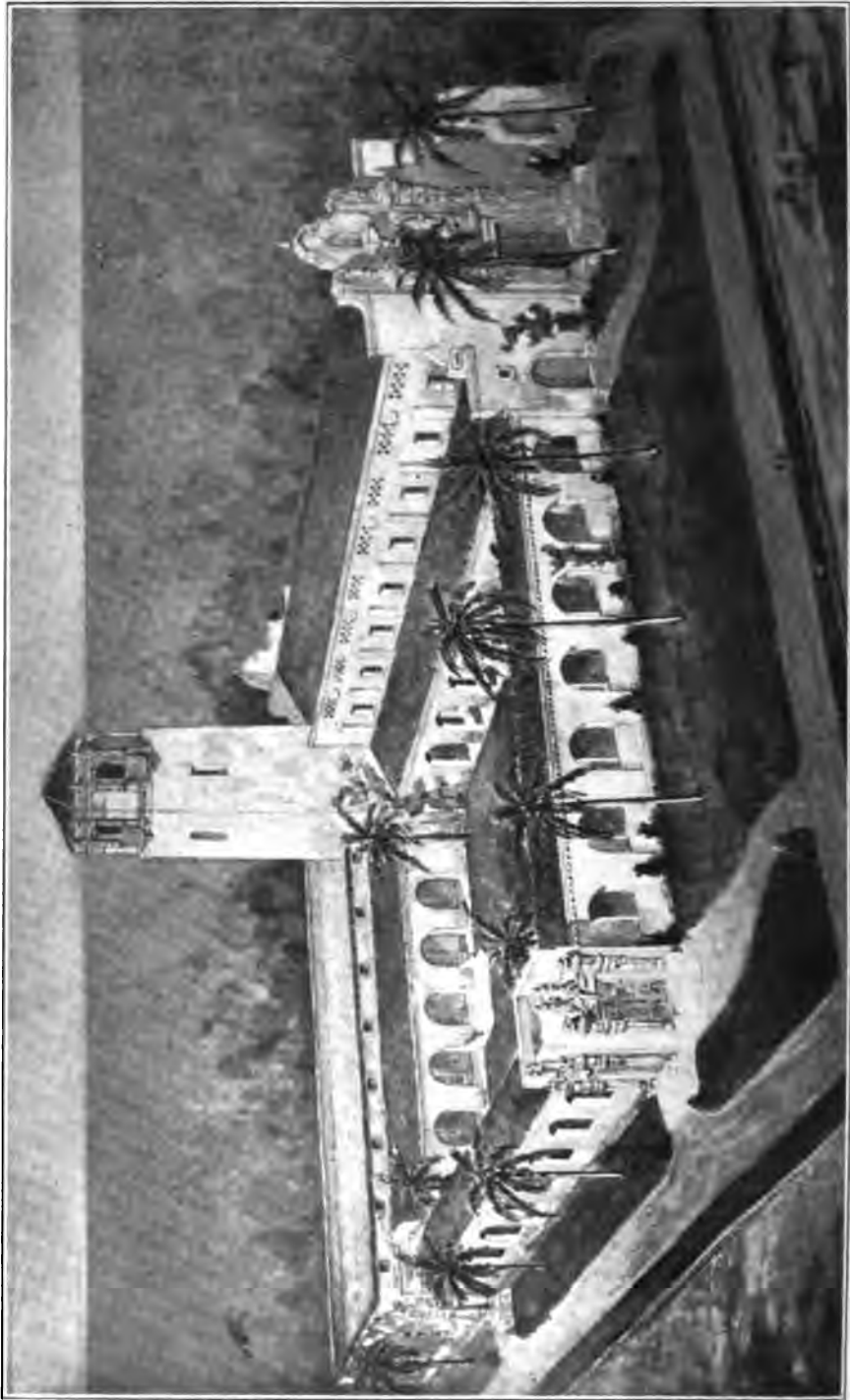
guards the entrance to the capital of Cuba.

Or if you prefer you can take a steamer to Nassau, or various ports in the West Indies; or, rounding the cape, you can go to coast towns in the Gulf west of Florida.

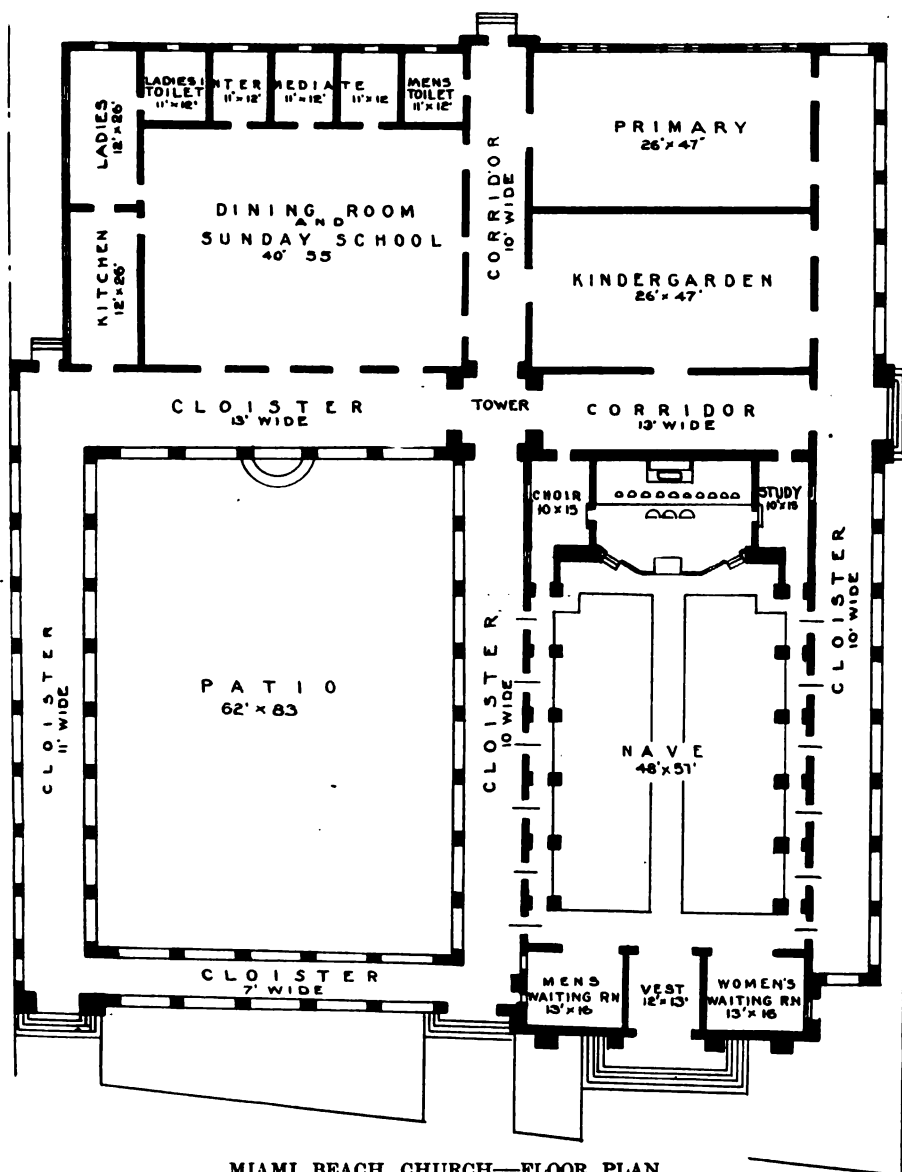
For some years we have had a Congregational church in Miami, and another at Cocoonut Grove, a suburb south of the greater city. But an opportunity offered for another to be added to the little group. Biscayne Bay, three miles wide, separates the city from a long, narrow peninsula

and other homes of moderate cost. The entire upper part of the peninsula is being developed with beautiful villas and estates of ample size. Under the stately palm trees stand many sumptuous homes erected by those who have come hither from New York, Chicago, Indianapolis and other large cities of the north.

When the Rev. Luman H. Royce, Director of City Work of the Church Extension Boards, came to Miami to study the situation, he quickly saw the great opportunity at Miami Beach as well as in the city across the bay.



MIAMI BEACH, FLORIDA, FIRST CONGREGATIONAL CHURCH—ARCHITECT'S PLAN



MIAMI BEACH CHURCH—FLOOR PLAN

He explored the situation thoroughly and with great care, and became convinced that the population already gathered on this ocean front will be multiplied many times before very long. Such an ideal seaside resort, with the Gulf Stream only three miles off shore warming its waters all winter long, with a winter temperature averaging sixty-nine degrees, and the

mercury in the summer rarely going above eighty-three, is a tremendous lure to those who dread zero weather, and who are tired of breaking ice in the pitcher to wash their faces on a winter morning. Not only pleasure lovers will come here in increasing numbers, but health-seekers and home-makers. They need not only a Casino and Clubhouse, but a church



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH

also, that the highest needs of the nature may be cared for. There was no place of worship on this peninsula, several miles east of the city, where the hundreds of people residing there could gather for nurture of the spiritual life.

At first it seemed best to build near the business section, where there were many people. But that seemed to be neglecting the upper part of the section, which is rapidly developing with fine homes and hotels. It was decided, therefore, to locate about ten blocks farther north, easily accessible for both sections. The trolley line which comes over the causeway from the city and runs through the business part of the peninsula comes within one block of this site.

Mr. Royce soon interested in this

church project Mr. Carl G. Fisher, whose Alton Beach Realty Company controls much of the land in that neighborhood. He generously offered to donate lots and money sufficient to assure the success of the enterprise provided a building should be erected satisfactory to him. He wanted something which would be a credit to the neighborhood, something which would be in harmony with other beautiful

buildings already erected or planned for the future. In this he was entirely in accord with the views of Mr. Royce, who has seen too many churches badly handicapped and their work crippled because their buildings were ugly, inartistic and poorly planned.

A first-rate architect was needed. He was found in Mr. W. C. De Garmo, son of a former President of Swarthmore College, near Philadelphia. He has had his home and office in Miami for some years. With him Mr. Royce discussed the sort of building to be erected at the corner of Lincoln Avenue and Drexel Boulevard, just across the street from the great Lincoln Hotel, conveniently near to many beautiful and costly residences, and not too far from the great num-



MIAMI BEACH, FLORIDA, CONGREGATIONAL PARSONAGE

ber of homes of more moderate cost.

It was agreed that as this is a modern church provision should be made for a full equipment for social, educational and recreational needs, as well as for services of worship. The entire plant should be planned at the outset, including church, cloisters, patio, parish house, woman's department and parsonage, even though only a part might be completed at first. It was also agreed that, in harmony with many of the ideals and buildings of that part of our country, the architectural style might well be the old Spanish Mission style, of which we have many examples in the South and the far West.

In consultation with Mr. Royce, Mr. De Garmo proceeded to draw plans for one of the most unique, beautiful and commodious structures for ecclesiastical use to be found anywhere. The complete plant would include the house of worship, the patio or open court for out-of-door meetings, the cloisters encircling these

two parts, the Sunday School or parish house, the woman's department, the bell tower or campanile, and the parsonage. The plan was accepted; but it was decided to build at first only the first and last units of the entire plant.

It was in the spring of 1919 that Mr. Royce first visited this field. During that year, though his work was interrupted by his necessary visits to other cities in the East, Middle West and Far West, he secured the co-operation of citizens of Miami Beach, of the Alton Beach Realty Company, and of the Church Building Society, so that together they procured money enough to secure buildings which with the land have an approximate value of \$100,000.

The work was pushed forward so that the church was finished and ready for occupancy on the second Sunday of January, 1921. It is a beautiful specimen of Spanish Mission architecture, admirably adapted to local color and climatic conditions.



MIAMI BEACH, FLORIDA, CONGREGATIONAL CHURCH INTERIOR

The auditorium will seat over four hundred, and the plans provide for a gallery to be added later with seating capacity for a hundred and fifty more.

The parsonage is commodious and completely furnished, ready for a permanent pastor who is fitted and willing to render the large and increasing service needed in this wonderful field.

Mr. and Mrs. Royce spent the past winter at Miami Beach, and both of them did remarkable work in organizing the spiritual, social and educational work of this church. The congregations crowded the building and, though many were winter visitors, a large constituency of permanent residents was enlisted. Under Mrs. Royce's fine leadership a very active Woman's Association of more than fifty members has been organized. The Sunday School has an enrollment of one hundred and twenty-five. The church was duly organized with thirty-two charter members, and a number of others united as associate members. A strong official Board, with efficient committees, will carry forward the work.

On April 5th a council composed of pastors and delegates from all churches in the East Florida Association, with several other ministers, met at Miami Beach to give formal recognition to this young church which starts with such promise. They welcomed it into our Congregational fellowship.

Palm Sunday was a great day for this church, for it was dedication day. The church was beautifully decorated with potted palms, calla lilies and other flowers. Palm fronds were placed over windows and doors and on the chancel walls. A large congregation filled the church. A fine musical program arranged by Mrs. W. E. Brown enlisted the services of several accomplished solo singers.

Rev. Dr. W. W. Newell, for many years a Field Secretary of the Church Building Society, and now putting

his expert skill in solving financial problems at the service of all denominations, had come from Chicago to assist in the service. He preached an eloquent sermon on "The Modern Heroism." Then he called on Director Royce, minister-in-charge, for a financial statement. This brought out the fact that the church building had cost \$47,500, and that, including the parsonage (completed) and the land, the estimated value of the property was about \$100,000; on which there remained a debt of nearly \$20,000 needed to complete all payments.

This gave Dr. Newell the opportunity for which his long experience had prepared him. He promptly laid this burden on the hearts of the people before him. He told them of the splendid investment they might make in character and in all that ennoble life—an investment which would yield wonderful dividends to the city. He called for pledges to wipe out this debt. They promptly came in sums ranging from five dollars to five thousand dollars, till the total amounted to \$14,630. Everybody was delighted with the success of this effort. The balance needed will be secured from other sources. A beautiful service of dedication followed.

In the afternoon a Fellowship service was held. Pastor Royce presided, and addresses were made by Rev. George B. Waldron, Superintendent of Congregational Churches in Florida; Rev. Robert N. Ward, pastor of our church in Miami; Rev. J. D. Kuykendall, pastor of the Congregational Church in Cocanut Grove; Hon. Thomas E. James, Mayor of the city and an early contributor to the building fund, and Dr. W. W. Newell of Chicago.

The papers express the warmest appreciation of Director Royce and Mrs. Royce, whose skill and devotion have wrought what seems to them little less than a miracle, creating out of nothing a vigorous church with a beautiful building.

THE CONGREGATIONAL EDUCATION SOCIETY

One of the wisest investments the missionary interests of the church can make is the sending of one or more young people to the nearest Summer Missionary Conference.

* * *

Teachers of every grade, ministers, religious workers, Sunday School teachers will not need to look far afield to discover a summer school fitted to their particular needs. The summer days are well utilized by attendance at a summer school.

* * *

The recognition of father as having a larger share than paying the bills in his son's education was given by the Pennsylvania State College recently. The first Father's Day was observed on a Sunday in April. Hundreds of fathers came to the college chapel exercises and were addressed by President Thomas, who has recently assumed the presidency, coming from Middlebury College, Vermont.

* * *

A joint committee of Protestant, Catholic and Jewish leaders in New York City has been working out, with the consent of the Board of Education, a plan to give week-day religious training to all the children of America's largest city. Each religious body is to become responsible for giving to its own children one full hour a week, which will be counted on the regular public school work. The need is clear when New York's figures are considered. The Jews stand first in efficiency, as regards numbers, giving week-day instruction to 65,000 children. The Catholics are next, giving week-day instruction to about 8,000. The Protestants up to date return an estimate of 700.

* * *

A church in Philadelphia has tried out successfully the experiment of week-day religious education. The public schools of Philadelphia have not granted pupils the time for religious instruction, and children still have to be taken outside of public school hours. The times selected for such instruction are 4:30 o'clock on Tuesdays and Fridays, and 10 o'clock on Sunday mornings. The aims are: First, to instruct the children in religion; on Fridays in Bible lessons; on Sundays in the worship of God, and on Tuesdays in missions, by which term is meant the giving of the Gospel to others; and second, demonstrating to Philadelphia public school authorities that there is no religious instruction in public schools, and that the plan succeeds in small ways, and therefore will succeed in large ways if they co-operate.

* * *

Rev. R. E. Butterfield is making an interesting experiment in week-day Bible School at Bethany, Worcester, Massachusetts. The membership includes twenty-two pupils of junior age. The school meets at the church each Wednesday afternoon at the close of the day school, whose teachers heartily co-operate to enable pupils in their grades to attend. The teachers are Mr. Butterfield and his wife, assisted by a public school teacher for story-telling, a pianist and a secretary. The curriculum provides for a song period of fifteen minutes, five minutes of devotions, a forty-minute period of Bible study in two classes and 15 minutes for story-telling.

OUR PROGRAM OF MISSIONARY EDUCATION

By Herbert W. Gates, D. D.

DURING the last few years we have been gradually developing plans for systematic missionary education for all ages in all our churches and Church Schools. So far as the Church School is concerned we have the missionary education chart, with its special plans for primary and junior pupils, that is working well and from which increasing interest and results are reported.

But we need to go much further in the working out of plans for the whole church. Advance needs to be made along two main lines: a more detailed program of activities for each local church and more efficient organization for the promotion of this program throughout the churches.

1. *General Promotion.* To take the latter point first: there now exists in some states a well correlated plan of operation between the state conference office, the women's organizations for home and foreign missions and the district secretaries of the Education Society. In other states there is lack of united organization or program. The latter always results in duplication of effort, waste of material and less effective results.

The ideal plan would seem to be that, in each state there should be a committee on Missionary Education which should represent and combine all the agencies interested in the promotion of missionary education in the state and which should work either as a sub-committee of, or in the closest affiliation with the Religious Education Committee of the state.

Missionary Education will never find its deepest significance nor its widest acceptance until it is properly related to the whole program of Christian education.

Such a plan would give the ad-

vantages of common agreement on a united policy. It would promote missionary education as a unit. It would give to each state the leadership of a competent and interested group, and make it possible for the Missionary Education Department of the Education Society to co-operate much more effectively and work to better purpose through these local organizations. As has been stated, this plan is already in operation in some states and is working well.

2. *The Program for the Local Church.* Certain items stand out in a graded program of mission study and activity for each church.

(1) *Missions in the Pulpit.* The recognition in special sermons, in constant illustration and reference, and in persistent and definite prayer of the fact that the christianizing of the world is the greatest business of any church and the achievements in that field the greatest living witness to the power of the gospel.

(2) *Missions in the Church School.* The carrying out in the various departments of the school, from the Cradle Roll up of the graded program of missionary education, with materials adapted to the interests and needs of the pupils at different ages, with programs and projects of service in which each may find full and appropriate expression of his best Christian impulse, and with skillful training in habits of prayer for missions and systematic giving to their support.

(3) *Mission Study Classes.* These classes should be formed in the woman's society of each church. Please note the emphasis upon the singular number. We hope the day will come when there shall be no home missionary and no foreign missionary society in the local church, but one group that sees with equal clearness and interest the whole field of the Master's work. Classes should also

be formed for young people and for men. Groups for boys and girls of various ages should be formed for week-day activities to supplement the scanty time allowance of the Church School.

Leaders of mission study classes for any age are invited to correspond with the Missionary Education Department for suggestions as to literature, helps, etc. The Department aims to act as a clearing house for all the missionary societies in making available to the churches such special material as these societies have to offer.

(4) Reading Groups or Circles. Often, when the way does not seem to be open for the immediate formation of a class for intensive study, much interest can be aroused and useful information given by the organization of a reading circle. The list of books suitable for such purposes is steadily increasing both in numbers and interest. Such a book as Miss Alsop's "My Chinese Days," or Miss Cochran's "Foreign Magic," or Miss Mackenzie's "An African Trail," are as fascinating as any novel and much more permanently valuable. Many of the books published as mission study texts lend themselves readily to this purpose also. A list of these texts is given below.

(5) The Church School of Missions. This plan of concentrating the thought of the congregation upon missionary themes for a given period of time is rapidly growing in favor. It is no longer an experiment but a plan that has been thoroughly tried out. While it has been frequently described the main features may be repeated here. The School usually meets for a term of from eight to ten weeks immediately before or after the holidays or during the Lenten season. In most cases a simple supper is served which gathers the people in helpful and friendly social intercourse for half an hour. Then all separate into groups for study. These are made up according to age, com-

munity of interest or whatever principle of classification seems most natural under the circumstances. There should be classes for adults and classes for young people. Often it is well to have groups for men only. All may unite on a common theme and the same textbook; more often it will be best to select topics and texts in view of the interests of the various groups. Some may choose a theme in the foreign and some in the home field.

After a study period of from forty-five minutes to an hour, all may gather for a brief assembly for prayer and worship. In most cases this takes the place of the midweek meeting and greatly to its profit.

This plan, too, is capable of modification. Some churches have found it wise to include some other topics in the field of religious education as well as those distinctively missionary. Some have made a start by simply devoting the midweek meeting for a series of weeks to a missionary theme, consistently and thoughtfully followed out. But the plan as outlined above has been the one which has produced the best results and it seems feasible for any church to conduct such a school.

3. *Mission Study Texts for 1921-22.* Some of the mission study texts for use this coming season are off the press and the others are being rapidly pushed to completion. The list contains material of great interest and value. In the field of foreign missions the Central Committee for the United Study of Foreign Missions has two books already published. Eric North's "The Kingdom and the Nations" is a practical study of great and vital world problems for thoughtful men and women. Miss Hubbard's "A Noble Army" is a series of inspiring sketches of great missionaries written in Miss Hubbard's splendid style for young people.

The books to be issued by the Missionary Education Movement in this

field are "The Why and How of Foreign Missions," a revised and enlarged edition of this standard book by Dr. Arthur J. Brown; and for young people a fascinating book by J. Lovell Murray, "World Friendship Incorporated."

The home mission books issued by these committees are "From Survey to Service," by H. Paul Douglass, a statesmanlike review of the outstanding problems before the Christian leaders of America as revealed by recent surveys and constructive suggestions as to how to meet them; "Playing Square with Tomorrow," by Fred Eastman, a challenge to the young people of America to take the path of service rather than of self-interest; and "Stay-at-Home Journeys," a book for boys and girls of junior age, by Agnes Wilson Osborne. This book gives six interesting stories about different kinds of homes, showing what mission work has meant to children of less favored parentage.

4. *The Missionary Ladder.* A very simple device for stimulating interest in the reading of missionary literature has been in use among the Baptist Church Schools for some time and has proven effective. It may be used in any school and would work in well with the requirements for the Honor grade in our missionary education chart plan.

Let some of your older boys make

a ladder of thin strips of wood or cardboard with as many rungs as there are books in the series you wish to have read. The rungs of this ladder must be flat and wide enough to carry plain lettering. On the first rung letter the title of the first book to be read, on the second rung, the next book, and so on to the top.

Hang the ladder on the wall of your room and start the contest. As soon as a pupil reports that he has read the first book, attach a little card bearing his name to the first rung of the ladder. When he has read the second book move him up to that rung and see who can reach the top of the ladder first.

Of course the object of the device is to start interest which will later center in the books themselves. Some restrictions should be imposed to guard against making it a mere contest of superficial skimming through of the books. This may be done by requiring each one to submit a brief outline or sketch of the book read so as to prove that he has gotten something out of it.

The Missionary Education Department will be glad to suggest lists of books that may be used in connection with such a plan. State department in which they are to be used, or the age of the pupils who are to do the reading.

General education is for the purpose of training the head and hand in order that the pupil may make a livelihood.

Religious education is for the purpose of training the heart and soul in order that the pupil may live a true life.

Religious education is vital and absolutely essential to the welfare of the individual as well as to the common life of the world. —H. Eldredge.

COMPARATIVE STATEMENT

RECEIPTS FOR APRIL 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year..	6,935.00	498.00	724.00	.....	8,157.00
	Last year..	4,377.00	1,212.00	.....	.....	5,589.00
	Increase...	2,558.00	.....	724.00	.....	3,282.00
	Decrease..	.....	714.00	.....	.....	714.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Our aim for the year is two hundred new mission and branch schools, everyone connected with an organized church and under the care of a pastor.

* * *

Rev. J. F. Walker, the successful pastor of the Collbran Larger Parish in Colorado, has been appointed Field Worker in Oklahoma, his services being shared with The Congregational Home Missionary Society.

* * *

Rev. G. N. Edwards, who has rendered efficient service for several years in Montana, has been appointed Field Worker for the Sunday School Extension Society for Washington, Idaho and Oregon. Mr. Edwards will have his headquarters at Walla Walla, Washington.

* * *

Mission Sunday Schools have been organized since January 1, 1921, at the following places: Hot Creek, McCoy and Parchell, Colorado; Miami Beach, Florida; Waycross, Georgia; Lake Arthur and Houma, Louisiana; Spies, North Carolina; Aberdeen and Edgemont, South Dakota; Mud Bay on Lopez Island, and Spokane, Washington; Caspar, Wyoming.

* * *

By the time this month's message reaches the friends and supporters of our Sunday School Extension work, Children's Day services will be having the right of way. Careful preparation for a large and nation-wide observance of the day has been made; many of our correspondents have written splendid words of commendation regarding the service prepared; we now look forward to hearing that throughout our entire Congregational constituency the day was one of gladness, and rich in giving.

* * *

Twenty young people—seven young women and thirteen young men from our Congregational Colleges—are under commission by the Sunday School Extension Society for the coming summer for extension service in rural parishes. The names of these young people and the fields to which they are assigned will be given in the July number of THE AMERICAN MISSIONARY. Meanwhile this foreword is given so as to let our churches know that we are seeking to render some help along lines of recruiting for Christian service.

* * *

What will be done with the financial returns of Children's Day? If as many new schools are organized this year as in 1920, \$2,725 will be used in caring for them. Five thousand and nine hundred dollars is needed to pay the salaries and expenses of Sunday School missionary workers recently appointed, and not less than \$8,000 for new work that must be cared for. We believe our Congregational Sunday Schools are going to respond more generously than ever before. Please remit your offerings as early as possible, so that our needs may be met during the summer months.

THE STIMULUS OF A HIGH IDEAL

By Superintendent Louis H. Keller

THE effectiveness of our Sunday School work is seen in such schools as that of Soddy, Tennessee. I spent Easter with this church on my way from Memphis to Atlanta. Soddy is a mining town of about 1,500. Our church is the oldest in the village. Since its organization, Methodist, Baptist and Presbyterian churches have been organized, dividing up the forces, but leaving us still with the largest Sunday School, and possibly the largest congregation. On Easter Sunday morning there were one hundred and sixteen in the Church School, the average attendance. The plain village church was decorated with lilacs, dogwood blossoms from the mountain side, and there were two Easter lilies. The singing was hearty, with orchestra and choir leading. Who could forget the children's voices as they heartily sang, "Just as I Need Him Most," and "Jesus Is All the World to Me." The superintendent is an educator, who went into business in Soddy to provide for his growing family. The children were plainly but cleanly dressed, but they were sweet and normal, as these Welsh mountain children are.

I was deeply impressed with the value of the help and leadership our Sunday School Society gives in such a situation as that at Soddy. In the home of a miner where I was entertained, I learned that their son, brought up in the Church School, and a member of the church, had

worked his way through a law school and is now occupying a position not only of influence but of helpfulness. He is one of the type that will make his mark in the world. And these boys and girls whom we are training in a Christian way are being developed for high citizenship and great service in the Kingdom.

On another field trip, Sunday and Monday were spent with the Demorest, Georgia, Church and Piedmont College. The program included public addresses at both church and Sunday School services, an address at the Christian Endeavor Meeting and a sermon to the student body at the Vesper Services in the afternoon. I also spoke at the Chapel service on Monday. It is impossible to measure the influence and opportunity of the Sunday School in all that extensive region around Demorest. The things for which we stand are so much needed. There are multitudes of children and young people to be taught the larger views of the Christian faith that we represent. Our Society should work out from our Congregational center in Demorest in the surrounding regions and relate our Sunday School activities to the large movements of Piedmont College.

I just believe that if those who are called to support our Sunday School Extension Society could face such groups as this, they would rejoice in the work they share with our denomination throughout America.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

FORM OF BEQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE RETIREMENT OF DR. RICE

DR. WILLIAM A. RICE, the honored and beloved Secretary of the Congregational Board of Ministerial Relief for nearly nineteen years, was stricken with a serious illness last October on the eve of his seventieth birthday. He recovered sufficiently to go to Florida in January for three months where his improvement led him to hope that he might return to his desk, but on reaching his home in April it

became evident that it would be hazardous for him to attempt further work. Accordingly, the Directors of the Congregational Board of Ministerial Relief and the Trustees of the Annuity Fund took joint action, providing for his retirement with a generous provision for his age.

He resigns from the position of Secretary and will bear the title of Secretary Emeritus.



WILLIAM A. RICE, D.D.

Only those who have known Dr. Rice familiarly and have seen his work intimately can realize what his spirit and service have meant in the administration of the work for our disabled and aged ministers. With utter unobtrusiveness and overflowing tenderness of soul he has been a veritable shepherd in the care of his beloved brethren who, after long years of faithful service, have found themselves in need. He has

been a father to the fatherless, a counselor and a trusted friend of the widow. The correspondence which flows in uninterrupted tide from the homes of his "pensioners" bears witness daily to the love and gratitude in which he is held. With them the churches unite in the hope and prayer that the years of his age may be filled with the peace and joy which are the fruits of noblest service.

—C. S. M.

* * *

A MESSAGE FROM DR. RICE

TO have been connected for nearly nineteen years with an agency of the Congregational Churches whose aim is to conserve the

welfare of their ministers and their families, has been a privilege beyond estimate. It has given the opportunity of personal acquaintance with

thousands of ministers, of being a guest in many of their homes and of learning at first hand of their devotion to the highest ideals and most important work which can engage the thought and labor of Christian people.

The privileges and opportunities for service to mankind were highly appreciated by these devoted men and women of the pulpit and parsonage. Though for the most part their homes were humble and their incomes small they did not complain nor pity themselves. Theirs was a high and holy calling. Its fruitage and friendships enriched their lives as no material returns could.

Among the young men and women there was but little, if any, thought of their future temporal welfare. Among the more mature men there began to appear serious consideration of what might be their condition in old age, or other physical infirmities. The wife of one of our aged ministers who had taken her husband to the hospital for an imperative operation, finding herself confronted with a bill of \$750 for ten weeks' treatment wrote, "that a minister on the meager salary which her husband had always received would not be able to save that much money in a life time." Such realizations from time to time come to ministers and their wives as the lengthening years add to their burdens.

So I came to know somewhat intimately many old ministers and widows of ministers who had reached the period of retirement and inactivity without the needed resources to smooth the uneven way that leads to the grave. It was then that there came to me the vision of what should be done for these beloved and honored servants of the churches. This was the vision: *The churches must be aroused to provide at the earliest possible moment for the men already old and infirm and no longer able to carry on their work.* This was my immediate task. The resources of the state and national ministerial relief organ-

izations were shockingly inadequate. The grants available were pitifully small. The indifference to this work was amazingly discreditable. Something had been done but it was insufficient. I was seriously disturbed and at once set myself to the great task of securing larger resources for the immediate needs.

But experience soon revealed that this alone would not meet the situation. It would not cure the evil. It would only relieve it temporarily. There were certain other things which must be done. And the first of these was that the churches should support the ministry more generously and adequately. Most of them, perhaps all of them, were able to do this, but apparently it had not occurred to them. It would occur to them if we could bring to their attention the needs of the hour, as represented by those who were already too old to carry on their work. This we endeavored to do and we thank God that the effort was not wholly in vain.

The vision, however, called for some fundamental plan which would for all the coming years provide for the old age and retirement of the ministers of the gospel. For such a concept it was easy to secure the co-operation of the Board of Directors and through it of the Congregational press, the Associations, Conferences and the National Council. Ministers of standing and influence in the denomination and representative laymen and women, began to consider the importance of this matter and to lend a hand. We all know the outcome—increased funds for the Board of Relief and then the Original Plan of the Annuity Fund, the Expanded Plan and the great Pilgrim Memorial Fund. We do not take to ourself credit for these great results but we are glad to have had a part in them.

We think of the pioneers in this blessed work, the State Relief Societies, the National Council Committee appointed in 1886 which led finally to the Congregational Board

of Ministerial Relief in 1907. We recall some of the names of those who fostered this noble endeavor in the beginning, some of whom are still engaged in its promotion:—Stimson, Noble, Taylor, Knowles, Whittlesey Warner, Whitin, Hawes, Forbes, Ford of Ann Harbor and Ford of Cleveland, Barton, Moore, James, Johnson, Page, and others beyond our power to enroll.

Today where is there one in pulpit or pew who would say that this work of strengthening the ministry at its

beginning, in its progress and at last in its closing years, has not been worth while? The task is not yet finished, it is only begun. We are glad to have had a small part in it. We rejoice that stronger men have now taken up the work and will carry it forward to the full realization of the vision and hope which inspired us through days which were often dark and full of discouragement.

In the joy of the service,

WILLIAM A. RICE.

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AN APPRECIATION OF DR. RICE

Henry A. Stimson, D. D.

*President of The Congregational Board of Ministerial Relief
and of the*

Board of Trustees of The Annuity Fund for Congregational Ministers

THE retirement of Dr. Rice will strike many of our Congregational ministers as the loss of a personal friend, and to the officers of the Relief Boards of other churches will be the withdrawal of a colleague whom they have held in high esteem. His long service gave him great familiarity with the details of a ministration which in recent years has assumed the widest proportions, and which, in consequence, became exceptionally complicated.

The Board of Ministerial Relief has been greatly favored in its Secretaries. Dr. Nathan H. Whittlesey, turning aside from his highly successful pastorate and throwing his whole heart into the work of making some provision for our aged and invalided ministers, actually gave his life to lifting the new and of necessity poorly equipped organization into a permanent place in the work of the churches.

Dr. Rice brought a ripe experience in secretarial work, having at one time been Secretary of the Tract Society, and gave himself to our service with a devotion and warmth of interest which not only sustained what had been gained but confirmed and enlarged its scope and importance.

When the time arrived for the new movement, first in creating the Annuity Fund, and later in its development into its present completed form, he not only possessed the special intelligence necessary to guide the new formation but showed what is perhaps rarer, a really eager readiness to welcome and heartily co-operate with the younger brethren, both lay and ministerial who, coming from different directions, united to perfect the new plans, and then secured the splendid response in contributions and pledges to the Pilgrim Memorial Fund of more than \$6,000,000 which collectively represent in the united Congregational system of Annuity and Relief a capital of upward of \$8,000,000.

He has now earned the honored retirement for which the wear of the work had for some time been pleading, and which now the after-effect of a sudden illness made imperative. His interest, of course, remains, and his personal affection for all the brethren whose well-being is so largely bound up in it, is increased rather than diminished by his own recent experience. His presence and his counsel will, it is hoped, be frequent in the central office and his message, may

from time to time be expected in the various meetings of the churches.

If it be true, as it is, not only of the great men of whom it has been said, but of us all that "what they did is of less importance than what they were;" while Dr. Rice may rejoice in being permitted to look

with great contentment and joy upon the work he has been enabled to do, he may also feel that he has opened the way and set an example for his successors, there is a multitude to whom he remains an inspiration for good, and in whom his influence helps to keep open the channel for the Spirit of Christ.

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THE PROGRESS OF NATIONAL MINISTERIAL RELIEF IN TWENTY YEARS

THE resignation of Dr. Rice who has so long incarnated the work of the Board of Ministerial Relief and who has won in doing so the lasting affection of a great body of our brother ministers, makes it fitting that some statement should be made of the remarkable progress that has taken place in the work of Ministerial Relief during his incumbency. Dr. Rice assumed the office of Secretary of The Congregational Board of Ministerial Relief November 1, 1902. At that time the pensioners of the Board numbered approximately 75; the income for the year 1902 from all sources amounted to \$21,625.56; the Trustees of the National Council had received and were holding for the purpose of Ministerial Relief funds to the extent of approximately \$130,000. On April 15, 1921, the number of pensioners of the Congregational Board of Ministerial Relief was 354; the income for the calendar year 1920

was \$139,937.55 exclusive of legacies; and the invested funds held by the Congregational Board of Ministerial Relief amounted to \$1,290,325.57. From the first report read by Dr. Rice to the National Council at Des Moines in 1904, it appears that the total receipts of the Congregational Board of Ministerial Relief from the beginning of the undertaking in March, 1887 to July 31, 1904 were \$254,188.09, of which \$135,730.51 was invested in a permanent fund and \$61,584.60 granted to beneficiaries, an average of \$3,849.02 per year, to be compared with the \$105,265.68 paid to pensioners and State Relief Societies in the year 1920. For this great achievement in behalf of our ministry and for their protection against distress and bitter privation our whole denomination is grateful to the Secretary who has carried this great work on his heart and has shown its purest spirit in all his administration.

—L. T. R.

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THE ELECTION OF DR. MILLS

IN the interest of the unification of the work of the various boards and economy of administration, Dr. Charles S. Mills, who acts as General Secretary of the Annuity Fund and Executive Secretary of the Pilgrim Memorial Fund, was elected May 17 as Secretary of

the Congregational Board of Ministerial Relief. Dr. Lewis T. Reed, intimately familiar with the work from his administration as Executive Secretary of the Pilgrim Memorial Fund and Secretary of the Annuity Fund, is assisting in the work of the Board of Relief.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION will hold its meeting in connection with the meetings of the National Council at Los Angeles, California, on the morning of July 4th.

A luncheon under the auspices of the Federation and Council of Women's Boards will be given on July 5th. Some well-known people will respond to toasts and a delightful occasion is anticipated.

The Program of the Woman's Auxiliary in the Local Church

The program of the meeting is the concrete expression of the life of the Society. There is no royal road to success here, but some suggestions which are the result of experience may be helpful.

The Program Committee outlines a program one year in advance. Individuality of expression in rendering the program is obtained by a different leader for each mission field, home, foreign and local. These leaders may be vice-presidents. The president presides at the general business meeting. This order is possible in societies that meet frequently as many do weekly during the church year.

Make the meeting a subject of private prayer. Careful, prayerful planning goes a long way toward success in this particular. See that the room in which the meeting is held is well aired and attractive—take pains to make it so. Distribute hymnals before the meeting. The presiding officer's table should be sufficiently large; officers of the Society should be prompt in attendance, and two members regularly appointed as hostesses to greet

people at the door. Let all things be done decently and in order. Begin on time (and equally important), close the meeting on time. Have a clock which *keeps time* where the leader and persons taking part in the program may see it. Select scripture definitely relative to the subject considered in the program. Let the very reading of the Word contribute to the spirit of devotion, which is the setting of a successful missionary program. Use a prepared responsive exercise occasionally, that the audience may have an active part in the program. Select one to offer prayer who has a gift of prayer, that the hearts of all present may be uplifted and that atmosphere may be created; select appropriate hymns—those that appeal to and can be sung by the particular group you are leading. Many instances might be quoted of the fatal effect caused by the choice of inappropriate and unappealing hymns—particularly at the beginning of a program.

The presiding officer should be alert and enthusiastic, manifestly interested in all reports of officers and committees, allowing time for brief discussion of all matters of business.

Advertise your meetings. Have a Bulletin Board placed conspicuously, sacred to the use of the Woman's Society. Place on it time-table of meetings, amount of contributions, number of new members, items of missionary news at home and abroad, coming events, civic matters. Use posters, plays, stereopticon lectures, pageants, demonstrations, to illustrate your program. Millinery has its part when sanctified! So use costumes for display or have your missionary talks in costume.

In putting notice of your meetings on church calendars do not seek to disguise your meetings, or let your announcement of missionary meetings masquerade under another name. Neither abbreviate nor hyphenate while arousing curiosity and interest by a clever but sincere announcement of the meeting. "A Dream of Fair Women" might announce a program, featuring the missionary leaders of Pilgrim history. "Introducing Miss Constance Knocker of Mallet Creek" turned out to be an experience with a veritable "Lady of the Objection" to Schuaffler. "Seeing aright," "A Message from our President." Both of these last were titles of programs of a state Union Missionary Budget. Give the imagination opportunity. Many programs lack vitality because they leave nothing to the imagination and many more are deadly because they are too long. Let your programs progress toward an objective and safeguard them by having a printed program.

Occasionally for inspiration and fellowship hold a neighborhood meeting making a special feature of the activities of the other churches which respond to your invitation.

Do not serve tea at every meeting "with or without," nor believe that cakes mountain-high are indispensable to social fellowship or an appreciation of missionary sacrifice.

The theme for mission study as presented in the missionary textbook for the current year, "Facing Our Unfinished Task in America," offers timely information and inspiration for programs.

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TOPIC FOR JUNE 1921

Congregational Sunday School Extension Society.

THEME: "ENTERING INTO THE LIVES OF OTHERS."

Hymn: "O God Our Help in Ages Past."

Scripture: Selections from Matthew—
Chapters 8 and 9.

Prayer.

Hymn: "Lord as we Thy Name Profess."

Facing the Challenge—

The needs of others—The Congregational Sunday School Extension Society in the Working World.

Our Part in the World's Needs—

Review of the Field—The Congregational Sunday School Extension Society's Second Annual Report.

Some Things That Are Being Done—

1. The Child in the Midst—"The Gift of the Shining Stranger."
2. Points of Contact — "Prairie Preachers."
3. Reaching Ideals—"Three Wishes That Came True."

Prayer for the Workers.

Hymn: "O Master, let me walk with Thee."

The leaflets for use under each topic and other information can be secured from the Federation office, 289 Fourth avenue, New York City. Leaflets are supplied without charge.

(Hymns selected from "Hymns of Worship and Service.")

* * *

JOURNEYINGS OF OUR SECRETARIES

Miss Miriam L. Woodberry of the Home Missionary Society has been touring in Missouri, Indiana and Michigan, and will be in North and South Dakota through May and June—then on to the National Council meeting at Los Angeles in July.

Mrs. J. J. Pearsall, our General Secretary, will leave New York about the middle of June on her way to Los Angeles. Her tentative itinerary includes visiting officers of Unions and missionary groups in Ohio, Iowa, Illinois, Michigan, Wisconsin and Colorado, traveling in as direct route as possible to the coast, where she will be joined by the Field Secretaries on the program of the Federation at the National Council.

Mrs. F. W. Wilcox of the American Missionary Association has been visiting Associations and Unions in Iowa, Missouri, Illinois Minnesota, Indiana and Michigan, and is expected back in New York the latter part of May.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for April, 1921

The Daniel Hand Educational Fund for Colored People

Income for April from investments.....	\$5,492.97
Previously acknowledged	32,998.22
	<hr/> \$38,491.19

Current Receipts

EASTERN DISTRICT

MAINE—\$464.08.

Alfred: Mrs. S. M. C., goods for Greenwood, S. C. Auburn: High St. Ch., goods for Greenwood, S. C.; Mrs. G. E. K., goods for Greenwood, S. C.; Bangor: Hammond St. Ch., \$6.86. Bath: Winter St. Ch., goods for Greenwood, S. C.; Brewer, First Ch., 13. Brunswick: First Ch., W. M. S., goods for Greenwood, S. C. Camden: Ch., goods for Greenwood, S. C. Falmouth: Second Ch., goods for Greenwood, S. C. Freeport: First Ch., Lincoln Memorial, \$1.10. Gorham: First Parish, W. M. S., goods for Greenwood, S. C.; Hiram: Ch., goods for Greenwood, S. C.; Lewiston: Pine St. Ch., \$0. Minot: Central, Ch., goods for Greenwood, S. C. New Gloucester: Mrs. S. M. R., goods for Greenwood, S. C. North Berwick, Third Ch., W. M. S., goods for Greenwood, S. C. North Bridgeton, Missionary Soc., bbl, goods for Greenwood, S. C. North Edgcomb, Cong'l and Baptist Chs., goods for Greenwood, S. C. Rockland: "A Friend," goods for Greenwood, S. C. Portland: "Friends," for Lexington, Ky., 100; "Friends," bbl, goods for Greenwood, S. C. Skowhegan: Missy Soc., bbl, goods for Saluda Seminary, South Berwick, First Ch., W. M. S., goods for Greenwood, S. C. South Portland: Bethany Ch., Jr. Missionary Soc., goods for Greenwood, S. C. South Bridgeton: L. M. Soc., goods for Greenwood, S. C. Wells L. M. Soc., goods for Greenwood, S. C. Woodfords: Ch., 114.67; Ch., bbl, goods for Greenwood, S. C. The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, \$38.60.
The Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, \$128.85.

NEW HAMPSHIRE—\$353.22.

(Donations, \$342.66. Legacy, \$10.56.) Concord: First Ch., 6; First Ch., package goods for Marion, Ala. Durham: Missionary Society, goods for Saluda Seminary. Greenland: S. S., for American Highlanders, 4. Hampton, Ch., 21.96. Hanover: The Ch. of Christ at Dartmouth College, 70.87. Hillsboro: Smith Memorial Ch., 46. Keene: First Ch., 73.24; "A Friend in Keene, N. H.," \$100. Meredith: T. J. C., for Straight College, 1. Peterboro: S. L. B., for Straight College, 1.25. West Concord: West Ch., 7.34. Wilton: Mrs. F. J. W., 1. Wolfeboro: Fannie M., Newell Missionary Soc., 10.
Legacy
Boscawen: Estate of Samuel N. Allen, \$1.70 (Reserve Legacy, 21.14), \$10.56.

VERMONT—\$563.23.

Arlington: East Ch., 2.04. Bennington, First Ch., 12.36. Brattleboro: Centre Ch., 150; S. S., 25.14. Burlington: H. C. E., for Dorchester Academy, 12. Chelsea, Ch., 3.76. Cornwall: S. S., 3.60. Dorset, First Ch., 4.60; S. S., 3.67; Mrs. G. H. G., box goods for Saluda Seminary. Duxbury South Ch., 70c.; Fair Haven: First Ch., 25. Fairlee: Ch., 2. Jericho: First Ch., 3.70. Ludlow: Ch., 13.12. Middletown Springs:

Ch., 1.40. Milton: Ch., 1.98. Morrisville: Ch., 13. Newbury: West Ch., 7.50. Orwell: Ch., 31.50. Peacham, M. W. M., 50. Rochester: Ch., 8.47. Royalton: Ch., 3.64. Sudbury: Ch., 9.25. Thetford: Ch., 2.30. Warren: Ch., 2.50. Underhill, Ch., 4.92. West Rutland, Ch., 11. Westford: Ch., 4.33. Weybridge: Ladies' Missionary Soc., for Ryder Memorial Hospital, 5; Ch., goods for Greenwood, S. C. Williston: Ch., 8. Windham, Ch., 2.25.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treasurer, \$131.91.

RHODE ISLAND—\$460.80.

Barrington: Ch., 39.02. Edgewood: Ch., 75.50; S. S., 14.50. Pawtucket: Park Place Ch., 180.95; Woman's Guild, for Talladega College, 25; A. W. S., for Talladega College, 5. Providence: Free Evan. Ch., 32.71; A. W. C., 25; A. W. F., 10; C. R. M., 50; for Tougaloo College. Tiverton: Bliss Four Corners Ch., 3.12.

MASSACHUSETTS—\$3,977.96.

Amherst: Second Ch., 30; Women's Welfare Club, for Cappaheosic, Va., 10. Ashburnham: First Ch., 21.73. Athol: M. A. W., for Straight College, 5. Attleboro Falls: Central Ch., 19.21. Ballardvale: Union Ch., 30.64; Union S. S., 3.50. Beverly: Washington Street, S. S., for Talladega College, 10. Billerica: Ch., 14.10. Blandford: S. S., 1.56. Boston: Old South Ch., 4; M. E. H., for Straight College, 5. Bridge-water: Central Square Ch., 17.68. Brighton: Ch., 34.24; Brookfield, E. J., for Straight College, 5. Brookline: Harvard Ch., 700; Harvard S. S., 33; C. F. K., for S. A., Talladega College, 12. Cambridge: First Ch., S. S., for Student Aid at Pleasant Hill, Tenn., 25; Prospect Ch., 21.62; Prospect Street S. S., 10. Canton: Mrs. A. F. M., books for Marion, Ala. Chicopee Falls: Second Ch., 5.15. Clinton: J. L. McG., for Straight College, 5. Concord: Trin. Ch., 44.24. Dalton: Miss C. C., for Straight College, 25; C. L. C., for Lexington, Ky., 50. Dunstable: Evangelical Ch., 22.45. East Boston: Baker Ch., 3.72. East Bridge-water: Union S. S., 2.25. Easthampton: E. K. F., for Straight College, 3; Mrs. F. W., for Straight College, 1. Fall River: Central Ch., 144; Old Colony Alliance, 4.08. Florence: Ch., 42. Gardner: W. W. T., for Straight College, 15. Gilbertville: Auxiliary, 3.69 and bbl, goods for Marion, Ala. Gloucester: H. M. Soc. for Saluda Seminary, 25. Granby: Ch., 8.40. Greenwich Village: "A Friend," for Straight College, 1. Hampden: Federated Ch., L. B. Soc., 5. Haverhill: Centre Ch., 30.24; Riverside Memorial Ch., 9. Hinsdale: T. A. F., for Straight College, 1. Holyoke: Second Ch., 155.90. Housatonic: Ch., 9.90. Jamaica Plain: Boylston Ch., 14.42; C. F. D., for Talladega College, 10. Lenox: S. S., Lincoln Memorial, 4. Leominster: North S. S., 8.16. Lowell: Highland Ch., 37.50. Lynnfield: Second Ch., 3.50; S. S., 1.36. Marion: The John Pitcher Fund, 38.80. Maynard: Finnish Ch., 2.10. Milbury: C. C. H., for Straight College, 2; M. R. and C. L. S.,

for Straight College, 2. Milford: First Ch., \$4.47. Milton: First S. S., Lincoln Memorial, 1.50. New Bedford: North Ch., \$8.92. Newburyport: M. M. R., for Straight College, 5. Newton: First Ch., 137.75; Mrs. M. E. D., for Straight College, 10. Newton Highlands: Ch., 107. Northampton: First Ch., 163.94; M. C., 15; Mrs. K. B. W. and Miss E. S., box goods for Tougaloo College; C. H. L., for Straight College, 1. North Chester: Mr. and Mrs. W. A. O., for Straight College, 3. Pittsfield, M. E. S., for Straight College, 3; J. W. T., for Talladega College, 10. Plymouth: Ch. of the Fellowship, 35.42. Raikeson: S. S., 2.64. Reading: Jr. C. E., box goods for Marion, Ala. Rockland: First Ch., 5.22. Rosedale: Ch., 50. Russell: E. D. P., for Straight College, 1. Quincy: Bethany Ch., 33.25. Salem: South Ch., 2.05; Tabernacle Ch., 81.25. Shrewsbury: W. M. Soc., for Nurse's salary at Humacao, Porto Rico, 5. South Boston: Phillip's Ch., 50. Springfield: First Ch., 88.48; Faith Ch., 150; Hope Ch., 54.35; B. A. F. A., for Straight College, 5. Stockbridge: Miss A. B., for Oriental Missions, 3; M. E. P., for Straight College, 5. Waltham: First Ch., 11. Warren: First Ch., 4.50. Webster: First Ch., 30.25. Wellesley Hills: First Ch., 132. West Newbury: Mrs. G. A. G., 1; M. A. R., 4; for Straight College, Westport: Pacific Union Ch., 7. Westbury: Mr. Mary Dept., for American Highlanders, 7. Whately: Ch., 99c. Williamstown: First Ch., 300. Winchester: E. P. C. C. and E. P., for Student Aid at Brewer Normal School, 55. Winchendon: North Ch., 50; Mrs. W. C., for Straight College, 5. Woburn: First Ch., Bible School, 12.60. Worcester: Bethany Ch., Mission Circle, for Brewer Normal School, 6; Hadwen Park Ch., 5.27; Old South Ch., 300; S. S., 12.44; Piedmont Ch., 207.

CENTRAL DISTRICT

CONNECTICUT—\$2,507.24.

(Donations, \$1,867.82; Legacy, \$639.42.) Berlin: Second Ch., 23. Bridgeport: United Ch., 300.10. Bridgewater: Ch., 21.40. Bristol: Ch., 200. Burlington: S. S., Lincoln Memorial, 18.50. Burnside: M. J. E., for Talladega College, 5. Canton: Mrs. H. A. B., Magazines, etc., for Lincoln Academy. Ellington: S. S., Lincoln Memorial Offering, 6.56. Falls Village: A. F. G., for Straight College 1. Groton: S. S., 3. Guilford: First Ch., 27. Hartford: Asylum Hill Ch., 225; First Ch., of Christ, 280.80; Center Ch., S. S., for Ryder Memorial Hospital, 50; Warburton Chapel S. S., 22.28; Mrs. J. A. C., box goods for Marion, Ala.; C. D. H., for Straight College, 15; M. A. P., for Straight College, 3; Mrs. L. H. J. H., for Straight College, 25. Ivoryton: H. M. S., goods, for Greenwood, S. C.; Kent: S. S., 4.80. Middletown: First S. S., for Talladega College, 19.33. Mt. Carmel: Ch., 17.34. New Britain: F. G. P., for Tougaloo College, 50. New Haven: Ch. of the Redeemer, S. S., 20; Prof. H. F., for Oriental Missions, 25; Prof. and Mrs. I. F., 10; C. W. W., for Talladega College, 5. Newington: S. S., for Allen Normal School, 25. New London: First Ch. of Christ, 44.25. New Milford: First Ch., 28.50. Niantic: First Ch., 13. Norwich: O. L. J., for Lexington, Ky., 25; Mrs. M. R. O., for Talladega College, 100. Norwichtown: First S. S. for Lexington, Ky., 10. Putnam: Second Ch., 36.62. Ridgefield: Ladies' Aid Soc., for Wilmington, N. C., 10. Simsbury: Miss C. H. J., for Straight College, 2. Torrington: M. H. S., for S. A. at Brewer Normal School, 12. Washington: First Ch., 18. Waterbury: Mrs. A. R. K., for Tougaloo College, 50. Westport: Saugatuck S. S., 4.77. Willimantic: First S. S., 4; J. M. S., for Talladega College, 10. Windsor: First Ch., 19.41. Winsted: Second Ch., 37.31; also for Lincoln Academy bbl goods, and 1.25. Woodstock: First Ch., 35.62.

Legacy

Edwin S. Greeley (2,000, less Tax, 108.86 1,891.14, with interest at 6 per cent., 27.10), 1,918.24. (Reserve Legacy, 1,278.82), 639.42.

NEW YORK—\$2,241.19.

Albany: L. F., for Fort Berthold Mission, 2. Berkshire: Mrs. S. S. D., two packages for Hospital at Tougaloo College. Blooming Grove: S. S., 10. Brooklyn: Central Ch., by E. M. V. D., 500; and by W. R., 10; Flatbush Ch., 154.60;

also for Burrell Normal School, 29.50; Lewis Avenue Ch., Women's League for Service, two boxes goods, for Marion, Ala.; Plymouth Ch., H. M. Chapter, Woman's Guild, four packages goods for Marion, Ala.; South Ch., 264.64; Miss J. H., for Talladega College, 2; A. H. S., for Talladega College, 50. Brooklyn Hills: Pilgrim Ch., W. M. S., two boxes goods for Marion, Ala. Central Nyack: Ch., 2. Chango Forks: L. M. S., bbl. goods for Marion, Ala. Churchville: S. S., 9. Cincinnati, Ch., 29. Coldwater: Mrs. F. G. R., for Fort Berthold Mission, 1. Corning: Miss S. C., box goods for Marion, Ala. Cortland: Second Ch., by the Misses A. and D. W., 10. Gloversville: First Ch., 30; S. S., box goods for Marion, Ala. Homer: Miss E. F. P., for Talladega College, 25. Ithaca: First Ch., 27.50. Massena: Mrs. G. R., goods for Greenwood, S. C. New York: C. M. H., for Talladega College, 10; K. H., for Thomasville, Ga., 10; Dr. A. T. H., 10; E. J. T. V., 20, for Tougaloo College; Mrs. F. F. T., for Talladega College, 50; "A Friend," by D. E. E., for Student Aid at Brewer Normal School 100. Ontario: S. S. Class, for Marion, Ala., 5. Osceola: S. S., 1.17. Rutland: Woman's Aux., goods for Greenwood, S. C. Smyrna: L. M. Society, goods for Marion, Ala. Syracuse: Danforth Ch., Deacons' Fund, for Straight College, 50; M. W. D., for Straight College, 10. Wales: First Ch., 42.20; First S. S., 40. Waterville: N. E. M., 5. White Plains: Westchester Ch., 200; S. S., 13. Winthrop: L. M. S., bbl. goods for Marion, Ala. Woodhaven: First S. S., 10.

Woman's Home Missionary Union of the State of New York. By Mrs. W. A. Kirkwood. Treasurer, \$518.58.

NEW JERSEY—\$682.14.

Egg Harbor: Emmanuel Ch., Y. P. S. C. E. for Ryder Memorial Hospital, 5. Glen Edge: Ch., 150. Newark: First Cong'l Jube Memorial Ch., 25. Montclair: First Ch., 327.50. Plainfield: S. S., 92.25; S. H., for Talladega College, 10. River Edge: First Ch., 12.39. Upper Montclair: Christian Union Cong'l S. S., 40.

PENNSYLVANIA—\$552.48.

(Donations, \$31.25; Legacy, \$521.23.) Edwardsville: Bethesda Ch., 20. New Castle: First S. S., 1.25.

Legacy

Kingston: Edward Thomas, 531.23.

DISTRICT OF COLUMBIA—\$146.62.

Washington: First Ch., 140.62; Mt. Pleasant Ch., box goods for Greenwood, S. C.; Daughters of American Revolution, by Miss Lillian B. Hunter, for Pleasant Hill, Tenn., 4; Mrs. B. B. L., for Dorchester Academy, 2.

OHIO—\$4,411.17.

(Donations, \$744.50; Legacy, \$3,666.67.) Cleveland: Euclid Ave. Ch., by A. D. H., 100; Euclid Ave. Ch., bbl. and box goods for Marion, Ala.; Pilgrim Ch., 75; C. F. D., for Talladega College, 10; H. H. J., for S. A., at Talladega College, 25. Columbus: First Ch., 135; Plymouth Ch., 38. East Cleveland: Mayflower Ch., 12. Elyria: Second Ch., 50. Marietta: First Ch., 104.90. Medina: Ch., 56.60. Oberlin: Dr. G. W. A., for Talladega College, 10. Ravenna: First Ch., Primary S. S., 17. Sandusky: J. M. F., for Talladega College, 5. Wadsworth: Meth. S. S. Class, for Tougaloo College, 3.

The Ohio Woman's Home Missionary Union, by Mrs. Arthur M. Williams, Treasurer, for Piedmont College, \$100.

Legacy

North Benton: Simon Hartzell, 3,666.67.

MICHIGAN—\$548.47.

Ann Arbor: Mrs. E. P. W., 2. Belding: Mrs. R. C. C., box goods for Marion, Ala. Dexter: Webster Township Missionary Society, for Salsuda Seminary, N. C., 10. Grand Rapids: Comstock Park Ch., S. S., Lincoln Memorial, 9.33. Highland Park: A. V. B. for Talladega College, 10. Lansing: Mayflower Ch., for S. A., at Talladega College, 5. Michigan Congregational Conference, by L. P. Haight, Treasurer, 485.31.

Woman's Home Missionary Union of Michigan, by Mrs. L. L. Towler, Treasurer, \$26.83.

WESTERN DISTRICT

ILLINOIS—\$2,710.57.

Carpentersville: Ch., 6.73. **Chicago:** New First Ch., 34.40; Community S. S., Lincoln Memorial, 17; Christ German C. E. Soc., 5; North Shore Ch., Tiffin Club, box goods for Marion, Ala.; Rogers Park Ch., 35; Wellington Ave. S. S., 20.83; West Pullman Ch., 5.15; Mrs. H. C. G., 5; F. H. T., 100; M. A. H., 35; for Fort Berthold Mission. **De Pue:** S. S., Lincoln Memorial, 7. **Elgin:** First S. S., for Student Aid at Chandler Normal School, 16. **Emington:** S. S., Lincoln Memorial, 10. **Godfrey:** S. S., for Scholarship at Chandler Normal School, 10. **La Grange:** First Ch., 185. **Lake Forest:** C. McK. D., for Talladega College, 35; C. M. D., for Tougaloo College, 15. **Lockport:** Homer Ch., bbl. goods for Lincoln Academy. **Lynwood:** Ch., 10. **Mason:** L. M. Soc., bbl. goods for Hospital at Tougaloo College. **Madison:** First Ch., 45; Neponset, S. S., 5. **Oak Park:** First Ch., 200; F. H. F., magazines, etc., for Lincoln Academy. **Paxton:** Mrs. J. B. S., for Marion, Ala., 5. **Peoria:** Mrs. C. F., for Tougaloo College, 10. **Peru:** Kandoo Klub, goods for Marion, Ala. **Pittsfield:** S. S., 6. **Princeton:** C. E. H., for Straith College, 1. **Rockford:** Mrs. W. E. H., 500; and Mrs. E. P. L., 500; for Repairs at Emerson Institute, Mobile, Ala. **Wayne:** S. S., 2.70. **West Chicago:** Miss E. M. W., for Lincoln Academy, 10. **Winnetka:** Ch., for Tougaloo College, 25.

Congregational Conference of Illinois, by Walter Spooner, Acting Supt., \$427.53.
Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treasurer, \$431.23.

IOWA—\$60.00.

Cedar Rapids: R. S. S., for Talladega College, 5. **Council Bluffs:** First Ch., W. M. S., for Lexington, Ky., 10. **Denmark:** E. B. G., for Lexington, Ky., 10. **Harlan:** F. M. B., for Talladega College, 10. **Marshalltown:** E. R. L., for Tougaloo, 25.

WISCONSIN—\$35.00.

Milwaukee: F. J., for Lexington, Ky., 15. **Wausau:** Collected by Miss Sparr, for Lincoln Academy, 12.75; the Misses F. and R., for Lincoln Academy, 7.28.

MINNESOTA—\$546.71.

Alexandria: L. M. S., Package goods for Marion, Ala. **Excelsior:** W. M. S., box goods for Marion, Ala. **Faribault:** Mission Band, Dormitory Supplies, for Moorhead, Miss. **Fairmont:** L. M. Soc. Dormitory Supplies, for Moorhead, Miss. **Minneapolis:** Lowry Hill, L. M. Soc., two boxes goods for Marion, Ala.; Lyndale Ch., box goods for Marion, Ala.; Pilgrim Ch., Federation, box goods for Marion, Ala.; Plymouth Ch. Sewing Society, 3.35; and two boxes goods for Marion, Ala.; E. S. S., for Fort Berthold Mission, 6. **Northfield:** Mrs. M. E. A., box goods for Marion, Ala.; D. J. C., for Straith College, 25. **Tintah:** Ch., 3.50. **Waukegan:** Missionary Soc., Dormitory Supplies, for Moorhead, Miss. **Winona:** First Ch., box goods for Marion, Ala.

The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, \$388.11.

Minnesota Woman's Home Missionary Union, by Mrs. A. E. Fancher, Treasurer, \$121.75.

NORTH DAKOTA—\$11.20.

Bismarck: G. F. W., for Ft. Berthold, No. Dak., 1.20. **Mandan:** Mr. and Mrs. C. L. H., for Fort Berthold Mission, 10.

SOUTH DAKOTA—\$5.00.

Willow Lake: Dorcas Society, for Fort Berthold Mission, 5.

KANSAS—\$360.14.

Emporia: First Ch., 72. **Muscotah:** Ch., 18. **Wichita:** E. L. D., for Talladega College, 10; Mrs. C. B. W., box goods for Marion, Ala. **Kansas Congregational Conference,** \$260.14.

NEBRASKA—\$59.52.

Ablon: L. M. Soc., Dormitory Supplies for Moorhead, Miss. **Arcadia:** Ch., 7.06. **Elgin:** Park S. S., 5. **Genoa:** Ch., 14.25. **Grand Island:** S. S., Lincoln Memorial, 6.23. **Liberty:** Ch., 7. **Santee:** Pilgrim Ch., 18.28. **Willowdale:** East Ch., 1.60.

COLORADO—\$8.40.

Ault: S. S., 8.40.

OKLAHOMA—\$1.50.

Boley: Eureka Ch., Lincoln Memorial Offerings, 1.50.

NEW MEXICO—\$10.00.

Marques: Ch. and S. S., 10.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$632.23.

Berkeley: First Ch., 169.75; S. S., 15.30. **Ceres:** Smyrna Park, 12.04. **Eureka:** 9.70. **Fordale:** 24.33. **Grass Valley:** 3.81. **Guerneville:** 2.56. **Lockeford:** Ch., 3.75; S. S., 9.70. **Martinez:** 9.08. **Petaluma:** 14.12. **Pittsburg:** 9.9c. **Rio Vista:** 2.13. **Sacramento:** 4.33. **San Francisco:** First, 48.50; Ocean View, 45c.; Spanish and Italian S. S., 48c. **Santa Rosa:** First Ch., 5.28; S. S., 3.40. **Saratoga:** Ch., 23.55. **Sonoma:** 1.12. **Sunnyvale:** 48c. **Tip-top:** 1.91. **Tulare:** Ch., 2.23; S. S., 69c. **Woodside:** 1.24.

Woman's Home Missionary Union of Northern California, \$270.01.

CALIFORNIA (Southern)—\$1,605.57.

(Donations, \$742.97; Legacies, \$862.60.)
Claremont: 120. **Compton:** 18. **Eagle Rock:** 1.56. **Highland:** 31.70. **La Mesa:** Central, 5.04. **Lemon Grove:** Ch., 15.11; S. S., 6.52. **Long Beach:** 119.23. **Los Angeles:** First Ch., 10; First, W. H. M. U., 67.37; East Ch., 3.99; S. S., 1.07; Ch. of the Messiah, 41.01; Colegrove, 1.44; Garvanza, 12.48; Lincoln Memorial Ch., 2.76; S. S., 2.68; Pilgrim, 15; Vernon, 5.20; Mrs. J. R. S., for Talladega College, 10. **Morone:** 4.20. **National City:** 3.72. **Pasadena:** West Side, 20. **Perris:** Ch., 3; S. S., 4. **Pomona:** S. S., 33.52. **Redlands:** 30. **Redondo Beach:** 4.91. **San Diego:** Logan Heights, 6.60; Minion Hills Ch., 12; S. S., 2.88; Mrs. C. A. F., for Straith College, 2; G. W. M., for Straith College, 100. **Seely:** 80c. **Terminal:** 55c. **Venice:** 6.49. **Whittier:** S. S., 13.65. **Yucaipa:** Ch., 1.50; S. S., 3.92.

Legacies

Los Angeles: Mary E. Denison, 522.60. **Econdido:** Joseph Avery Bent, 340.

OREGON—\$85.02.

Corvallis: First Ch., 4.50. **Forest Grove:** Ch., 2.55; S. S., 8.40. **Oregon City:** Ch., 7.27; W. H. M. U., 25. **Portland:** First, W. H. M. U., 15; Highland, Ch., 1.30; W. H. M. U., 6; Pilgrim, W. H. M. U., 5; Waverly Heights, W. H. M. U., 10.

WASHINGTON—\$94.17.

Ahtanum: S. S., 2.35. **Almira:** S. S., 2. **Arington:** S. S., 6.65. **Bellevue:** S. S., 1.95. **Edmonds:** 1. **Lowell:** 18. **Natchez:** S. S., 12.25. **Pinehurst:** 1. **Seattle:** Columbia, 1; Edgewater, Y. P., 3.31; Fauntleroy, 1. **Spokane:** Westminster, S. S., 25; Westside, 1.50. **Stellacoom:** S. S., 2.40. **Sylvan:** S. S., 1.26. **Tacoma:** Plymouth, Y. P., 2.50. **Toppenish:** S. S., 5. **Yakima:** 8.

UTAH—\$13.00.

Salt Lake City: Phillips S. S., 4. **Woman's Missionary Union of Utah,** by Mrs. C. M. Chandler, Treasurer, \$9.

IDAHO—\$24.00.

Boise: Wright Ch., 7. **Plummer:** 3.50. **Pocatello:** 10. **Rockland:** 3.50.

HAWAII—\$643.60.

Ewa: Japanese, Ch., 5. **Honolulu:** Portuguese Ch., 4.97; Mary Castle, Trust, 400; Mrs. A. K., 2; S. K. K., 4.50; J. N. K., 3; G. E. L., 10. **Mr. and Mrs. T. R., 100. Huelo:** Hawaiian, 5.65. **Kaliopih:** Chinese, 4.36. **Kahuku:** Hawaiian, 1.25. **Kakaako:** Japanese, 3. **Kaunakali:** Hawaiian, 5. **Kekalahewa:** 4.88. **Hawaii Kehaha:** Hawaiian, 5. **Kohala:** Japanese, 15. **Kona:** Central, 6. **Koolan:** 13. **Makane:** 3. **Papaikou:** Japanese, 5. **Pakaano:** Hawaiian, 26.20. **Puunene:** Hawaiian, 70c. **Walanac:** Japanese, 6. **Walalua:** 6. **Walohinu:** 1.09. **West Hanakau:** 2.

THE SOUTH, &c.

VIRGINIA—\$68.82.

Cappahosie: Mission S. S., for Gloucester School, 68.82.

NORTH CAROLINA—\$18.55.

Dudley: Ch., Lincoln Memorial Offering, 10.05.
 Hendersonville: H. L. A., for Straight College, 1.
 Mooresville: Ch., Lincoln Memorial Offerings, 3.50.
 Shinnville: Ch., Lincoln Memorial Offering, 4.

SOUTH CAROLINA—50c.

Oco: R. McC., for Joseph K. Brick School, .50c.

TENNESSEE—\$2.00.

Nashville: Miss B. B. S., for Tougaloo College, 2.

GEORGIA—\$159.50.

Athens: Lincoln Memorial Offering from Knox Institute and Industrial School, 18.
 McIntosh: Midway Ch., and S. S., Lincoln Memorial, 5.
 Savannah: First Ch., Missionary Soc., for Talladega College, 2.50; M. R., Jr., for Talladega College, 10; Other Friends, for Talladega College, 3; D. P., for Talladega College, 3; S. J., for Talladega College, 10; Rev. E. H. Q., for Talladega College, 2.
 Thomasville: J. H. W., for Thomasville, Ga., 100.

ALABAMA—\$85.20.

Birmingham: Isthmian Coal and Trading Co., for Talladega College, 50; Mrs. W. D., for Talladega College, 5; Rev. J. W. G., for Talladega College, 10; Mr. G., for Talladega College, 1.
 Florence: Students for Burrell Normal School, 5.20.
 Marion: Ch. and S. S., 14.

MISSISSIPPI—\$40.00.

Indianola: T. S. C., for Tougaloo College, 10.
 Jackson: Miss C. K., for Tougaloo College, 10.
 Tougaloo: "Friend," for Tougaloo College, 20.

LOUISIANA—\$146.50.

Abbeville: L. M. S., for Straight College, 2.50.
 Belle Place: W. M. U., for Straight College, 2.
 Hammond: Federated Ch., for Straight College, 10.
 New Iberia: W. M. U., for Straight College, 10.
 New Orleans: Straight College Co-operative Club, 21; International

Bible Institute, for Straight College, 15;
 Beecher S. S., Lincoln Memorial, 10; Mrs. T. J. A., for Straight College, 5; Mrs. G. L. B., for Straight College, 10; Dr. F., 1; Mrs. A. E. M., 5; Miss M., 1; Mrs. T. P. R., 10; "Friends" 44, for Straight College.

TEXAS—\$126.55.

Austin: Tillotson College, Lincoln Memorial, 61.25; I. H. E., for Tillotson College, 25.
 Corpus Christi: Ch., Household Supplies for Tillotson College, Dallas: Central Ch., 5.29.
 Houston: L. F. R., for Straight College, 25.
 Paris: W. M. U., Household Supplies for Tillotson College.
 Victoria: Mr and Mrs. C. M. G., for Straight College, 10.

FLORIDA—\$191.97.

Winter Park: Ch., 22.50 for West Tampa Mission.

The Florida Woman's Home Missionary Union, Mrs. Fred R. Marsh, Treasurer, \$169.47.

PORTO RICO—\$27.25.

Humacao: M. E. D., for Ryder Memorial Hospital, 19.75.
 Laquillo, Ch., 5.
 Naguabo, Ch., 2.50.

Congregational World Movement, \$5,725.52.

A. M. A. League \$1,548.84.

SUMMARY OF RECEIPTS FOR APRIL, 1921

Donations	\$26,242.94
Legacies	5,710.41
	<hr/> \$31,953.44

SUMMARY OF RECEIPTS FOR SEVEN MONTHS

(From Oct. 1, 1920, to April 30, 1921.)	
Donations	\$276,004.15
Legacies	53,810.32
	<hr/> \$329,814.47

ENDOWMENT FUND

Joseph K. Brick School Fund: From the estate of Mrs. Julia E. Brick, additional	\$535.40
Julia A. Merrill Fund: Additional	\$10.00

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 76 No. 7

JULY, 1921

New Series, Vol. 13, No. 4

HOME MISSIONS AS A PREVENTIVE

TENNYSON found "sermons in stones." It ill becomes editors of missionary periodicals to quarrel with great men and I do not, but personally, I prefer to look for homilies in little children, and I am rarely disappointed.

The last boy preacher to whom I listened lives in Salamanca, New York. While waiting for a railroad connection, as I sauntered across the bridge which spans the Allegheny river, I noticed a group of children approaching. Two of them arrested my attention. They were evidently of foreign parentage, one three years of age maybe, and the other not more than six. Swarthy of countenance, as clean as normal youngsters ought to be, sturdy and bonnie.

The younger child had discovered the river to be irresistibly interesting. Danger points always are. Even a three-year-old knows that the planking of a bridge, though eminently safe, cannot for a moment compete with the fascination of a wide, full-tided river at spring flood.

Well, if a three-year-old has discovered the glamour of the dangerous, certainly we grown-ups are not ignorant in these particulars.

The lure of mere personal or national prosperity, the temptation to make Sunday simply a play-day, the beguiling of a newcomer into believing that the American spirit is simply conformity to the styles and customs of the moment, the disregard of the church because spiritual returns appear in gray garments—do we grown-ups stand much of a chance if we plunge off the bridge into such currents?

Now comes the real point of the story. The older lad had sensed the longing for novelty in the action of the younger. Then came the climax. There was nothing unusual about it. The same thing might have occurred ten thousand times. But with a look which betokened comprehension of the entire situation, coupled with a fine brotherly regard, gently taking the other by the arm, and in a voice like a bell and with a smile in it, he said: "Don't get too near the edge," and maintaining his hold, he led his little brother away from danger.

Here, in this story, is one side of home missionary effort. More than 1,500 men and women, some in the city and some in the country, some confronted with the immigrant and others with the plainsman, sensing the modern situation, are saying in a variety of ways, "Don't get too near the edge." Home Missions is a preventive.

Now, there was a steel railing along the edge of the bridge. The little chap could not possibly have crawled under it, or wormed his way between the meshes, and probably could not have climbed over, but he was the brother of the older boy and therefore the latter was taking no chances. It is easy to think of the home missionary proposition as simply one of dollars and to conclude that probably the railing will avail for money is scarce. But if we once get the larger brother's sense of humanity, the rest will be easy.

—W. S. B.

CONGREGATIONAL WORLD MOVEMENT

THE APPORTIONMENT NOT A TAX

THOSE who have attended the State Conferences and Association meetings this spring have encountered an occasional criticism of the Apportionment. This criticism is that the Apportionment is of the nature of a tax upon the churches, and if the churches fail to reach the amount apportioned to them, they are liable to be penalized in the estimation of the sister churches, and that the pastors of such churches as fail to reach their Apportionment are by that very fact brought into disrepute in the estimation of the missionary societies and of their brethren in the ministry who have been more successful in raising their Apportionments.

The idea of the Apportionment is not that of a tax but of a suggestion. The Apportionment to a state is made by the National Committee. Then the State Committee divides it among the several Associations, which in turn, through their committees allocate the amount to be sought from each church in the Association. Only in some such way is it possible to bring to the attention of the local church the share which it may have in the total amount to be raised for missionary and educational purposes. But to assume that this amount is demanded from a church, as would be the case if it were a tax, is far from the intent of all who have to do with the Apportionment plan. The Apportionment is a suggestion to the states, Associations and local churches concerning what they may do, not a tax which they are required to pay.

* * *

THE COST OF SECURING NEW MONEY

SOME objection has been made to the cost of promoting the Emergency Fund last year, the \$5,000,000 Apportionment of this year and a permanent advance in our missionary giving.

Dr. Burton's "Parable of the Faithful Foreman," which was printed in the May issue of THE AMERICAN MISSIONARY, is worthy of a careful reading in this connection. There are three crops that have been promoted thus far through the outlay of the Congregational World Movement—the Emergency Fund, the Apportionment of 1921 and the permanent lifting of our giving to a higher level. Only one of these crops, together with the first fruits of the second, have as yet appeared, and it does not seem just to estimate the cost of promotion on the basis of what has actually been received thus far. In this connection it may be noted that a prominent business man said in the hearing of his associates at a recent meeting of the committee which had in charge the affairs of a prominent missionary society, that it costs 33% at the present time to secure new money for religious and charitable purposes.

* * *

UNTOUCHED RESOURCES

ONE of the paragraphs in the Call to Prayer, issued under the auspices of the Commission on Missions in behalf of the American Board, reads as follows:

"Of the membership of our congregations in this day of world need, apparently only a minority devote any part of their income to the support of missions. Not a few

ven of those who give in large amounts gage their contributions by comparison with the gifts of others rather than by the measure of God's gifts to them. Acknowledgment should clearly be made of the sacrificial spirit of the many whose gifts, whether large or small, reveal an adequate estimate of Stewardship, and in not a few instances necessitates serious self-sacrifice."

In confirmation of these statements, the pastor of a leading church which made an exceedingly generous response to the appeal for the Emergency Fund of last year, has declared that one of the significant facts which the canvass at that time revealed was the vast resources which were practically untouched by that appeal. Would that there were some power or method whereby the exceeding greatness and worthiness of the missionary causes could be brought to the attention of those who are able to give generously, and no doubt would do so if they only knew!

* * *

CONVERTED BY THE INCOME TAX

JOHAN DOE is a member of the Flatbush Congregational Church. Two months ago he sat down to make up his income tax report. John was reasonably successful in life. Despite the hard times, business had been going on fairly well, and while he groaned among his friends about the excessive taxes demanded by the Government, John nevertheless was compelled to report that his gross income for the year 1920 was well above \$8,000. When John had discovered this rather gratifying fact, he followed the example of several million other Americans by endeavoring to discover the items which could be deducted; and with the aid of his friends and advisers he achieved not a little success in this line.

The item "Contributions" was, however, one which he was compelled to answer by himself. With cheerful confidence he sat down to record the sum total of his charities and contributions to his church. All the year John had complained bitterly over the incessant demands on his pocketbook made by the merciless grafters engaged in organized charity. He knew that it was so, for it was a dollar here and a dollar there all the time; therefore, with entire confidence he proceeded to the business in hand.

A dollar a week for church had always seemed to him rather a munificent gift. It represented his contribution and that of his wife and children; a total of fifty-two dollars. His stated gift to missions was fifty cents a week, twenty-six dollars a year; total to organized religion, seventy-eight dollars. John sought eagerly for other evidences of his philanthropy toward the church. He put in his dues to the Men's League, two dollars; his wife's dues to the Women's League, one dollar; he was even zealous enough to remember that he gave his little boy two cents every Sunday to put in the contribution box. When it was all done, John Doe discovered that out of a gross income of approximately nine thousand dollars, all his family had contributed somewhat less than one hundred dollars to the work of the organized Kingdom of God through the church, for the service of the Lord who had given Himself for him.

When this discovery was made entirely clear to John Doe and the unworthiness of his attitude was revealed, John called his wife and, in solemn counsel together they decided that, whatever happened, the next year's income tax report should demonstrate by its figures the real love that they had for the Church of Christ.—*Meeting House News, Flatbush Church, Brooklyn, New York.*

THE PASTORS' SECTION

CHRISTIAN PREACHING AND MODERN PROBLEMS

By Raymond Calkins, D. D., Cambridge, Mass.

THE days in which we live offer unparalleled opportunities to the Christian preacher. Preaching always comes to the front, is given its finest chance for influence, is allowed to climb to the heights, when the external conditions of life are disappointing, bewildering and depressing. Such is the hour for which the Gospel was made, and in which the proclamation of the Gospel should be a joy and a spiritual triumph. Ministers of Christ's religion in these days should hear a trumpet call that summons them to their task, and the tone of their utterance should give out no uncertain sound. Men are suffering in these days from mental and moral depression. The glowing expectations of the war days have not been realized. There has been an immense decline of idealism in the past two years. The forces of reaction, of selfishness, of sinister self-interest are again in the saddle. A mood of pessimism and of cynicism has replaced that of hope and faith. Evidences of this are to be seen on every hand. The distinguished Senator who made the address at the Tercentenary celebration at Plymouth, did not hesitate to voice it in his melancholy oration. He reminded us that not only the law but the very possibility of progress had been shaken by the events immediately succeeding the war. "The inalienable companion of the spirit of progress—or the law of progress if there is one—is optimism, which is not a system of philosophy but a state of mind." And that state of mind has been disturbed to its very foundations. "I am convinced," writes a serious student of history, "that our present civilization is about to perish as all earlier civilizations perished. Men say that we will have a new civilization, better and grander than the past. But are they sure that the present is better than the past?" In America a book has appeared, edited by Brooks Adams, in which the conclusions of this representative American family on the subject of a possible victory of the American political experiment is expressed in the title, "The Degradation of the Democratic Dogma," and in the final verdict, that Democracy is headed for chaos. These opinions are reflected in the comments of many men and women.

Here then is a popular mood in which the preaching of religion ought to shine like a bright and burning light, and in which the proclamation of the everlasting Gospel should rise to its heights. The true preacher today will not linger on surface themes, nor will he make helpful deductions from "Current Events." Rather he will draw his inspirations from the deepest sources, and proclaim a faith that is rooted in the moral nature of God Himself. The Bible will be his inseparable companion, and the recovery of its message will be his most sacred task. He will make his own the triumphant mood of the New Testament prophets who did not hesitate, upon the guarantees of God, to prophesy salvation for the people of God at the very hour when the national hopes were falling into ruin. He will deepen his faith in the omnipotence of the will of God whose word will not return unto Him void. He will recover the New Testament mood, which was throughout one of unshakable serenity and confidence while the world itself was shaken as never before. And he will

place his confidence where the New Testament writers placed theirs, on the immovable foundation of the person and work of Jesus Christ.

Is there any question of the need of such preaching in our day? Is there any question of the truth of it? Is it not true that the Bible message alone contains the hope of this world's salvation, and will not Christian preachers be recreant to their commission and fall short of their duty, if they fail to utter it into the ears of this generation?

The Church today is fortunate in the foes it is making. It is an immense occasion for joy that the reactionary elements in modern life that are seeking to set back the hands of progress in industry and social relations have begun to take note of the influence of the Church and to rebuke it.

In the year 1850, a student at Yale College wrote to his father, my grandfather, that he was thinking of entering the ministry. His father wrote him a letter in reply, a part of which I quote:

"We upon whom these 'Ends of the earth are come' have a great destiny to fulfill. Within a generation the Human Mind has become unshackled and is fast becoming free, and freed. As it is, what has it not done? It has subdued the elements to its use, plays with the lightnings, overcomes the powers of nature, makes crooked places straight and rough places smooth. What then in this changed world is the office of the Christian ministry? Is it to lag behind in the race, teaching the dead dogmas of the theology of a past age, while men run wild in a wilderness of new discoveries, and fall into practical atheism, or rather, keeping itself up to the line of mental progress is it not to shew to men that wonderful as these things are, the Bible has foretold them all, thus leading men while acquiring a greater knowledge of the Mysteries of God, to a closer knowledge of the Deity Himself? Long as the Bible has been in the hands of mankind, it has hardly begun to be understood. As the teachings thereof in regard to Human Equality and rights were undiscovered for more than seventeen hundred years, so I think, as did John Robinson, yea I am verily persuaded, that God hath much more truth yet to break forth out of His Holy Word. It is like the darkened lantern, by which we are feeling our way heavenward, obscure indeed before us, but shedding its light behind and all around us.

"To see you a Christian minister, comprehending the wonderful movements of the human mind in these days, seeing therein the development of God's own Revelation, alive to the woes of the oppressed and downtrodden of our race, ever ready to help, aye to lead in all proper ways for their elevation to the rank of sons of God from which they have fallen, ready wisely to combat error in high places, or in low, penetrated with the belief that what God hath spoken of the future redemption and salvation of our race shall surely come to pass, and ready to stand in the front rank, to be a pioneer and guide to the minds of men, leading them towards truth—to be such a minister would be a fulfilment of my highest hopes.

"But to be a minister, comfortably settled over a comfortable people, with a nice comfortable church, a comfortable salary, with no ideas of what mankind are doing save what come through some comfortably conservative religious newspaper, that is not only behind the age but behind all ages, with no charities save those doled out through a few comfortably safe societies, that once a month take their 'collections by appointment,' with no thought save to get through the world with ease, without rapping the knuckles of anybody who happens to be rich or 'respectable'—rather than see you *such* a minister, I would have you a hewer of wood or a drawer of water."

If every minister of Jesus Christ will rise today to such a conception of the ministry, we will indeed be workmen that need not be ashamed.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Attractoscope, Turnoscope, charts, photographs, literature, will tell National Council visitors the story of home missions. Give the Exhibit a chance at you.

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The complete Annual Report of the Society, a summary of which will be found elsewhere in this section, may be had upon application to the Publication Department of this Society.

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The Congregational Home Missionary Society felicitates West Coast Congregationalism on its honorable record in behalf of home missions, of which record this year's Council is a remembrance.

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Rev. James M. Graham of Thorsby, Alabama; Rev. Frank E. Henry, general missionary in Montana; Rev. James F. Walker, formerly of Colbran, Colorado, have recently completed itineraries in Maine, Connecticut, Rhode Island, New York and New Jersey.

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Superintendents of Church Schools please take note that July is another home missionary month, if you are enrolled under the Chart Plan. The material for this month features the Americanization side of the work. In this connection you will find the tabulation of the foreign-speaking work in this section helpful.

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The following leaflets are ready for distribution and may be had free upon application to the Publication Department: "A Larger Parish in North Carolina," a revision of a leaflet by that name which has been in circulation for some time; "C. H. M. S. Versus H. C. L.;" "The New Spirit in Community Life," a service for students of community churches, by Oliver C. Huckel, D. D. Other new literature will be available early in September.

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When Congregationalism and The Congregational Home Missionary Society is honored by having in Chaplain Axton the Chief of all Chaplains of the United States Army, with headquarters at Washington, we certainly ought to do what all the denominations have done for their chaplains stationed at the nation's capital, provide him with an automobile, that he may economize time. Who will have the honor of equipping Chaplain Axton with a Dodge car?

DIARY OF A STUDENT LUMBER CAMP WORKER

By Fred W. Hagan, Yale University, New Haven, Conn.

JUNE 18. Arrived in Seattle today and reported at the Interchurch office in the Arcade Building. Here I met Mr. Tippet, Mr. Douglas and Mr. Cherrington. I 'phoned to Mr. Simpson, the sky pilot for lumbermen in this section, concerning the arrival of Mrs. Hagan and myself, and he promised to meet us tomorrow. We also met Rev. William S.

Beard, of The Congregational Home Missionary Society, who was on the Coast in the interests of the Pilgrim Annuity Fund. He advised us to go to Doty, where, he said, two Yale men owned the lumber camp and mill, and where there is a small Congregational church. Spent the remainder of the day visiting places of interest in Seattle. We went to several employment agencies and read the boards showing where

help was wanted. It seemed that work was scarce because many mills were shutting down for the summer. Many workers were standing in front of these agencies discussing conditions. The crowd was made up of many nationalities, but Swedes and Norwegians seemed to predominate. There were also many Greeks.

JUNE 19. We answered an ad which we found in the papers, but were too late to get the position. A visit to the Interchurch office about decided us to go to Doty, when a

chance remark set us on track of a place where Mrs. Hagan and I might both be employed. A man and wife were wanted to take charge of the new bunk houses at a certain lumber camp and do the bull cooking work. Mr. Simpson explained that a bull cook was expected to carry in the wood after splitting it, look after the groceries, and do other odd jobs about the camp. We made up our minds to go.



THE KITCHEN CREW

JUNE 21. Took the 8:30 train for our new field of labor, and arrived at 12:35 p. m. The village is in the heart of the Cascade Mountains and has a population of three hundred people. There are about two hundred men working in surrounding logging camps, and a dozen or more forest rangers in the government employ make the little town their headquarters.

We reported to the superintendent of the works and he told us that our wages would be a hundred and forty dollars a month and board for both. We spent the night at a hotel.

JUNE 22. Reported for work at eight o'clock. The superintendent turned us over to the bookkeeper and cook for instruction. Mrs. Hagan was told that there would be nothing for her to do until the men moved into the new bunk house, which would be about the Fourth of July. The former bull cook had been told



THE YOUNGER SET AT
THE MILL—GOOD SCOUTS



ANXIOUSLY AWAITING
THE DINNER HOUR



THE TIMEKEEPER

his services were to be dispensed with the night before, and he refused to tell me anything about the work. I learned from the bookkeeper that I was expected to split and carry in the wood for the cook house, empty the garbage barrel each morning, take care of groceries which came to the station by truck, see that the belongings of camps two and three were put on the donkey train going up to the woods, sweep the office building daily, assign beds to the men coming into camp, and clean out the bunk house. The superintendent seemed to think that the bull cook needed to be cheerful and optimistic at all times. The cook was a prince of a man and told us to eat with the kitchen crew. During the day we fixed up a room in the new bunk house for ourselves. The building was modern and comfortable, one of its good features being a large reading room. The men informed us that the new building had come about through the agitation of the "Wobblies" or I. W. W.'s. The lumber companies are beginning to treat their men much better than in the past, according to my informants. The old bunk houses were unsanitary old shacks, having little light and no conveniences. The bunks were double, one man sleeping above the other. They were very dirty. I resolved to

take care of them as best I could. At noon there were many compliments paid the new bull cook.

JUNE 23. I began work by sweeping out the office. The tally man came in while I was at work and asked me where I was from. I

told him Yale University. "It is a long, long way from Yale to the lumber camps of the Pacific Coast," he remarked. I learned from the men that he could carry a long list of figures in his head and seldom made a mistake. They called him "Parachute Bill" because he always carried an umbrella to protect his book when it rained.

Mrs. Hagan and I figured out the number of window blinds, blankets, mattresses, pillows, etc., that would be needed to supply the new bunk house. Imagine our surprise when the bookkeeper informed us that white sheets were to be used. When I broke this news to the men they could hardly believe it. I feel that a word in appreciation of the cook is absolutely deserved. He was the only cook I ever saw who had a happy disposition and maintained it all day long. I mean, of course, cooks in public places and not in private homes. He sang from morning till night, and his ideas on religion were as fresh as those propounded in Yale Divinity School. He arose at 4 a. m.

and never went to bed until 10 p. m. When I looked at him I felt ashamed of myself. Compared with him I am

has to be split. The ends of logs are sawed off and cast aside, and I use these for the kitchen stove. It is very large and eats up wood like a forest fire. The dishwasher puts it into the stove. The fact that it burns up so much fuel makes him a very profane man.



THE NEW BUNK HOUSE

an exceedingly lazy individual.

JUNE 25. Took care of groceries which were brought up from the station. There were ten one-hundred-pound sacks of sugar, ten sacks of potatoes, three sacks of onions, twenty cases of milk and many cases of fruit.

Three men quit today and two new ones came in. I assigned them to bunks. I am told that I am likely to see an entire new force if I am here ten weeks. It would seem as if every lumber company has three crews, one coming, one going, and one at work.

It never gets very warm here. The mornings are so cold that my teeth chatter. I build fires around the bunk houses for the men before they get up. Breakfast is at 7:30 and work begins at eight. The eight-hour day is universal in the lumber camps of the Northwest.

JUNE 27. One hundred sacks of flour came in today. I was glad when they were unloaded. Each sack weighs a hundred pounds. Guess I earned my board money today.

The wood I carry into the kitchen

cabins are found along these trails, which the rangers use for storehouses and places of shelter. In midsummer these men are busy looking for fires, and signs are up everywhere asking the people to be specially careful in this direction. Telephone wires are to be seen along some of the trails, and they are a great help in fire fighting.

After supper one of the flunkies went down to the village to attend a Christian Endeavor meeting. He said, on his return, that only four girls had been present. The movie show, a Sunday night affair, had



BUILDING A SLED FOR A DONKEY ENGINE

attracted the people. How I wish we had a piano here in the lobby of the new bunk house. Mrs. Hagan could

play. The men love music and some have beautiful voices. They hate preaching, but they could be inspired to a better life by the charm and power of music. A motion picture machine and some good pictures would be of great value also. How the men would enjoy them on a Sunday evening! What a sermon they would preach to these workers in the big woods! Both the church and the lumber companies lack vision or they would provide such entertainment. The church is inspired by motives of love and good will, but it seems to lack what I call common horse sense in doing this work. A shelf of books and a dozen magazines would be a wonderful attraction to these men, many of whom are fond of reading. I notice that they devour everything in the way of books and papers that comes their way.

JUNE 29. Peaches and tomatoes came with our order of groceries today. The men showed their fondness for both at the evening meal, eating on the average three peaches each. An assistant bookkeeper has been added to the force, a fine fellow. He served two years in the army—was a half mile from me on the third and fourth days of the Argonne drives.

JULY 1. The country is filled with smoke today. A forest fire, common in this section, and often destructive. I carried some double-decker iron bedsteads down to the blacksmith and his helper, cut them in two and made cots of the army type out of them. I am putting two of these into each room. When the bedding arrives the men can move into the new building.

JULY 3. The camp is quiet today. The atmosphere is very hazy. The

fire is working its way down to one of the camps. I split some wood in the morning just to while away the time, and the cook and I played seven-up for an hour.

JULY 4. Carried wood into the kitchen this morning and went fishing with two of the men. We returned to camp about five o'clock tired and hungry. Before supper was over an order came for us to turn in and fight fire at a camp two miles above ours. We spent the night on the mountainside keeping the fire away from a donkey engine. I kept up the steam and used the hose to sprinkle the logs. It was a weird sight. The thousands of logs that had fallen were being slowly consumed. The fire crept up into the fallen timber.

JULY 5. Morning found me tired and sleepy. My eyes were bloodshot and swollen. At eight o'clock I dragged my weary bones back to my own camp. I had had all the fire fighting I desired for a long time. The company called out many men and put up a systematic fight.

JULY 6. Many men came from Seattle today and were put on the line to fight fire. I stayed about camp in order to lend a hand if fire broke out there. Two bridges were burned on the logging railroad. This will hinder work all summer. Some of the men are talking about leaving. If the mill runs a few days and then shuts down until more logs can be secured this will be impossible. If the logging companies had constructed houses and encouraged family life instead of so largely employing single men this state of affairs would not exist. But we live and learn.

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"OTHER SHEEP"

By Superintendent Josiah H. Heald, El Paso, Texas

FROM the windows of my El Paso home I look out upon the great high school building of the city, one of the finest in Amer-

ica. It represents opportunity and aspiration for our youth. From the contemplation of this piece of architecture and the ideas it suggests my

thoughts turn to a people among us, but not of us, who are able to enjoy but a small part of this opportunity.



VIEW OF EL PASO

They go about as a race apart, speaking a foreign tongue. They bear our burdens and perform our menial tasks, but enter little into our social, political or religious life. When they "lift up their eyes unto the hills" it is to the hills of Mexico beyond the Rio Grande. They love their native land, and yet little help comes to them from it toward a better social, intellectual or moral life. And it is to be feared that most of those who come among us receive but little from us in the way of uplifting influences. Their contact with the industrial side of American life is often far from uplifting. They are just "hands." We use them when their labor is needed and dismiss them without compunction when they no longer serve our purpose.

Yet they are human like the rest of us. They are not only of "like passions," but of like possibilities for better things, and quite as ready to respond to better influences. I am glad to say that such influences

are not entirely wanting. Our Church of the Good Shepherd (*El Buen Pastor*) in El Paso has gathered a goodly number of them into the fold. On a recent Sunday evening, in the absence of the pastor, I was privileged to conduct the service. At 6:30 I met by appointment the officers of the church—six good men and true—to talk over important business. I found them alert, taking their offices seriously, and understanding their rights as well as their duties. Our Mexican church members are ardent Congregationalists, glorying in their liberty and insisting on democratic methods.

At 7:30 the regular service began. Song was an important element in it. They love to sing, and it would do our American congregations good to hear them. In the middle of the service eight young men rendered a special musical number. When the sermon was half through, two men and two women walked in with three children, and came to the front, evidently for a baptismal service. As this was un-



HIGH SCHOOL BUILDING, EL PASO

expected, hasty arrangements had to be made, but nobody was disconcerted. After the baptismal service, the



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scattered abroad carry the good news with them in their exile.

Many of the Mexican people in this country belong to the migrant class who go wherever conditions offer employment. Among them are usually some Protestants who afford a nucleus for Christian work. Some time ago Pastor Lopez was invited by some of his members to visit the mining camp of Tyrone, one hundred and twenty-five miles from El Paso. He went and tarried with them several days. Daily meetings were held which resulted in much interest and several conversions. Unfortunately we were unable to continue to look after these "other sheep" and they have been scattered abroad.

As many as thirty members of the El Paso church are known to have been at one time in Pueblo, Colorado, and would have made the nucleus for a church there had the money and workers to establish it been available.

At Columbus, on the border, sixty miles west of El Paso, famous as the scene of the Villa raid, occasional services are held. There is quite a large permanent Mexican population at this point, while the passing of many to and from Mexico makes it a fine place for spreading the gospel. Working out from Columbus, it might be possible for the forces of Christ to capture more of Villa's followers than Pershing did, but for the kingdom of God. Even as I write these lines, several of the misguided men captured by Pershing are being tried the second time for their participation in the famous raid. Their plea is that they were forced into Villa's army. Whatever the find-

ings of the court may be regarding these men, it is certain that there are many like them who are the victims of ignorance and misrepresentation, and under false leadership they easily become a menace. It might be better and cheaper to enlighten and convert such people than to convict and hang them. And, on the whole, I think it would be pleasanter, both for us and for them.

Farther north, among our native Spanish-speaking population are many openings that we are unable to adequately enter. Our busy evangelist, Rev. J. M. Moya, reports great promise at the large towns of Gallup, New Mexico, and Winslow, Arizona. A native pastor could well invest all his time in these two places, and a church could soon be organized in each.

A mission teacher in a New Mexico town writes: "Many of our young people are about ready to leave the Catholic church. But for what? They want something better. Can we give it to them? Would that we could have an institutional church in every Mexican town! We have to answer that for lack of money and men we cannot promise to provide a fold and shepherd for these "other sheep." And we wonder if the heart of the "Good Shepherd" is not burdened far more than ours for these who are "scattered abroad as sheep not having a shepherd." May He not put it into the heart of some of our generous people to provide the means, and others to provide the service, so that the "other sheep" may be brought into the fold?

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IN ACTION ON THE FIRING LINE

By Rev. David J. Perrin, Rapid City, S. D.

BR-R-R-R, br-r-r-r, br-r-r-r! sings the alarm clock! 4:30! Your missionary awakes, jumps into his clothes and walks a mile to the depot to catch the 5:30 a. m. train. But no train is in sight.

"Is it late in making up?" he asks. "Oh, no; it's gone. The bridge over the river went out last night. Orders came to go out an hour ahead of schedule for transferring." No use to grumble.

Mexican border. He first came into prominence in connection with the relief work done among members of the army of General Mercado, when his troops were driven by Villa across the border at Presidio, on the Rio Grande, during the winter of 1913.

During the World War Chaplain Axton had the direction of all religious work and welfare activities in connection with the Port of Embarkation of New York at Hoboken. This work included the oversight of the embarkation camps, hospitals and welfare work on army transports. On July 2, 1920, Major General D. C. Shanks, in a letter to the War Department, stated: "In my opinion Chaplain Axton did the greatest welfare work of any man in America during the war. As an organizer and administrator he is the peer of any man known to me." During Chaplain Axton's service on the Mexican border in 1916-17 his work attracted wide attention, and the outdoor meetings he conducted are said to have been the largest in the history of the Army in this country. His service at Fort Leavenworth in 1917 was also fruitful of results, particularly in the organization of Sunday Schools.

The office of Chief of Chaplains was created by an Act of Congress June 4, 1920. This is the Act which reorganized the whole Army. It provides one chaplain for every twelve hundred officers and enlisted men and establishes professional supervision for religious work for soldiers. It was this Act that made provision for a Chief of Chaplains. The duties that devolve upon the Chief of Chaplains are the selection of the chaplain personnel, one hundred new chaplains having been appointed last autumn upon his recommendation; the instruction of that personnel, which is accomplished largely through the Chaplains' Service School recently established at Camp Grant, Illinois; the stimulation of religious workers in the Army by conferences and by bulletins of information, and the distribution of that

personnel over the various posts.

Only those persons who are college and seminary graduates, and who are recommended by their respective denominations through specially designated representatives, are considered for appointment.

The honorary degree of Doctor of Divinity was conferred upon Chaplain Axton at the one hundred and eighteenth commencement of Middlebury College, Vermont. President Thompson, of Middlebury, served under Chaplain Axton at Hoboken.

Of the one hundred and eighty-five chaplains now serving in the Regular Army nine are of the Congregational denomination. All of these saw active service during the World War and are now at important posts or camps.

Under the Act of June 4, 1920, Chaplain Axton, who was awarded a Distinguished Service Medal for exceptionally efficient service in organizing and directing religious activities and welfare work, was chosen by President Wilson as the first pastor *pastorum* for the Army and was reappointed to the position by President Harding.

The relationship of the Chaplain to the church and the work of this Society is by no manner of means formal but real and vital, and one evidence thereof is the fact that he is willing to accept speaking appointments for The Congregational Home Missionary Society at such times and points as do not interfere with the performance of his regular duties.

Evidently both Christian leadership and the Army are in the blood for of the four children in which Chaplain and Mrs. Axton rejoice, one of the daughters is the wife of Captain R. D. Daugherty, now on duty with the American forces in Coblenz, Germany, and the only son, John V. Axton, is also a Chaplain in the Army, stationed at Fort D. A. Russell, Wyoming. We are told that there is no other instance on record where father and son have served contemporaneously as Chaplains in the American Army.

A SUMMARY OF THE YEAR'S WORK

Results of Year Compared with Those of Preceding Year

Statistics are never satisfactory when dealing with spiritual factors. The following table, however, is valuable as giving concrete evidence of faithful work done and the crowning of these labors with spiritual results:

	1920	1919
No. of missionary churches.....	1,861	1,846
No. of additional Sunday Schools virtually preaching stations	66	33
Total membership, aided churches, missions and preaching stations	87,741	87,381
Total accessions.....	10,746	9,555
Additions on confession.....	6,536	5,907
Total S. S. enrollment.....	118,024	112,785
New churches organized	39	19
No. of missionaries	1,444	1,437
Months of service.....	12,592	12,761
Men needed.....	291	269
Churches reaching self-support.....	50	37
New church buildings.....	25	20
Churches asking renewal of aid.....	29	24
New parsonages.....	35	21
Men serving single fields.....	835	817
Men serving two or more fields.....	609	555
Churches, missions and preaching stations among the foreign born.....	304	304
English churches doing work among foreign born....	32	26

	1920	1919	Gain	Loss
Total receipts.....	\$943,673.64	\$756,552.06	\$187,121.58 (25%)	
National and State Treasuries—from living donors.	653,479.00	444,626.00	208,853.00 (47%)	
From Legacies and Conditional Gifts.....	97,111.00	129,778.00		\$32,667.00 (25%)
From Investments.....	63,185.00	55,124.00	8,061.00 (15%)	

March 31, 1921, debt \$20,503.58 .

Foreign-Speaking Missions in 1920

Merged with the foregoing figures are those which record our endeavors to co-operate with new Americans through churches using the language of different groups for spiritual ministry to those whose recent coming to our shores makes it impossible to afford them requisite religious ministry in the English language. Twenty languages besides English were used in this effort last year as follows:

Armenian	19	Polish	1
Assyrian	1	Portuguese	2
Bohemian	4	Slovak	10
Chinese	1	Spanish	14
Dano-Norwegian	22	Swede-Finn	2
Finnish	52	Swede	48
French	4	Syrian	1
German	89	Turkish-Armenian	1
Greek	3	Welsh	6
Indian	2		
Italian	22	Total.....	304

Divided by states the immigrant stations were as follows:

California, North.....	12	New Jersey.....	4
California, South.....	1	New Mexico.....	8
Connecticut	21	New York.....	14
Colorado	14	North Dakota.....	3
Florida	1	Ohio	2
Idaho	7	Oklahoma	3
Illinois	5	Oregon	12
Indiana	1	Pennsylvania	12
Iowa	6	Rhode Island.....	4
Kansas	5	South Dakota.....	12
Louisiana	2	Vermont	3
Maine	11	Virginia	1
Massachusetts	66	Washington	11
Michigan	2	West Texas.....	2
Minnesota	13	Wisconsin	15
Missouri	3	Wyoming	1
Montana	8		
Nebraska	8		
New Hampshire.....	11	Total.....	304

The Society has contributed to the effectiveness of all the churches, the self-supporting as well as missionary, through its support of the Commission on Evangelism, whose practical program for year-around effort to reach men has done much to make possible the report in the current Year-Book of the largest number of accessions to Congregational churches in the history of the denomination.

From its intimate association with the active home missionary work of our denomination, the Board of Directors wishes to put on record its conviction that this service is fundamental to the highest life of America and to the advancement of the kingdom of Christ on earth, and also their keen appreciation of the privilege of representing the Congregational churches in its prosecution.

NECROLOGY

Let us sanctify our thought of those who live and labor by invoking upon ourselves and upon them a double portion of the spirit of those who rest from their labors. During the year the following home missionaries have been called by Him who "sent them" that they might hear the "well done" of the Master Missionary: Rev. Reuben L. Breed, Chicago, Illinois; Rev. William Cook, Oak Park, Illinois; Rev. John C. Emery, Blackstone, Massachusetts; Rev. F. E. Holloway, San Francisco, California; Rev. Robert Howie, Regan, North Dakota; Rev. James H. Kirker, Minot, North Dakota; Rev. Dighton Moses, New Fairfield, Connecticut; Rev. William Rand, South Seabrook, New Hampshire; Rev. Joseph W. Riley, Edgwood, Texas; Rev. E. J. Singer, San Francisco, California; Rev. Turner L. Smith, Hurley, Texas; Rev. J. B. Stocking, Oktaha, Oklahoma; Rev. Sanford A. Van Luven, Omaha, Nebraska; Rev. Leverett S. Woodworth, Providence, Rhode Island.

FRONTIER EVANGELISM

By Rev. John E. Sears, Bruneau, Idaho

DURING the late winter it became evident that the people living at Hammett, twenty-five miles east of Bruneau, some distance across the desert, should have preaching services. General Missionary Ingham had been preaching and visiting there as he was able, and the people seemed to be much pleased with our Congregational ministration. I was able to give them services on the second Sunday of each month beginning with January, and Mr. Ingham has been with them on other Sundays as fre-

try not to have anything interfere with this plan.

However, one of these trips was by no means an easy one, and for the benefit of any readers of *THE AMERICAN MISSIONARY* who are under the impression that a missionary's life is uneventful and monotonous, I am going to give a short account of one of my journeys to Hammett. On a certain day in February I started, to the accompaniment of a Chinook wind which fast melted the snow covering the desert like a six-inch blanket. I



PICNIC AT BRUNEAU. THE MISSIONARY FORD ON THE LEFT.

quently as he could manage it. They have shown great appreciation of our efforts to give them the gospel message. Indeed, by a shift of population, Congregationalists seem to be in the majority among the church members of the place, and a church has now been organized among them with a splendid official board. I have made arrangements to go over there on Saturdays for pastoral visitation, and I

experienced no special difficulty, however, until I came to a badly washed gully some nine miles from Bruneau. There I found that the snow water was washing the ruts of either slope. I passed an exceedingly busy hour or two building a road before I could coax the service car to negotiate the climb out of the draw. There remained about ten miles of heavy going to the state highway, but, tak-

ing low gear, there was nothing to it but a slow grind. The same heavy roads made the return for the Bruneau evening service a very slow affair. I made three calls on this trip, which in actual money cost a few cents less than five dollars.

I was compelled to spend the Saturday in March upon which I had planned to make the visit to Hammett in retrieving the mammoth truck on which I had been hauling material for our Bruneau parsonage. One of our Catholic friends had very kindly loaned the truck for this purpose, and with it I had made three trips. When I went for the fourth load, however, a connecting rod bearing burned out. This delayed me so that it was late on Saturday before I had my load safely stowed away. I was able to make my Sunday trip to Hammett, although a storm was raging. While the attendance was not as large as usual, it was fairly good and the people were appreciative.

We are much elated at the progress we have been able to make in getting the parsonage completed. It is now under roof, lathed and ready for plastering. The brick for the chimney and the last of the lime and plaster have been brought in. In addition to hauling the material, I have been priv-

ileged to help with the carpenter work, except where the shingling was concerned, and, while this part of the work was being done, I was busy giving the building its first coat of paint. The house is going to be nice enough for a bishop, and we are very happy over it.

There was no hesitation in accepting our increased apportionment for 1921. I hope there will be no more difficulty in getting it paid. There seems no prospect of easy financial conditions for some time to come, but we are still optimistic. This is God's business—why worry? I suspect that it is the contributed work—contributed by friends as well as the pastor—that will enable us to squeeze through without a shortage, as I believe we shall.

How could any of us get along without our denominational friends and our undenominational heavenly Father? We are grateful for all the assistance that has been given us, and believe that the year will see us making gains on the distinctly spiritual side. We are praying for this, and are encouraged by the thought that others are praying with us for daily additions to those who are being saved throughout our mission fields at home and abroad.

* * *

WORKING FOR THE COMMUNITY

By Rev. Andrew Goolik, Duquesne, Pa.

PERHAPS some of the events which occur in the course of our work at Duquesne will be new and interesting to the readers of the magazine. There is not often anything of a unique or dramatic character to record, but we keep moving along slowly, perhaps, but none the less surely.

I am always glad to emphasize the fact that the attendance at our services is very good, especially during the last few months since the work at the steel mills has slackened somewhat.

Some men are working only two or three days a week, but it is hoped this state of affairs will not last long.

At our annual meeting it was found that after all bills were paid we would have money in the treasury. In addition to our home expenses, we have paid up our share in The Pilgrim Memorial Fund, and also our apportionment to the Congregational World Movement. Last, but to us very important, we have started a building fund.

We are greatly in need of a church

building. On April 3rd Secretaries Bowden and Bloom were with us, and attended our annual rally and our out-of-door service. Almost directly opposite our church there are two vacant lots. The writer went to the owner and asked permission to hold religious services on them. The owner, who is of the Jewish religion, kindly permitted this use of his property, and we held a half-hour service. Dr. Bloom preached for us in the morning and spoke a few words at the afternoon meeting in the Presbyterian church.

In February we had, perhaps, the largest funeral ever held in Duquesne. It was a military funeral, and that, no doubt, made it especially prominent. The deceased, Michael Mitiske, Jr., was born and educated in the town. He graduated from the Duquesne High School and spent a couple of years at the Pennsylvania State College. When it was quite certain that America would enter the World War he entered the navy. During his service he caught a severe cold and tuberculosis developed. He was honorably discharged, and after a couple of months at home tried to join the American army. Ill health prevented his acceptance. Finally he joined the

Czechoslovak army. He fought the Hungarian Bolsheviks when they entered Slovakia and was wounded in that battle. Immediately afterward his health began to fail. Seeing that his condition was serious, he returned to his father's home in America. His parents sent him to Arizona to see if the climate would aid his recovery, but he failed to get better. The Mothers of Democracy, Boy Scouts, of which he had once been Master, American ex-soldiers, and the Boys' Brigade were to be seen in the church and in the funeral march.

The young man's parents had at one time been Greek Catholics, but were converted through the efforts of a Congregational missionary. That changed not only their own lives, but decided the future of their children. Michael, as stated, was a high school graduate and college student. George, a younger brother, is a high school graduate and is also in college. Anna is a trained nurse, and John, the youngest brother, a high school alumnus, is thinking of higher education. These young people are proud of the measure of success they have achieved, and their parents feel it is largely due the ministrations of a Christian missionary.

* * *

AN INTERESTING ADDRESS

REV. HAROLD M. KINGSLEY, of the Plymouth Congregational Church (colored) of Detroit, made an address before the Michigan State Conference on May 19th which was most enthusiastically applauded.

Mr. Kingsley declared that there are more colored people coming North than there are going South, and explained why the problem is so acute. Industrially, he said, Negroes have been discriminated against for a long time, most employers of labor giving the white man the preference. He intimated that this state of affairs is now changing, especially in offices and other places where colored efficiency is coming to be recognized.

"The Negro in Michigan gives an eight-hour day of work for an eight-hour day of pay," Mr. Kingsley declared. "He has to, in the interests of advancing his race. A few years from now he may learn the white man's way in this respect."

Mr. Kingsley was given an ovation when it was mentioned that his Detroit church, with a twenty thousand dollar investment, has never been in debt, and is meeting its financial responsibilities for outside work the same as any white church in the Conference, although it means real sacrifice on the part of his little flock of one hundred and thirty-five Negro Congregationalists. Plymouth Church is to be congratulated on its record.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF MAY	Last Year.....	18,261.88	3,735.41	21,997.29	2,729.04	19,268.25	4,724.44
	Present Year....	15,913.75	3,838.76	19,752.51	8,349.37	11,403.14	19,439.74
	Increase.....	.....	103.35	.....	5,620.33	.....	14,715.20
	Decrease.....	2,348.13	.....	2,244.78	.....	7,865.11	.....
TWO MONTHS FROM APRIL 1	Last Year	26,870.94	5,328.28	32,199.22	6,562.81	25,636.41	11,446.27
	Present Year....	31,654.14	7,438.98	38,993.12	12,190.60	26,802.52	24,620.27
	Increase	4,683.20	2,110.70	6,793.90	5,627.79	1,166.11	13,174.10
	Decrease.....	.....	.....	.....	.....	.....	.....

FLUCTUATION

THE May statement is a good illustration of how receipts fluctuate. The "net available" in April showed an increase of over \$9,000 over the preceding year, or about one hundred and thirty-three per cent gain. May, however, shows a decrease of almost \$8,000. Just as we refused to be over-optimistic because of the April showing, so we decline to despair in the face of that for May; nevertheless we trust that all readers of these monthly statements will exercise all the concern which the present situation calls for. Debt, greatly reduced forces, unusual needs and opportunities, together with the financial depression, occasion no little uneasiness in the home missionary offices. Adequately to meet the present demands there should be very material increases beyond those already received.

The legacy account shows marked improvement for the month. This is always uncertain, and only the usual amounts can be used when income is larger in order to protect the work when inevitable small returns are shown.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

NOTES

National Council Program
Los Angeles, Cal.
July 6th, 1921

AFTERNOON:

1. Report of Executive Committee,
Mr. John R. Rogers, Chairman.
2. Mission Schools and General Education,
Sec. Fred L. Brownlee
3. Churches—Indians—An Old Trail and a New Vision,
Rev. George A. Vennink.
4. Thumb-nail Sketches,
Mrs. F. W. Wilcox.

EVENING:

1. Effective Antidotes for the Pessimism of Experience,
Rev. J. Percival Huget, D.D.
2. The Larger Freedom for Which the Negro Pleads,
Rev. W. N. DeBerry, D.D.
Jubilee Singers from Fisk University
Nashville, Tenn.

* * *

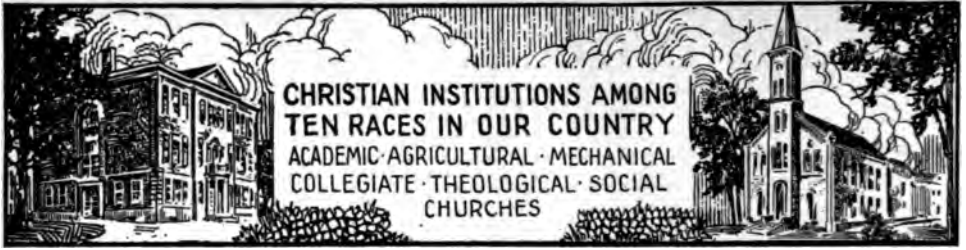
Two Southern Governors are doing justly and loving mercy. They are Governor Bickett of North Carolina and Governor Dorsey of Georgia.

* * *

“ The National Association for the Advancement of Colored People again calls to the attention of all Americans the crying need for a thorough and sweeping Federal investigation of the practice of peonage and the virtual enslavement of colored people in the South.

“ One incident never causes a race riot. The causes accumulate for weeks and months before the outbreak.

“ If the stories told by refugees from Oklahoma are true, conditions virtually of slavery, similar to those laid bare recently by Governor Dorsey in Georgia, prevail in Oklahoma. Robbery of negro tenants, brutalities of every description, burning of homes and enforced labor for a mere subsistence wage will inevitably bring about trouble.”



SOUTHERN HIGHLANDERS

Honorary Secretary and Editor A. F. Beard

A RECENT volume of some four hundred pages on "The Southern Highlander and His Homeland," by John C. Campbell, who was for six years secretary of the Russell Sage Foundation, brings back many memories and experiences of the A. M. A. in former days. When Mr. Campbell entered upon the Southern white work in 1895 for the A. M. A. we had been engaged in it in one way and another since 1845, at which time it gave its commissions to the Rev. John G. Fee and the Rev. John A. R. Rogers, the joint founders of Berea College. At the time of Mr. Campbell's appointment, the A. M. A. had three schools in the mountain regions of North Carolina, two in northern Alabama, four in the mountains of Kentucky, nine in Tennessee. Eight of these were graded and some were doing high school work.

Mr. Campbell, with two other students while in Andover Theological Seminary, became interested in our mountain white work, and was appointed to begin a new school in the mountain country of northern Alabama. One hundred and eighty-five pupils from five to twenty-five years of age greeted him and his single assistant at the beginning. His principalship was of the highest order. Joppa was a typical mountain community. His pupils represented the Methodist, Baptist, Primitive Baptist, Campbellite, Old School Presbyterian, Cumberland Presbyterian, Universalist and Perfectionist beliefs—not one Congregational—and the people were in stout theological allegiance to their own. In addition to his principalship, Mr. Campbell succeeded in starting a Union Sunday School, in which he was superintendent and at the same time teacher of a men's Bible class. Moreover he held Sunday services, and was a preacher to those who were able to overcome their sectarianisms sufficiently to listen to him in Joppa.

In his book, Mr. Campbell says, "Our school was a very good school of its kind. We had more and better grades, better text-books, better library and better teachers than the region had known." He could not foresee then that a number of his boys would go to state universities, one to Yale, and some become ministers and lawyers of promise. Mr. Campbell's influence, strengthened by years, remains permanent in all that region. Nor was his an exceptional experience. Both Pleasant Hill and Grand View could relate similar stories. Once in a remote mountain region of Tennessee, the writer was accosted by a gentleman who addressed him by name. He had been ten years a missionary in China, and had returned on his furlough to visit his

aged parents who lived in a mountain cabin. He had graduated at Grand View, then at Oberlin, and gleefully quoted a talk given to the school a dozen years previously. He "had often recalled it in China." These are samples and examples of the work the A. M. A. has done among the mountaineers. Of course, not all of them were like these. It is much to say that some were.

After a rich experience at Joppa, Mr. Campbell was appointed principal at Pleasant Hill in Tennessee, which he successfully directed for some years. Thence he took direction of Piedmont Academy, in northern Georgia. Succeeding this, his six years' critical and personal survey of the entire mountain region with his past experience, his educational fitness and his sound judgment made him authority upon the Southern Highlands. Mr. Campbell gives the total population of the Southern Highlands at 5,330,111, of which 88 per cent is white. A little over one-third of them are recorded as church members. Of these, 779,988 are Baptist, 609,537 Methodists, 115,513 are Presbyterians, 4,270 Congregationalists. As we are purely an exotic, this is not so bad. Mr. Campbell confirms our experience that the religion of the rural people needs a great deal of enlightenment and much ethical instruction, neither of which they take to readily. He adds, "If the questionable standard of numbers may be employed as a measure of success of the foreign churches, so called—the mission churches—they have had a small measure of success. **The spiritual influence of the schools, aside from the educational, is far greater than that of the churches alone.**" Native churches are made up of twelve kinds of Presbyterians, fifteen kinds of Adventists, and four kinds of disunited United Brethren. There are seventeen different denominations now maintaining church schools in the Highland region; approximately two hundred schools—day, boarding, secondary and high; 117 of these 200 are boarding schools, and they enroll over two-thirds of the total 25,000 students, and 33 per cent. of these are located in county seats. The day schools are usually small, and are situated in remote or in more or less inaccessible communities. As a rule, they are of a temporary character to be abandoned when the community can supply a public school. As to the colleges included in this number of 200 schools, the author says the term is misleading, in which he again confirms our experience. The name is the evidence of a hope rather than indicative of the work being done, most of it that of an ordinary high school. The so called college grade is that of the preparatory type. To quote Mr. Campbell, "As the number of these secondary and college preparatory schools increase in the mountains, preparatory courses will be eliminated from these mountain schools which will then be likely to develop into the conventional colleges foreshadowed in the collegiate departments. There is need of greater emphasis in all schools upon the various phases of work that fit for life in the mountains." He makes a strong appeal for home economies, domestic science and manual or agricultural training.

His conclusion is that the time has come and is advancing when the Highlander can be expected to have public schools, and can do much more towards their support than has been supposed either by outside agencies or by himself.

Much of the region once isolated and without advantages is no longer. The lumber companies, the water-power companies, the coal mining, etc., are opening up this 84 per cent. rural region. The urban groups are increasing rapidly. The opening up of the country by railroads also makes for industrial development and for rapid changes. The 5,530,000 total population includes such cities as Wheeling and Huntington in West Virginia, Knoxville and Chattanooga in Tennessee, Roanoke in Virginia, and Birmingham in Alabama. One and a quarter millions are living in communities of 1,000 or more. These need no outside assistance. The remaining four millions may be divided into two groups: one, the larger, is of prosperous rural folks—people of certain grades of education. Many take their weekly paper. They have their doctors and lawyers, and many are in comfortable conditions as farmers. The smaller group is of the cabin sort, such as are often exploited in our addresses and illustrations, and often mistakenly taken to represent the entire population.

The *New York Times* once published that there "were 3,000,000 lost to the modern world wearing the patterns of the sixteenth century who need to be reclaimed." The Bishop of the Southern Methodist Church of Tennessee, whose authority could not be questioned, says 250,000 is a liberal estimate of the cabin people living in neglect who really answer to the current description, and surely these are too many. Yet these are a vanishing people, though they will doubtless always have their representatives, for there will always be those who are degenerate. Our A. M. A. experience confirms the authoritative sur-



A VANISHING TYPE

vey of Mr. Campbell that those who have attended the schools will set new standards and make new homes. Indeed, the change is now going on. Many students after graduation will become teachers. In time, and the time in some places is at hand, even these Highlanders will be quite as other people. Mr. Campbell sums up his survey with a hope that appeals made for these Highlanders who do need the assistance that Northern Christianity can give—and without which their hopeless condition will continue—should be coupled with a

statement of facts as they are " of what the Highlanders are now doing for themselves and what is being done by the Southern states and by the Federal Government. Admit frankly that there is a great rural need, especially because conditions are intensified by the topography of the mountain region."

If the pupils now being trained in the higher secondary schools can be influenced to a greater degree to return to the localities whence they came, the work will be simplified and hastened. Once, however, they have a knowledge of better life and a widened vision, they are reluctant to live in their former surroundings. Naturally, they seek a different and more hopeful environment. This throws the civilizing and christianizing influences upon those who will go to them in a purely missionary spirit.

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CHANGE AND PROGRESS



CABIN USED BY A. M. A. AT SALUDA IN EARLY YEARS

There is nothing so successful as success. Thirty years ago in the sparsely settled hamlet of Saluda, North Carolina, a rural boarding school was begun by the A. M. A. for the girls and young women in that region. It consisted of a single building very modest—to say the least—in its architecture and construction. There was nothing to attract but the fact that it was a school. It was soon filled to its capacity with eager students varying in age from ten through all the teens. In time, the one building became three fine school structures with modern appliances. In the thirty years, instruction has been given—it must be—to more than two thousand students. Begun primarily for girls, it was impossible to exclude the boys, so that it soon became co-educational.

Meanwhile, Saluda itself developed. First an attractive place for summer residents until it its prosperous growth it would not recognize itself as the isolated hamlet of thirty years ago. It is now a thriving cotton mill centre and an increasingly popular health resort. It has its banks and stores and is a prosperous town of fifteen hundred regular residents. The homes have partaken of the prosperity, until now, when not a single pupil of the old mountaineer type remains, the work which the Association crowned with success can be undertaken by the good people of the locality, to whom the A. M. A. passes it on with boundless good wishes for its future. This will explain the article below. Mr. Campbell tells of a Mission worker out for funds who said "The contributing public doesn't want to hear about change and progress. . . . It wants to hear the pathetic and picturesque." We prefer the change and progress.

SALUDA BOARD OF TRADE

Saluda, N. C.

Resolved: That we, the Saluda Board of Trade, representing the citizens of this community, desire to convey to the American Missionary Society our unfeigned regret on learning of its decision to discontinue the operation of the Saluda Seminary. We realize however the justice of the position taken by those responsible for the expenditure of funds allotted for educational purposes among the children of worthy parents, who would otherwise be unable to procure these advantages, in the removal of the institution to other fields where the need exists in excess of that ruling in our community, and, at the conclusion of the work of the Association here, we desire to place upon record our warm appreciation of the splendid services rendered by the Saluda Seminary during the period of its existence. We also commend most heartily, to those who may be fortunate enough to profit by the work of the Association along educational lines in the future, the methods used in the diffusion of both sacred and secular knowledge, and will always recall with unmixed feelings of gratitude the privileged years we enjoyed when the uplifting influence of culture and refinement that radiated from this source of development of Christian character pursued its consecrated course in our midst.

G. R. LITTLE, President.

J. W. DUNN, Secretary.

Saluda, N. C., May 20, 1921.

* * *

SEVENTY-FIVE YEARS

Secretary George L. Cady

IN that popular novel "Potterism," which gets us nowhere but is mighty interesting while we are on the way, Gideon remarks, "The only unforgivable sin is exploitation—exploitation of human needs and human weaknesses and human tragedies for one's own profit." Then as true "Anti-Potterites" we may say "The most beautiful virtue is the giving

of one's self at whatever cost to help human needs, human weaknesses and human tragedies." In that splendid and goodly company, The American Missionary Association has taken and held no inconspicuous place for three-quarters of a century.

Lest this newer generation forget, it was in 1846 that the Association was organized with the express purpose of giving Christian love to those whom the world had forgotten. At the very head of the purpose of the organization stood a protest against slavery. At that time its work was not under the flag alone but its register of deeds pictures its stations in Africa, Jamaica, Sandwich Islands, Siam and Egypt, among the colored refugees in Canada and the American Indians.

Then came the Civil War and scarcely had the war broken out, before the Association was found ministering to the refugees gathered at Hampton, Va., and there established the first day school among the recent slaves. This was the beginning of Hampton which Gen. Armstrong developed into the greatest of manual training schools for backward races.

Our fathers were not rich at the close of the Civil War. Our foreign commerce had been swept from the seas; our factories were silent; our farms were run down; hundreds of thousands of our producers were in southern graves or northern hospitals; a huge debt had piled up against our nation; wages were low and incomes meager and yet out of their poverty our fathers gave to the Association the means by which we took the spelling book in one hand and the Bible in the other and went down South to build Hampton, Atlanta, Fisk, Straight, Talladega, Tougaloo and scores of other institutions to help transform our four million slaves into intelligent American citizens. It was a task which might have appalled any but the Church of Christ which must always believe in the impossibles. Gradually that task outgrew all others committed to the Association and today it represents three-fifths of all our expenditures.

Today the Association has in its schools about 12,000 students—colored, Highlander, Indian and Mexican—besides the churches and missions in Porto Rico, Hawaii, among the Negroes, Indians and Orientals. In a word to the Association the Congregational churches have entrusted their own sacrificial interest in and service for the belated races under the flag. It is with special pride that the churches point to a comparatively recent report by the Government which put our work for the Negro easily first in high standards maintained. Those standards must not be lowered.

It would seem as though we were always facing "a crisis" but it must be apparent to every one that a real crisis in race relations is here.

The Negro race has gone through a change in its psychology that is truly revolutionary. The old cringing slave spirit has gone. He no longer despises his race or the color of his skin. He no longer believes that his salvation or future lies in getting as far away from his kin as he can. He may still believe that the white race is actually superior but he also believes that his own race is potentially as great. He came back from the recent war with his honors thick upon him and he confronts the world with the challenge, "I too am a man." In a day he has emerged into a race consciousness, a race pride and a race faith that is more than revolutionary—it is both revolutionary and rebellious.

The colored men is in open revolt today against every custom of law which assigns him a place permanently inferior. He is in revolt against that theory of education which is planned to keep the Negro in his place—that of hewers of wood and carriers of water, of washerwomen and servants, of the white coat and Pullman cap, and he will soon no longer hear the white man's whistle or

stling insurance agent. What of them told me about their ability would not be a very estimate of their real ability. Soliciting money for an institution has made history for fifty in the city. I was advised that percent of the teachers in the and adjoining counties were that particular school. Yet raising money was an unpopular proposition there as in every community a large class of people who had not had the educational touch. Most of us get very poor all at when you ask us for a hundred dollars, the cold cash right out of the pocket for an educational institution. He does not have a vision of the of his country, his children and so, he does not give it. Most of my poor.



DINING HALL, BRICK SCHOOL

was under these circumstances I studied the people. The best people in Wilmington will with me readily that as far as concerned the town has gone hard. I was shown some of the residences in the town and told they were put up by colored contractors. They are all gone. No more being grown there. The inspiration has gone. I was advised that there are 2,700 colored children who go to school, but accommodated for only eight hundred in the schools of the city. I was told no more than four colored youth from the city to college last year. Not a Negro high school in the city. Yet the community has a population of about 14,000. The source of inspiration has

also gone. The few who are conducting a small business here and there off of the main thoroughfare seem to be enjoying their business by sufferance and grace.

The city was at one time the most important seaport town in the South. Vessels came there to unload their cargoes from all parts of the world. Now the shipping is not enough to attract any attention. Men at the docks have not quite lost the habit of waiting for the boats that never come.

I have written this to call attention to the background behind the farming interests. I visited every part of the county and some parts of the adjoining counties. All the approaches leading into this old historic city, especially the public roads, are the very best in the State. The colored people own about one-ninth of the land of the county. A few own farms of a hundred acres or more. On every approach there are thousands and thousands of acres of land with not a house in sight nor any farm products of any sort. We motored for six miles on one road with hardly a house to be seen and not enough farm products to feed a working mule. I was advised that most of this land was in the possession of one man. I saw enough corn, cane, watermelons, cotton, tobacco, peanuts, peaches, grapes, apples, etc., to convince me that farming operations could be as profitable there as anywhere else in the State. Yet here are these broad acres without profit to the owner or the State. They are awaiting the healthful, intellectual and moral conditions which must be created by forces outside of its immediate community. Negroes will work the soil under the most adverse circumstances if there is a remote opportunity for them to own some of that same soil.

An attempt has been made to colonize a section out some miles on the Atlantic Coast Line Railroad at a place called St. Helena. I know nothing of the terms of this occupation. One certainly does not get very much

his call of "here boy" and "here George." He is in open revolt against that theory of democracy which opens the ballot both wide to harlots and procurers, to thieves and thugs, to the white man who can make only his mark and shuts it in the face of the most cultured and moral, if his face is black. He purposes to have equal access to all those educational, cultural and political agencies which will fit him to attain to and express the highest type of character and serve his own race. All of this has become tremendously and almost ominously articulate in that movement organized under the leadership of Marcus Garvie; you can not read the articles on Garvie in the December and January *World's Work* without being startled by the radical change of race leadership from Booker Washington to Marcus Garvie—the one the educational evolutionist, the other the political and industrial revolutionist; the one counselling his folk to be patient and wait to attain their rights by education and industrial service, and the other declaring that patience is at an end and that human rights must be won by organized force. No Anglo-Saxon can read those declarations of rights issued by that great black assembly last summer and not give a cheer, for they are the simplest rights won by our revolutionary ancestors in the Magna Charta and the Declaration of Independence. Nor can any student of history doubt that any people so determined will arrive at just that goal in God's own good time.

You may have read an article in the February *Atlantic Monthly* on "Plantation Pictures." It is one of the most melancholy and gloomy pictures that has been presented to the American people for some time and the worst of it is that it is probably true in regard to a large number of the more backward people of the colored race. The whole background of slavery, the lack of industrial training and especially the lack of education has made such a pitiful situation possible. It is only fair to say that it forms the greatest argument of The American Missionary Association. There is no way out but by education, as the editor of the *Atlantic Monthly* says, it is "a call for schools and schools and more schools." I have just returned from a long journey criss-crossing back and forth through the South, especially in Alabama and Mississippi. There are vast regions where there are no schools for the colored race above the fifth grade and it may be said that there are practically no schools in the whole South that furnish twelve grades to the colored race equal to twelve grades given to all the white children of the North. In the city of New Orleans they have a High School packed but with a capacity of only five hundred for a Negro population of one hundred thousand and this is the first year that they are graduating a class from the twelfth grade. Over against this picture it would be easy for me to draw another of an altogether too small number of people of the colored race who are intelligent, forward-looking, thrifty and anxious to achieve. But this class is growing very rapidly. However, it is interesting to note that nearly all of these people are the products of our missionary schools and they have become in turn the leaders of their race. The present situation is dark but when one sees what advancement has been made in fifty years under the impact of Christian education, we realize that the future is not altogether black.

And Christian education it must be. There is no hope for that race or any other race in mere intellectualism. If there is a large amount of immorality among the colored people—and where is the race of whom this may not be said, even with thousands of years of education and education behind them—then it is profoundly true that education must be permeated by the spirit of reverence for God and that is exactly what we are attempting to do.

In two weeks I looked into the faces of three thousand of these colored boys and girls and I was convinced that no more eager or hopeful three thou-

sand students can be found in our schools of today in the higher educational institutions such as Talladega and Straight and Fisk, perfectly splendid grades of young people are passing through to large fields of service for their own people. A most admirable desire to invest their lives in the upward march of their race is today taking hold of the children of former slaves. It is this work which the American Missionary Association is struggling to carry on. It is the hope of our Association that we can keep open all the doors which now stand ajar for these boys and girls, but it can only be done if our churches, through the impulse of the Congregational World Movement, shall meet the challenge and shall furnish us with the means to continue the splendid work of the past seventy-five years, in the years that are to come. It is the up-reach of a race we are answering—a race against whom we have grievously sinned, a race with many Pharisees and Levites passing by on the other side, a race with rich possibilities for American citizenship and for the Kingdom of Christ—we must strive on to carry on the “unfinished work” and we will go just as far as the churches give us power to go.



COLLEGE GRADUATES, STRAIGHT COLLEGE, NEW ORLEANS

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for May and for the eight months of the fiscal year to May 31st.

RECEIPTS FOR MAY

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	6,326.58	994.19	5,931.19	134.50	11.50	13,397.96	4,917.46	18,315.42	7,973.74	26,289.16
1921	7,322.49	1,359.38	7,576.51	109.35	13,037.86	29,405.59	4,602.54	34,008.13	6,524.75	40,532.88
Inc. Dec.	995.91	365.19	1,645.32	25.15	13,026.36	16,007.63	314.92	15,692.71	1,448.99	14,243.7

RECEIPTS EIGHT MONTHS TO MAY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	105,354.74	6,509.54	30,992.26	501.94	16.50	143,374.98	8,955.08	152,330.06	60,720.11	213,050.17
1921	120,914.02	6,719.78	30,213.12	587.24	98,793.86	257,228.02	13,528.59	270,756.61	56,785.07	327,541.68
Inc. Dec.	15,559.28	210.24	779.14	85.30	98,777.36	113,853.04	4,573.51	118,426.55	3,935.04	114,491.51

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,370.92	1,615.33	5,495.01	278.29	.....	17,759.55	31,439.67	49,199.22	.....	49,199.22
1921	2,217.39	1,485.28	6,138.44	94.35	.....	9,935.46	29,320.21	39,255.67	3,550.00	42,805.67
Inc. Dec.	8,153.53	130.05	643.43	183.94	.....	7,824.09	2,119.46	9,943.55	3,550.00	6,393.55

SUMMARY OF RECEIPTS EIGHT MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	213,050.17	327,541.68	114,491.51	.....
Designated by Contributors for Special Objects.....	49,199.22	42,805.67	.....	6,393.55
TOTAL RECEIPTS.....	262,249.39	370,347.35	108,097.96	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Southern Pines, North Carolina, is planning a new auditorium which will seat several hundred people. The congregations have severely taxed the seating capacity of the present building, and they must have more room. They plan to raise \$20,000 for this improvement.

* * *

Our Plymouth Church, Spokane, Washington, was startled by the discovery of a fire which had broken out in the basement of the church edifice on Sunday morning, April third. Considerable damage was done before the fire was extinguished. Fortunately, the loss was well covered by insurance, and repairs will be made at once.

* * *

Park Church, Oklahoma City, under the leadership of Dr. Frank Fox, is pushing forward with fine success. It occupied the first unit of its new building (the front part) in March and has already outgrown it. It increased its resident membership by twenty per cent during April. Steps are being taken for the immediate completion of the entire house of worship which will give them a splendid plant in the best residence section of the city.

* * *

Clinton Avenue Church, Brooklyn, is vigorously pushing plans for a new and modern church edifice, with adequate equipment for community service in that part of the city. Already it has a large fund for the purpose. The old building with its historic memories will give way for an edifice better adapted to the need of the present and future.

* * *

Loomis, California, dedicated its new house of worship on April twenty-fourth. The building cost \$17,000 and by the aid of the Church Building Society was entirely paid for. Its equipment includes a moving picture machine, and it has ample rooms for social and recreational service.

* * *

Our Community Congregational Church in Stearns, Kentucky, now some three years old, dedicated its new church building May eighth. Dr. L. H. Keller preached the dedication sermon, and Superintendent Neil McQuarrie and Pastor J. G. Evans assisted in the service.

* * *

Woodbury, Georgia, completed its excellent house of worship about four years ago, and has the sympathy of all our fellowship in the disaster which befell it in April, when a cyclone wrecked the edifice. The people have rallied bravely, and plans are being made for the immediate rebuilding of the church.

* * *

Hancock, Michigan, in the heart of "the copper country" has recently completed the fine new house of worship planned in the early days of the war. In spite of difficulties and delays they have carried it through to a finish. The enterprising leadership of the pastor, Rev. Ulysses G. Rich, was a great factor in the success of this effort.



FARMINGTON, CONN., CONGREGATIONAL CHURCH AND PARISH HOUSE

A GROUP OF COLONIAL CHURCHES

ANY one who has seen the "Old Ship Church" in Hingham, Massachusetts, has looked



MADISON, CONN., CONGREGATIONAL CHURCH

upon an admirable example of the square church generally used in the first century of our Pilgrim history. Its truncated top, providing a deck or platform on the roof for a look-out over sea and land, doubtless gave this particular building its name. Other square churches, like the one in Hartford, generally had pointed roofs.

Not far from the time when this Hingham church was erected (1781) Sir Christopher Wren had devised a new architectural style, which he displayed in two hundred church buildings that he planned after the great London fire of 1666 which swept that metropolis with devastating power. He was not alone in introducing this new style, for other distinguished architects of that period, under the influence of the "classical revival" of that day were working along similar lines. The new order combined so many elements of beauty and convenience that it became very popular in England for parish churches without seeking to rival the Gothic splendor of the Cathedrals.

It made its way to the new world, and in the eighteenth century the



POMFRET, CONN., FIRST CONGREGATIONAL CHURCH

colonies along the Atlantic coast saw the erection of many "Colonial Churches." The so-called "Georgian influence" modified the early simplicity of these churches somewhat, while leaving their essential characteristics untouched.

For more than a hundred years, till near the middle of the nineteenth century, this may be said to have been the prevailing style of church architecture in America. Within the last century other architectural styles have entered the field to dispute its supremacy, but there are still many who prefer it to any other. It has a dignity and charm of its own, and is admirably suited to many situations.

The Greek features of this style are at once apparent. Its floor plan is a parallelogram whose length is about one-third greater than its breadth as in the Parthenon and other ancient temples. Horizontal lines mark its pediment and the tops of doors and windows. A pillared entrance welcomes the worshiper as he approaches, sometimes Doric and sometimes Corinthian in character. There are, of course, modifications of these features in some cases, as in the occasional round topped windows and recessed entrances, but these are departures from the original style.

The early Colonial Church was a "one-cell" church. While the cathedral or abbey might have several chapels clustering around the choir end of the building and still other rooms attached to its cloister, this parish church had but a single room and that for worship. It was literally the "meeting house," and that was the name given to it.

With our modern conception of the larger work which a church is called upon to do this is not enough. Many rooms are needed for community service. These have been easily secured in a Colonial Church, either by excavating a basement under the entire building and finishing several rooms there for Sunday School and social needs; or by constructing an addition to the church with as many rooms as may be needed.

The steeple or spire is a distinctive feature of the Colonial Church as Sir Christopher Wren planned it. Like a heavenward pointing finger it reminded men that they are immortals and should look for a home beyond this world. These slender and graceful spires were landmarks in the countryside along the Atlantic states, silent preachers of the spiritual life. The pealing summons of the



CLINTON, CONN., CONGREGATIONAL CHURCH



CHESTER, CONN., FIRST CONGREGATIONAL CHURCH

church bells which hung in them brought from their homes far and near a host of worshippers to the house of God. We hear that music less frequently today and the whirling vehicles carry many in another direction, to the detriment of the public life.

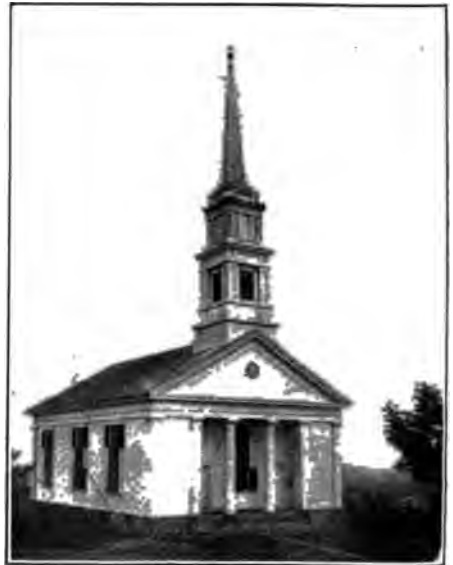
We present in this issue of *THE AMERICAN MISSIONARY* a group of Colonial Churches which link together past and present in a rather remarkable way. They represent the village and country churches which dotted New England and New York and states farther south for a hundred years and more. Larger and more elaborate churches of the same type were found in the cities and large towns, but the robust and vigorous Christian life of the rural districts was nurtured in such meeting houses as these.

These are all venerable churches, the organizations ranging from one hundred and fifty-seven to two hundred and fifty-four years of age. Clinton, Connecticut, organized in 1667, was nearly a hundred years old when Princeton, Massachusetts, the baby of this group, was organized in 1764.

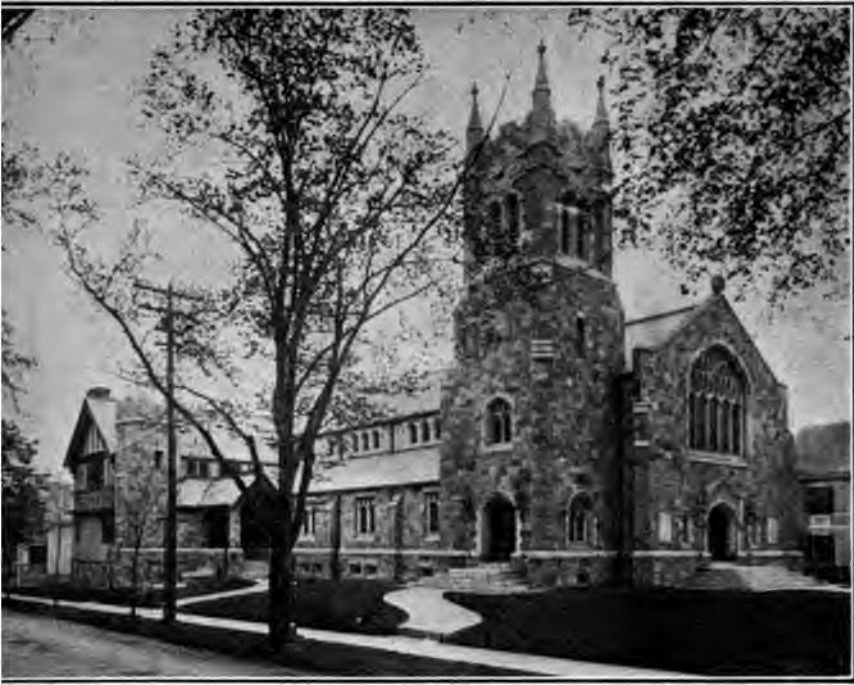
Pomfret, Connecticut, organized in

1715, is sixty-three years younger than Farmington, Connecticut, which dates back to 1652 for its beginning; while Madison, Connecticut (1707), was thirty-five years old when Chester, Connecticut, was born (1742). Up to date these six churches represent a total church life of twelve hundred and seventy-nine (1279) years, covering more than twelve centuries.

These houses of worship were of course erected at a much later date than the organization of the churches. Yet though they are comparatively modern, each of them was constructed before the Church Building Society was dreamed of. The dates range from 1771 (Farmington, Connecticut) to 1846 (Chester, Connecticut). This Society, therefore, organized in 1853, had no chance to lend a helping hand when they were built. But it rejoices in these attractive and dignified places of worship and in the work which has been done in them. They have been fountains of blessing from which streams of influence have gone forth to enrich and ennoble our country.



PRINCETON, MASS., CONGREGATIONAL CHURCH



WEST MEDFORD, MASS., CONGREGATIONAL CHURCH

STRENGTH AND BEAUTY

By Secretary Charles H. Richards

MORE and more our American churches are remembering that the scriptures emphasize *y* as a marked element in the *e* of God, and that it shines out *ndently* in His work. The early *ists* had to conquer the wilder- and their successors struggled *practical* difficulties which left *leisure* for the esthetic. Stern *ity* is no friend of art. *t* as the country has become and prosperous, taste has de- and the love of the beautiful *rown*. People have built beauti- *ouses*, and adorned them with *ictures*. Landscape gardening *ade* their estates splendid. Pub- *ildings* are designed with all *ehitect's* skill to make them at- *ve*. Our museums are filled *rare* treasures from the old *is* not strange that in this gen-

eral improvement of the artistic sense, men should remember that the religion out of which Christianity sprang laid great stress upon beauty. They remembered that in Ezra's time one said, "blessed be the Lord, . . . who hath put it in the king's heart to beautify the house of the Lord." They were not surprised to find that the builders of the temple were told to "make His place glorious," and that it was said of that noble house of worship which "glistened like a mountain of marble" on the sacred hill, "strength and beauty are in His sanctuary."

Indeed all the great world-religions have sought to express their devotion to God in the finest buildings which could be devised. The great temple of Karnak was a marvel of impressive grandeur. The Parthenon was an artistic gem. The Taj Mahal in India is called by many the most exquisite



The central feature of the requirements of all students is practical work. The visitation of social and civic welfare agencies; the observation of religious and educational institutions; practice teaching and executive work in connection with churches, settlements and missions, constitute the "Practical Work" by which the "Book Work" is tested, and around which the entire curriculum is constructed. Young women from the school go to eight-day nurseries twice a week to tell stories and supervise a play hour. The students have charge of the Daily Vacation Bible Schools, one of which is held in the First Congregational Church. For some time they have had charge of the English department of the Bohemian Bethlehem Church.

All education has moved into the laboratory. The Congregational Training School for Women is not behind, for it recognizes the fact that there is no greater laboratory in the

world for social, missionary and church work than Chicago.

The course of study is comprehensive: Bible, Use of the Bible in Public Address, Modern Church School, Graded Sunday School, Curricula, Bible Story-telling, Psychology, Christian Fundamentals, Stenography and Typewriting, Church Efficiency, Young People's Work, Handwork and Games, Music, Expression, English, Church History, Missions, Child Study, Psychology of Religion, Sociology, Parish Service, Economics, Church in Modern Society, Parish Visiting, Dramatization of Bible Stories and practical field work.

The present Dean of the training school is Miss Margaret Taylor. The graduates number fifty-six while others have taken partial courses. Ten are now holding positions as church assistants. There are nine on the foreign field. Eight are wives of pastors. Six are engaged in social work.



TRAINING SCHOOL GRADUATES, JUNE, 1921

In 1920 there were but five graduates available for Christian work and to fill the positions calling for them each young woman should have been multiplied by ten. This year there have been requests for seventy graduates. How shall these places be filled by the ten young women of the graduating class?

Every year there are worthy young women who desire the training the school offers, but who are unable to meet the expense. Scholarship aid is one of the needs of the training school.

The Home Missionary State Unions, churches and individuals contribute

times, calling on all the church families, attending all services and special activities of the church, and co-operating with various civic and religious organizations."

A letter from a minister is as follows:

"I am very glad to write a word of appreciation of the work of our Miss G., a graduate of your school. She has been an invaluable help, especially to the Sunday School. She evinces a very thorough knowledge of Sunday School and church problems, and gives evidence of efficient training. I am happy to commend her personally, and to say that the kind



DAILY VACATION BIBLE SCHOOL UNDER CARE OF TRAINING SCHOOL STUDENT

to the support of the school.

For the first time this summer there will be a summer session at the training school.

What are graduates doing? Here is a list of the tasks reported by a graduate in a small Wisconsin church:

"Grading the Sunday School, conducting a training class for teachers, installing a thorough system of church records, starting a cradle roll, organizing a Camp Fire Girls and three Christian Endeavor Societies, meeting with high school girls for physical exercise and social good

of education you seem to provide is an excellent equipment for one entering such a field as is hers." A layman in the same church writes: "I feel I owe it to the Congregational Training School to do something for them for giving us such a splendid young woman. Herewith find check enclosed."

Another pastor said: "I want to express my appreciation in the strongest possible terms of the fine work which your school is doing. One of your graduates, Miss C., who has been handling our Primary Department and doing some parish



GRADUATES OF KINGFISHER COLLEGE, 1921

work in connection therewith, has been all that we could desire as a helper in the field. I do not know a feature of our Congregational work that is more necessary to the churches than that which is represented by the Women's Training School in Chicago."

"The war made this class quite small," writes Dr. Tuttle, president of Kingfisher College, Oklahoma. "They are a class to be proud of even if few in numbers."

All these young people are earning their way. The young woman at the right has acted as secretary to President Tuttle. She is one of a family of thirteen children, three of whom have already graduated from Kingfisher, while four are still students there. Her aim is to go to the foreign field as a missionary. The other young woman member of the class also expects to engage in missionary work.

Two of the young men look forward to studying at Oberlin, and entering the ministry. The other expects to go to the foreign field under the American Board. Dr. Tuttle may well be proud of this graduating class.

Principal Eaton of Billings Polytechnic writes:

"I wish you could have been here a week ago and seen the splendid lot of young people as they were received into the church—the largest number ever admitted to the Polytechnic Church in any one year. There were fifty-three in all. Quite a large number joined on confession of faith and were baptized; others joined as associated members, keeping their membership in their home churches. All this makes our church worth while, and the good people in New England who are putting their money into this school may be assured it is a good investment."

COMPARATIVE STATEMENT •

RECEIPTS FOR MAY 1921		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
	This year..	10,071.00	\$1,867.00	1,250.00	14,092.00	27,280.00
	Last year..	3,294.00	3,365.00	.....	8,833.00	15,492.00
	Increase...	6,777.00	.....	1,250.00	5,259.00	13,286.00
	Decrease...	.....	14.98	.....	.....	1,498.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

FOUR FIVE-MINUTE TALKS

IT is a fact that they lasted but five minutes each, but the talking was done by Mrs. Katherine P. Heald, one of our Sunday School Extension workers in the Southwest. It is also true that the talks were concerning missionary work, and being told by a live home missionary worker, they really meant something to all who heard them.

The four brief messages were given on successive Sundays before the First Congregational Church School, El Paso, Texas, and much interest was evidenced. On the fourth Sunday, Mrs. Heald was specially invited into the Primary Department, where the little folks handed her one dollar, asking her to give it to Dr. Heald, to help build churches or organize Sunday Schools, where people could learn how to be good. Then they were told about a Mexican Mission, where the roof has been blown off the building, and the little folks asked that their offering might go to that place. It will not put on the new roof, but it will help, and, above all other things, teach those little people the gladness of giving, that others may be helped. In the picture one of the group is holding in her hand a dollar bill, representing the entire offering.

Soon after this incident Mrs. Heald visited the East El Paso Mexican Mission in response to an invitation to address the Mother's meeting, the address being given in Spanish. The children present recited Bible verses

in Spanish and English, and sang hymns they had learned in the Sunday School. Then the workers served *atole of pinole* (a thick drink made from ground parched wheat) and wafers. It was served under difficulties, for they had only four glasses (jelly glasses), and these had to be washed for each relay. But the gathering was inspiring, and the hospitality genuine.

Dr. Maltbie Babcock, great Christian, inspiring preacher, illuminating writer, penned these words:



"PLEASE LET US HELP"

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill are the wheat and
the shower,
And the sun and the Father's will."

Back of the offering of those happy little Sunday School boys and girls, was a desire to help others, and the underlying purpose of those Mexican mothers, was a longing to make the world better. Such longing must lead to realization.



MEXICAN MISSION, FIRST CONGREGATIONAL CHURCH
LAWTON, OKLA.

A NEW MEXICAN SUNDAY SCHOOL IN OKLAHOMA

By Rev. William A. Roberts

IN the eastern part of the city of Lawton there is a Mexican community into which the writer was asked to go and organize Sunday School work, with the added purpose of teaching the young people and children English and holding up the best ideals of American citizenship. This request was complied with and the first meeting was held in a Mexican pool hall owned by one of the leading Mexicans. For the next meeting the back half of a rooming house was secured in a more centrally located part of the Mexican community. This room was cleaned out, painted and benches built before the next Sunday. A reed organ from the Congregational Church was taken to the mission and for the first meeting supplies left over from the Sunday School in the Congregational Church up-town were used. Fifty people, men, women and children were present at the second meeting, and this attendance has been maintained.

On the third Sunday the Mexican people themselves organized a Blue

Cross Society. This society is patterned after the Red Cross and has for its purpose the taking care of cases of need among the Mexican people.

Here is a great work well on its way to stability, filling a need not met in any other way. Your missionary can, of course, give only the tag ends of his time to it. It needs the full time of another worker. Such a missionary working among the Mexicans in Lawton could do similar work in



MEXICAN MISSION, LAWTON, OKLA.

Anadarko, Walters, Waurika, Duncan and Chichash—working out from the town of Lawton as a center.

STUDENT SUMMER SERVICE APPOINTMENTS

The Challenge: Using my life where it will count the most for the summer months of 1921.

SUCH are the words heading twelve "Suggestions for Service" sent to the young people who have been commissioned for Sunday School Extension work during the summer vacation. Following are the names of these workers, their college affiliation and the home missionary parishes to which they have been assigned:

Dorothy V. Burton,	Oberlin	Bountiful, Utah.
Gertrude Campbell,	Oberlin	Collbran, Colorado.
Hazel Brownson,	Wheaton, Mass.	Corbin, Kentucky.
Jane Eleanor Bobbitt,	Cincinnati,	
	Missionary School,	Evarts, Kentucky.
Dorothy Cooper,	State Normal School,	
	Vermont,	Stearns, Kentucky.
Olive Pearson,	Kingfisher,	Georgia.
Katharine Thompson,	New Hampshire,	Star, North Carolina.
Austin Moore,	Olivet,	Big Horn, Montana.
Ralph B. Edwards,	Tabor,	Montana.
Virgil E. Foster,	Tabor,	Wood, South Dakota.
Eugene L. Roose,	Washburn,	Buffalo, Wyoming.
C. Frederick Marden,	Dartmouth,	Gary and Miller, Mont.
Arthur A. Wellek,	Carleton,	Alamo, North Dakota.
Eugene Cleavinger,	Kingfisher,	Oklahoma.
Walter T. Banks,	Talladega,	Talladega, Alabama,
A. C. Adams,	Piedmont,	Georgia.

Other appointments are partially arranged for, the total reaching about twenty. A wonderfully attractive and rewarding service faces these young people. How helpful they are going to be to other young men and women, and to boys and girls, during the coming months. What a rich blessing awaits them and what a thrilling story of Christian service they will be able to tell when they return to home and church and college next autumn.

The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment.

FORM OF BEQUEST

I give \$_____ to the Congregational Sunday School Extension, organized in New York City in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

SOME SIGNIFICANT FIGURES

THE PILGRIM MEMORIAL FUND reports, May 31, receipts for the month, \$99,358.61; total collections to date, \$3,135,036.46; total number of subscriptions, excluding cancellations, 106,835.

Distributable net income for six months ending June 1, 1921, \$54,000, remitted on that day by the Corporation for the National Council to the Trustees of the Annuity Fund for distribution under the two plans—the Original Plan and the Expanded Plan—both of which are endowed by The Pilgrim Memorial Fund. Subscriptions to The Pilgrim Memorial Fund as prepared in schedules for the Year Book, show the leading states as follows: Massachusetts, \$1,368,464; Connecticut, \$1,252,318; New York, \$604,908; Illinois, \$465,024; Ohio, \$264,392; Iowa, \$253,291; Minnesota, \$240,674; Michigan, \$214,166. Per capita gifts, based upon the resident membership for the year 1919: Connecticut, \$21.14; New Jersey, \$17.19; West Virginia, \$16.27; Missouri, \$11.64; Massachusetts, \$11.48; Minnesota, \$11.45; Southern California, \$10.50; Arizona, \$10.40; New York, \$10.28. Large gifts from individual churches: Old South Church, Boston, Massachusetts, \$172,319.06; First, New London, Connecticut, \$108,891.00; Broadway Tabernacle, New York, \$92,547.88; United, Bridgeport, Connecticut, \$80,574.00; Plymouth, Minneapolis, Minnesota, \$78,971.50; Clinton Avenue, Brooklyn, New York, \$71,045.25; Center, New Haven, Connecticut, \$63,081.50; Central, Brooklyn, New York, \$59,808.00; First, Naugatuck, Connecticut, \$58,672.19; First, Canandaigua, New York, \$55,064.50; Second, Waterbury, Connecticut, \$54,237.75; Harvard, Brookline, Massachusetts, \$51,914.85; Christian Union, Upper Montclair, New Jersey, \$50,541.00; Whitinsville, Massachusetts, \$50,321.00; First, Montclair, New Jersey, \$48,902.00, a member of the last named giving also \$5,400 credited to another church in the list quoted above.

THE ANNUITY FUND reports, May 31, new members received for the month under the Original Plan, fourteen, and under the Expanded Plan, ten; total certificates then in force: Original Plan, 998; Expanded Plan, 45.

THE SUPPLEMENTARY FUND reports seventeen ministers over fifty-five years of age assisted through this Fund in securing and maintaining membership.

THE HERRING MEMORIAL FUND reports 537 subscriptions, total gift, \$16,572.18.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF reports 358 pensioners, and total receipts from January 1st to May 31st, \$66,109, compared with \$55,025 last year.

A NOBLE GIFT FROM HAWAII

IN preparing the report of The Pilgrim Memorial Fund Commission for the National Council attention was freshly called to the quota of \$50,000 tentatively assigned to Hawaii toward which, on May 14, there was a record of only one pledge of \$50. In a conference in the matter, held that day, it developed that there had been no formal acceptance of the quota but there was confidence in the well-known spirit of loyalty in the Hawaiian churches and their devotion to the interests of our fellowship. At that very moment a message was speeding across the continent bearing tidings of joy, and only two days later a package was received from Hawaii which, on being opened, was found to contain \$50,250 in bonds and under separate cover a remit-

tance of \$1,356.18, a total of \$51,606.18.

At a meeting of the Board of Trustees of the Annuity Fund, May 17, a resolution was adopted expressing to the friends of the Hawaiian Evangelical Association, through which the gift was transmitted, our heartfelt appreciation and gratitude with the expression of the hope that "our hearts and the hearts of our brethren in the Pacific may be knit together in closer bonds of Christian fellowship."

The example of the Hawaiian churches in recognizing their responsibility and in discharging so promptly and completely their part in this great work for the ministry is commended to every church in America. Only as all loyally fulfill their respective pledges will the end be achieved.

* * *

CONCERNING "THE DOUGHBOY AND THE VETERAN"

IT is a great satisfaction to know that the dialogue, "The Doughboy and the Veteran," which was published two months ago for use in connection with the chart for Missionary Education, has proved remarkably successful. Enthusiastic words of its effectiveness come to the office. Probably there is no better way to bring home the significance of the Annuity Fund and the Board of Relief than by its presentation before Sunday Schools, Young People's organizations, or Missionary Societies. For its original conception we are indebted to two high school boys of the South Church, Concord, New Hampshire, under the leadership of the director of religious education. Their splendid example ought to stimulate other people,

young and old, to a like endeavor

Another boy, by the way, who had a part in creating a similar play, in talking with his teacher not long ago, gave a lesson in the psychology of the Christian life that ought to be learned by hundreds of thousands: "One reason why I like this work is that it gives a fellow something worth while to do for missions. I used to hear my father talk about the millions of dollars that had to be raised and it made what I could give in money look pretty sick. I try to give all I can still and in fact I'm giving more than I ever did. But somehow this work seems like more. You see, I feel as if I could put *myself* into that." Whosoever puts himself into a work is putting in something of more value than silver or gold.

* * *

SOME REFRESHING BITS OF CORRESPONDENCE

FROM A MAN WHO GAVE UP HIS MEMBERSHIP IN THE ANNUITY FUND:

I was originally a member of the Annuity Fund under the Original

Plan, but withdrew my membership three years ago. I was a wise man when I joined, a fool when I withdrew, but I have come to my senses

once more. In other words, I want to join over again."

FROM ONE OF THE OLDER MEN WHO HAS RECENTLY TAKEN MEMBERSHIP:

"I received certificate No...., entitling me to a place on the Annuity Fund list. I am much pleased to have consummated this transaction. I strongly approved of the idea from the first, but I never supposed that I would be able to take advantage of it. That I can do so even at my age convinces me more fully how wise and helpful a plan it all was."

FROM A MAN RECEIVING AN UNEXPECTED REMITTANCE ON HIS ANNUITY: "Thank you for the check for \$75. It is like manna from the skies."

FROM A LEARNED STUDENT (INCLUDING SPELLING): "Since making the Promise to Pilgrim Memorial fund I left the Congregational Church since that time and therefore I withdrew all Promises further more the Bible dont warrent such a Proposition it is unscriptural."

Yours truly,

M——,

International Bible Student."

* * *

TRUE STORIES FROM MINISTERIAL LIFE

IF a Secretary sometimes questions the propriety of putting into print the life histories that are revealed to him in the natural, unconstrained letters of his correspondence, he has at least a considerable measure of authority for such action in the words of our Lord who said: "What ye hear in the ear that preach ye upon the housetops;" and it is necessary that that which is heard in the ear in the simple narration of the lives of godly men and women should be proclaimed upon the housetops, in order that the great public of our Congregational churches, who are good at heart but frequently inattentive to the call for help, should be made to know the splendor and the tragedy that lie just beyond their gaze. No hand can be too reverent that raises the curtain which hangs between the public and those whom God has called to go through great tribulation. Just a few cases here and there will illustrate what is taking place of patient endurance, faithful courage, and uncomplaining fortitude under suffering.

Reverend ——— was a home missionary in the vast uplifted state of Wyoming not many years ago. He had gone out to that wide new land fresh from his seminary training, in

response to the call for young men to enlist for the heroic service of building the great West into a likeness of the City of God. While some men dream of the wealth which should make them captains of industry, and others have their visions of power in public life, he dreamed his dreams of towns and cities that should arise in that great new land of the Northwest, and whose men and women should become the creators of a new state that should do the will of God. He gave himself to that toil with unremitting zeal and with abounding joy. The mighty mountains of Wyoming uplifted his heart and the deep valleys led him more profoundly into a realization of the things that are eternal.

Then came the day that changed his life. As he puttered one day about his shack there came a call from a distant camp for a minister—"Come at once to see a dying man and if necessary hold a funeral." Quickly his horse was saddled and bridled, the few necessary words of parting spoken, and the young minister started on his hard gruelling ride to the distant camp. Hour after hour the sun beat down until horse and man were almost exhausted. Reaching a spring they both stooped down to drink. The tragedy of a

broken life begins by the brink of that spring which was tainted with arsenic! The horse, drinking freely, died as the result of his draught; the minister, more restrained, did not lie, but received within himself the seeds of a disease that wrought upon him year by year until it laid him helpless on a hospital bed.

In the years that followed that fatal ride his wife was called from his side into the great world beyond. The children grew up to high school

age, fighting for education with indomitable pluck.

For years the Congregational Board of Ministerial Relief kept that minister from despair despite his broken health, enabled the children to remain in school, and finally made it possible for the father to have in his dying hours a place where he was given comfort and respect to the end. He fought the good fight and kept the faith. Henceforth there is laid up for him a crown of righteousness.

* * *

HE GIVETH STRENGTH TO THE FAINT

DO our readers appreciate the pathos of the answer that is given below to one of the questions asked by the Board of Ministerial Relief of a pensioner, eighty-two years of age, whose tongue never became accustomed to the English language but whose meaning is very plain. "What is your present age?" "Eighty-two years old." "Condition of health?" "We is very to tire to grow weary."

This quaint unconstruable English can hardly fail to cause a smile. "We is very to tire to grow weary" is a graphic description of the condition in which many of us find ourselves at the close of a day or a week; but within three months of the time when this aged minister had confessed that he was "very to tire to grow weary" he was walking with renewed strength the streets of the eternal city.

* * *

WE KNOW NOT WHAT A DAY MAY BRING FORTH

ICAN see him now as I did when I was a boy, an erect and striking figure, a man well-known because of his distinguished pastorate in one of the great cities of our country, and honored by those with whom he labored. And yet great names, in pulpits reputed great, do not change the laws of nature. There comes a "day when the keep-

ers of the house shall tremble, and the strong men shall bow themselves." In his age, suddenly bereft of resources, he was thankful for the aid that The Congregational Board of Ministerial Relief was able to give to him—"A thousand thanks for the light and comfort brought to me by this kindness. My life now is one of great relief because of the help."

CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

For the Five Months Ending May 31, 1921

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assoc's and Conferences	State Societies	Individuals	Income from Investments	TOTAL
920.....	12,237.78	622.32	678.31	1,934.91	2,500.29	1,451.68	25,962.66	45,877.95
921.....	22,825.15	2,148.10	750.47	1,301.95	4,989.45	1,926.15	28,519.54	62,460.81
Increase.....	10,587.37	1,525.78	72.16	.....	2,489.16	[474.47]	2,556.88	17,082.86
Decrease.....	.....	.....	.....	632.96	.....	.....	.....	.....

Note—Donations, Conditional gifts and Legacies received for the permanent Endowment during the five months ending May 31, 1921.....\$6,881.16

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

PAGEANTRY IN EDUCATION

INTEREST in dramatic presentation as related to the missionary program is constantly increasing and the following suggestions are offered to any who are planning to use pageants:

The value of this type of education rests on four important principles of teaching and three important matters of practical strategy. Pageantry gives the largest and most democratic opportunity for the expression of the dramatic instinct. Every one of us, however veneered with conventional piety, has within her an instinct for dramatic art and a hankering for the stage. We may have real ability and want to show it; we may have no ability, but we like to be in the show none the less. A well constructed pageant offers opportunity for both geniuses and space fillers. Dramatic presentation of a story or an idea again involves the principle of self-activity dear to every educator's heart. The participants do not merely learn about a person or event. They reproduce the situation and by their own activity make the lesson real to themselves. Again, modern teaching lays great emphasis on the principle so picturesquely stated by John Bunyan, that the famous town of Mansoul hath five gates, but the principal entry is known as Eye-Gate. Movies are more interesting than phonographs. Cartoons are more telling than headlines. Visual portrayal in drama and pageantry is much more effective than the most skillful telling of the same tale or the reading of volumes on the theme. The fourth principle of value is that of socialized instruction, or training people in doing important things together, co-op-

eratively. A well-prepared and well-given pageant has high educational value in character and ability to work together, whereas a program of little color and recitations is socially damaging and educationally worthless. Under advantages of practical strategy one would list the using of a large number of people. Every participant in a church or Church School activity becomes a booster for the enterprise. Again, every person engaged ties some family more closely to the work; therefore the greater the numbers of persons engaged in any church activities the larger the amount of good-will it has to depend upon. A third consideration is that work of this sort is new and well received and, therefore, of high value from the standpoint of publicity.

The pageant gives opportunity for the use of numerous committees—casting, costuming, properties, illumination, etc., depending on the size of production. These call for careful study on the part of the various committees to secure the accuracy, interpretations and effects desired. The important characters will not only learn the lines they have to say, but will often make some study of the characters they are to portray. The different groups will often make an effort to understand the times, to know when, how, and why the events transpired that they are representing. Only a few important characters are required, but a great number of persons can be worked in and are required for the mass effects.

Boys and girls who have taken part in a missionary pageant have a much more real feeling for missions and sense of missions than men who sim-

ply contribute in missionary offering. More people will attend a program or service or entertainment. Thus missionary pageants may interest many people who never before would give the subject of missions the slightest hearing.

The Elementary Teacher and *Church School Magazine* are printing in their columns from time to time some of the best things available in religious pageantry. The latter magazine is negotiating at the present time for the pageant "Bearers of Light," originally produced at Red Oak last fall.

Even the smallest organizations with the least resources can find a pageant that will prove pleasing, instructive, and inspiring, and the most ambitious can find one that will test their resources to the limit. If you don't find one that suits you, write one to suit yourself.

* * *

TOPIC FOR JULY, 1921

Congregational Home Missionary Society
"THE CHURCH AND THE COMMUNITY"

The United States flag presented by a member who gives Pledge of Allegiance.
Hymn: "O Beautiful for Spacious Skies."

The Christian Flag presented and Pledge of Allegiance given.

Hymn: "Faith of Our Fathers."

Prayer: Almighty God and Father of all mankind, grant unto us a vision of Thy love and our responsibility to Thee and to our community that we may find Thee in every uncared for child, in every home that needs a knowledge of Thee and in every man and woman whose lives cry out for Thy divine guidance and healing. Inspire us to know

that the hope of our nation rests upon the homes and the churches of the land, and that only as we realize our responsibilities and enter into the work of uplifting and strengthening righteousness can our land become truly great and serve its purpose among the nations of the earth. Help us to study, to know and to do Thy will, and those who look to us for example and counsel and leadership may not be turned aside by our unpreparedness and inefficiency, but come to know Thee and give themselves to Thy service. We ask in Christ's name. Amen.

Statement in brief of what the C. H. M. S. stands for and its work expected to cover.

Hymn or Solo: "God of Our Fathers."

"The Church and the Community," by Ralph E. Diffendorfer.

Have the chart or blackboard outline showing the church as the hub of the wheel of community activities, such as Y. W. C. A., Y. M. C. A. Select women representing each spoke in the wheel to tell of the work being done and to what extent the church is inspiring or assisting it, using the textbook as a guide and a basis for drawing deductions or giving suggestions. This should make the plan of work being done in the community more clear, as well as bring it out where more effort is needed on the part of the individual and the church. In communities not having outside organizations the textbook may be reviewed by four women, who will show how the church may become a Community Center. If the women for this part could be brought from the various churches with the object of planning a united effort, this program would be interesting.

At the close of the discussion the leader for the afternoon should set forth concretely any practical suggestion which could be put into operation at once and appoint committees to investigate conditions with a view to improving them.

Hymn: "My Country, 'Tis of Thee."

THE MEETING AT LOS ANGELES

IT is necessary to change the date of the meeting of the Federation at Los Angeles, which will be held on the morning of July 6th.

We hope there will be a large attendance of delegates, as matters of importance to the Woman's Unions will be discussed.

A luncheon under the auspices of the Federation and Council of Women's Boards will be given on July 5th. Some well-known people will respond to toasts and a delightful occasion is anticipated.

DEPARTMENT OF YOUNG PEOPLE'S AND CHILDREN'S WORK

"IT WORKED"

A SMALL church, a body of little girls growing up without missionary training or instruction, no large working capital with which to start, the determination of a leader that something should be done—these were the elements out of which a children's missionary society was constructed which has operated successfully. Its history may be a help to others. The age limit of the children was set at eight to twelve years. Notes of invitation were sent to all little girls in the church within these ages inviting them to meet on a given afternoon to plan for a society of their own. The response was practically unanimous. A simple constitution was outlined explaining that they were to work for home and foreign missions, and were to send their money to their state Branch and Union. Each member signed her name to this constitution, and new members as they were added went through the same formality. Two officers were chosen, a secretary to call the roll and to keep the minutes and a treasurer to care for the money. These officers were elected by ballot and, with a little guidance, the children showed surprisingly good judgment in selection. A system of "rotation in office" was inaugurated that new officers might be trained each year. The name "Sunshine Band" was chosen and Saturday afternoon agreed upon for the monthly meeting.

From this simple beginning most satisfactory results were obtained. The attendance was uniformly good, helped in part doubtless by the simple treat that was sometimes furnished. At each meeting a short Bible story

and the Lord's Prayer repeated in concert were the opening service. The little secretary called the roll and read the minutes of the previous meeting, which were duly approved. The most exciting part of each program was the offering, for this was dropped into a jug which was never opened until the treasurer broke it at the close of the year amid excited guesses as to how much it might contain. The middle section of the meeting was the missionary story, a home story one month, a foreign one the next. The "Here and There Stories" were used. Then came the dearly loved work-hour. Scrapbooks were made, patchwork basted, reins knitted, picture postcards pasted together, little china dolls dressed, bean bag-stitched—all to be sent to our mission schools. Piece bags, left over bits of yarn, scraps of ribbon, bits of cretonne furnished the necessary materials for most of this work. Some years an entertainment was given to put more money into the treasury, and each spring the treasurer carefully forwarded the money raised to the Branch and Union, receiving with great pride the return receipt.

Each little girl in the church as she grew up looked forward to "belonging" to the Sunshine Band, each in turn when she reached the age limit was proudly promoted into the next older group. In spite of changes in leaders the society flourished.

The plan is so simple that it can be used anywhere. We know that it will succeed—because "*it worked.*"

The Pilgrim League of New York met every 1921 goal.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for May, 1921

The Daniel Hand Educational Fund for Colored People

Income for May from investments.....	\$11,300.85
Previously acknowledged	38,491.19
	\$49,792.04

Current Receipts

EASTERN DISTRICT

MAINE—\$452.68.

Auburn: Sixth Street Ch., 2.85. **Bangor:** All Souls Ch., Junior Auxiliary, 30; J. H. C., 75. **Belfast:** Mrs. M. E. B., package goods for Saluda Seminary. **Cumberland Mills:** Warren Ch., W. M. S., goods for Greenwood S. C. **East Machias:** Miss C. B., for Fort Berthold Mission 1. **Ellsworth:** Mrs. B. B. W., package goods for Saluda Seminary. **Gorham:** W. M. S., goods for Greenwood, S. C. **Orland:** Ch., 30. **Portland:** J. M. G., 10.62; S. S. Class, box goods for Athens, Ala.; State St. Ch., Mission Circle, hospital supplies for Greenwood, S. C.; Williston Ch., two boxes goods for Greenwood, S. C. **Rockland:** Mrs. A. E. Y., package goods for Saluda Seminary. **Waterville:** First Ch., \$4.45. **Westbrook:** Ch., 2.75. **Wiscasset:** Sunbeam Club, package goods for Athens, Ala. **Wood-ords:** Ch., bbl. goods for Marion, Ala. **The Congregational Conference,** by George F. Cary, Treasurer, 67.65. **The Woman's Home Missionary Union of Maine,** Mrs. C. E. Leach, Treasurer, 37.36.

NEW HAMPSHIRE—\$788.73.

Concord: L. M. Soc., two boxes goods for Marion, Ala. **East Derry:** First Ch., 6.50. **Hannover:** For Lexington, Ky., 1.63. **Rindge,** First Ch., 50. **Tilton:** O. G. M., for Straight College, 5. **The New Hampshire Female Cent. Institution and Home Missionary Union,** by Miss Annie A. McFarland, Treasurer, 723.60.

VERMONT—\$1,317.71.

Barton: Mrs. M. A. K., for Dorchester Academy, 4.25. **Bennington:** North Ch., 12.48. **Canterbury:** First Ch., 5.35. **Danville:** Ch., 50. **Derby:** Ch., 1.60. **Duxbury:** South Ch., 1.50. **Glover:** West Ch., 3.89. **Gulfport:** Ch., 7.50. **Hardwick:** S. S., 2.85. **Hyde Park:** Ch., 1.59. **Keasbury:** Ch., 6. **Middlebury:** Ch., 6.55. **Roxbury:** Ch., 8.40. **Sutton's River:** Ch., 21. **South Hero:** Ch., 4.77. **Wallingford:** South Ch., 1. **Waterbury:** Ch., 1.60. **Westfield:** Ch., 6.80. **Windsor:** Old South S. S., 2.46. **Woman's Home Missionary Union of Vermont,** Mrs. Max L. Powell, Treasurer, 1,169.01.

MASSACHUSETTS—\$4,129.37.

(Donations 3,088.29. Legacies, 1,041.08.) **Amesbury:** Main St. S. S., for Saluda Seminary, 25. **Athol:** A. S. C., 1; A. S., 1., for Straight College; C. C. F., for Straight College, 2; G. E. S., for Straight College, 2. **Attleboro:** M. L. T., for Straight College, 8. **Beverly:** Jane St. Ch., 72; S. S., 9.18. **Boston:** H. F. C., 1; Immanuel-Walnut Avenue Ch., C. E. Soc., for Straight College, 2.50; Mrs. M. E. A., 2; Mrs. K. K., for Straight College, 1; Old South Ch., Auxiliary, for Ryder Memorial Hospital,

150. **Brookfield:** M. S., for Lexington, Ky., 7.43. **Brooklyne:** C. F. K., for S. A., Talladega College, 12; Leyden Ch., 197.93. **Cambridge:** Pilgrim Ch., 32.89. **Charlemon:** W. W. P., for Straight College, 1. **Cummington:** Village Ch., 20. **Danvers:** Mrs. E. B. L., 10. **Dorchester:** Harvard Ch., 38; Second Ch., 72.67. **Easthampton:** Ch., 110; A. A. F., for Straight College, 5; F. H. H., for Straight College, 2; L. A. O., for Straight College, 2. **Enfield:** G. R. H., for Straight College, 3. **Everett:** First Ch., 64.87. **Fall River:** First Ch., Service Class, for Straight College, 5. **Frammingham:** Grace Ch., 58.50; Plymouth Ch., 48. **Granville:** J. E. D., for Straight College, 10. **Greenfield:** L. W. W., for Straight College, 5. **Holbrook:** Ch., 3.33. **Housatonic:** L. N. B., 1; E. J. G., for Straight College, 1; Pilgrim Circle, 26. **Hyde Park:** First Ch., 99. **Leverett:** S. S., 2.49. **Lowell:** "A Friend in Lowell," 75. **Medford:** Mystic Ch., 26.07. **Medway:** Village Ch., 8. S. 1.25. **Melrose:** First Ch., 54.87; First S. S. 15.23. **Middleboro:** Central Ch., 20.16. **Millbury:** Second Ch., 35.87. **Mill River:** Mrs. C. B. B., for Straight College, 1. **Milton:** Mr. A., for Florence, Ala., 2. **Montague:** First Ch., 24.34. **Newton:** Elliot Ch. S. S., 30. **Newton Upper Falls:** M. R., for Straight College, 2. **No. Andover:** Mr. and Mrs. R. O. H., for Straight College, 2. **Otis:** H. F. H., for Straight College, 1. **Peabody:** Mrs. E. G. H., 10. **Pittsfield:** E. H. R., for Talladega College, 5. **Pilgrim Memorial S. S.,** 5.16; Second Ch., for Talladega College, 15. **Reading:** Jr. C. E. Soc., for Marion Ala., 4. **Rosindale:** Girls' Helpful Circle, 2. **Roxbury:** Mrs. F. L. F., 50; Highland S. S., 33.59. **Salem:** C. A. L., 4.50. **Shelburne Falls:** H. W. K., for Straight College, 1. **Southboro:** Ch., 1. **South Egremont:** First Ch., 4.50. **Springfield:** M. R. I., for Straight College, 1. **Stockbridge:** M. A. B., for Talladega College, 2. **Swampscott:** Books for Athens, Ala. **Topsfield:** Mrs. E. P., for Florence, Ala., 1. **Townsend:** S. S., 4.42. **Wakefield:** First Ch., 594.33. **Walpole:** East Ch., 22.50. **Wareham:** Ch., 49; S. S., 2. **Watertown:** Phillips Ch., 27.27; Phillips S. S., 10. **Webster:** Miss A. P., box goods for Marion, Ala. **Wellesley:** Ch., 36.92; M. C. P., for Fort Berthold Mission, 5. **Westboro:** Ch., 9.56. **Westfield:** Mrs. H. A. M., for Straight College, 1; Second Ch., 10. **West Newbury:** "Friends," for Straight College, 15. **West Springfield:** Mrs. H. M. S., 5. **Westwood:** Islington Ch., 1.43. **Whitman:** First Ch., 47.52. **Williamstown:** Rev. W. S. B., for Straight College, 1. **Wilmington:** Ch., 14. **Winchester:** First Ch., 250. **Woburn:** S. S., box goods for Talladega College. **Worcester:** Central Ch., 342.

Legacies

Boston: Emmeline Cushing, for Talladega College, 50; Magnolia: George A. Upton, 1,250.00 (Reserve Legacy, 833.34), 416.66. **Newton:** L. K. Cutting, 1,315.92 (Reserve Legacy 741.50), 574.42.

RHODE ISLAND—\$30.67.

East Providence: Hope Ch., 5.67. **Providence:** A. W. C. for Talladega College, 10; Beneficent S. S., 15.

CENTRAL DISTRICT**CONNECTICUT—\$980.84.**

(Donations, 817.17. Legacy, 163.67.)

Berlin: Aid Soc., 37; C. S., for Lexington, Ky., 5. **Canaan:** J. A. A., 1; E. L. H., 1, for Straight College. **Canterbury:** First Ch., 10. **Chester:** Ch., 6. **Colchester:** Ch., 9; Miss M. D., 5. **Columbia:** E. A. H., for Straight College, 1. **Coventry:** Second Ch., 3.75. **Deep River:** A. R. M., for Pleasant Hill, Tenn., 10. **East Canaan:** K. B., for Straight College, 1. **Easton:** Ch., 7. **Greenwich:** Second Ch. S. S., 10. **Haddam:** Ch., 15. **Hartford:** For Lexington, Ky., 6.05; Center Ch., M. Soc., for Lexington, Ky., 5; Mrs. L. St. J. H., for Straight College, 25; Talcott Street S. S., Lincoln Memorial, 5; W. W. J., for Talladega College, 10. **Manchester:** Second Ch., 47.60. **Meriden:** First Ch., 225. **Mt. Carmel:** S. S., for Lexington, Ky., 25. **Nepaug:** G. E. Soc., for Gregory Institute, 10. **New Britain:** Stanley Memorial Ch., 26.99. **New Canaan:** C. E. Soc., for Rydner Memorial Hospital, 10. **New Haven:** Center Ch. S. S., 1.80. **H. W. F.** for Talladega College, 100; Ch. of the Redeemer, 51. **New London:** Westmore Helpers, for Talladega College, 35. **New Preston:** Ch., 45.70. **Norwich:** King's Daughters, for Lexington, Ky., 10. **Oakville:** G. H. S., two tree pruners, for Talladega College. **Riverton:** Mrs. F. E. B., for Straight College, 1. **Suffield:** Ch., 10. **Thompsonville:** M. R. K., for Straight College, 10. **Torrington:** M. H. S., for S. A., at Brewer Normal School, 6. **Wallingford:** L. B. Soc., bbl. goods for Saluda Seminary. **West Cornwall:** H. D. S., for Straight College, 2. **West Hartford:** Mrs. E. H. A. S., subs. three years to Nat'l Geographic Magazine, for Lincoln Academy. **Willington:** Ch., 2.38. **Winstead:** Mrs. C. W. G., for Talladega College, 25.

Legacies

Shmsbury: William C. Mather, 25; (Reserve Legacy, 16.66); 8.34. **West Hartford:** Myron N. Morris, 155.32.

NEW YORK—\$3,046.60.

Antwerp: W. M. S., hospital supplies for Greenwood, S. C. **Brarieliff:** S. S. 5.20. **Brooklyn:** Central Ch., Junior Missionary Society, 3; Flatbush Ch., by Miss E. C. W., for Florence, Ala., 2; Flatbush Ch. Woman's League, for Florence, Ala., 10; Lewis Ave. Ch., package goods for Marion, Ala.; M. B. S., for Talladega College, 100; Mrs. M. A. W., for Talladega College, 100; Mrs. W. N. B., for Talladega College, 100. **Buffalo:** First Ch., 120. **Canaan:** Mrs. C. P. B. W., for Straight College, 2. **Elmira:** Park Ch. S. S., for Santee, Neb., 27.03. **Greene:** Ch., 15. **Hammer:** Ch., 100. **Jamestown:** E. W. S., for Straight College, 5. **Lysander:** Ch., 7. **Middletown:** First Ch., 36; North Street S. S., Bible Gleaners, for Marion, Ala., 5. **Mt. Vernon Heights:** Jr. C. E. Soc., for Fort Berthold Mission, 7. **New York:** "Friends," for Marion, Ala., 75; F. K. C., for Toulaloo College, \$25; E. T. W., for Toulaloo College, 250; P. W., for Allen Normal School, Thomasville, Ga., 200; Pilgrim Ch. Woman's Association, box goods for Marion, Ala.; W. A. A., for Talladega College, 100; W. A. K., box goods for Greenwood, S. C. **Richmond Hill:** Union Ch. S. S., 25. **Syracuse:** Plymouth Ch., 25. **West Bloomfield:** Ch., 6.75; —"C. S. S., 500.

Woman's Home Missionary Union of the State of New York, by Mrs. W. A. Kirkwood, Treasurer, \$1,267.62.

NEW JERSEY—\$196.00.

Basking Ridge: Mrs. S. S. C., for Toulaloo College, 25. **East Orange:** First S. S., 20; D. G. H., for Toulaloo College, 100; Mrs. E. D., package goods for Saluda Seminary. **Millburn:** F. O., for Straight College, 1. **Montclair:** Miss A. L. M., goods for Lincoln Academy. **Orange:** H. L. H., for Toulaloo College, 50.

PENNSYLVANIA—\$26.25.

Audenseld: Welsh Ch., 11.25. **Philadelphia:** Mrs. H. D. I., for Straight College, 10. **Rockdale:** M. Soc., for Straight College, 5.

DISTRICT OF COLUMBIA—\$25.00.

Washington: H. F. W., for Talladega College, 25; H. M. Soc., package goods for Saluda Seminary.

OHIO—\$2,112.67.

Cleveland: Archwood Ave. Ch. W. M. Soc., for Lexington, Ky., 3.25; Euclid Ave Ch., Woman's Association, case of goods for Talladega College; First Ch., 18; I. B. C., for Marion, Ala., 4; Mayflower Ch., 12; Plymouth Ch., Woman's Association, 5. **Kingsville:** E. S. C. and S. C. K., 9. **Lancaster:** Mrs. J. L. G., for Pleasant Hill, Tenn., 6. **Oberlin:** M. Soc., for Lexington, Ky., 2.47; United Ch., by A. H. C., 10. **South Newbury:** S. S., 2.61. **Toledo:** First Ch., bbl. goods for Moorhead, Miss.

Woman's Home Missionary Union of Ohio, Mrs. Arthur M. Williams, Treasurer, \$1,821.99; also \$218.35 for Pleasant Hill.

INDIANA—\$458.94.

Oakland City: R. McC., 5. **Yokomo:** H. W. V., for Talladega College, 25.

Congregational Woman's Home Missionary Union of Indiana, by Mrs. A. D. Davis, Treasurer, 428.94.

MICHIGAN—\$779.31.

Calumet: S. S., for Talladega College, 18.75. **Grand Rapids:** Mrs. E. J. G., package goods for Saluda Seminary, N. C.; Mrs. J. E. C., goods for Athens, Ala. **Hudson:** C. E. S., 109. **Jackson:** "Friends," two bbls. goods for Athens, Ala. **Lansing:** Mayflower S. S., for S. A. at Talladega College, 5.

Michigan Congregational Conference: by Rev. J. W. Sutherland, Treasurer, \$475.56.

Woman's Home Missionary Union of Michigan, by Mrs. L. S. Towler, Treasurer, \$80; also for Scholarships at Saluda Seminary, 100.

WESTERN DISTRICT**ILLINOIS—\$6,771.27.**

(Donations, 1,451.27. Legacies, 5,320.00.)

Atkinson: Ch., 40c. **Austin:** First Ch., 10.45. **Blue Island:** First S. S., 4. **Chandlerville:** First Ch., 2. **Chicago:** Bethany Union S. S., 70; Bryn Mawr Community Ch., 39.03; Christ German Ch., C. E. Soc., 3.50; Cragin Ch., 12; Mrs. D. O., for Hawley Olmstead Memorial Bed in Berthold Memorial Hospital, 50; F. H. T., for Fort Berthold Mission, 100; J. H. M., for Straight College, 10; Pilgrim S. S., 15; Tabernacle Ch., 2.40; Tabernacle W. S., 3.92; Mission Band, 48c; Waveland Ave. Ch., 11.64. **Decatur:** Miss O. S., for Pleasant Hill, Tenn., 11.33. **Dundee:** Ch., 25.28. **Dwight:** Ch., 1; S. S., 1.80. **Elgin:** First Ch., 50. **Granville:** First Ch., 26.15. **Grays Lake:** Ch., 2.48. **Jacksonville:** Ch., 15. **Kewanee:** First Ch., by E. S. W., 50. **Lacon:** Ch., 2. **La Salle:** First Ch., 24. **Lockport:** Ch., 62c; S. S., 34c. **Lyonsville:** Ch., 17. **Moline:** Second Ch., 80c; Union S. S., 3.45. **Naperville:** First Ch., 24. **Ottawa:** First Ch., 73.50; S. S., 9. **Paxton:** Mrs. J. B. S., box goods and \$5 for Marion, Ala. **Felix:** First Ch., 4. **Rock Falls:** Ch., 11.60. **Roseland:** Ch., 4.80. **Shabbona:** Ch., 3. **Sheffield:** S. S., 1.97. **Somonauk:** Union S. S., 6. **Winnetka:** Ch., 48. **Winnetka:** Ch., 220. **Wyand:** Ch., 5.

Woman's Home Missionary Union of Illinois: by Mrs. A. A. Wilson, Treasurer, \$474.22.

Legacies

Earlville: Jacob A. Dupree, 750; (Reserve Legacy, 430); 320. **Galesburg:** Mary Davis McKnight, \$2,500.00. **Morris:** Dana Sherrill, 2,500. **Total for Illinois:** \$6,771.27
Less amount refunded to Moline..... 5.40

\$6,771.27

IOWA—\$50.00.

Deen: Missionary Soc., box goods for Moorhead, Miss. Farragut: W. M. Soc., box goods for Talladega College. Harlan: Deacons Board, box goods for Talladega College. Lakeview: Missionary Soc., three boxes goods for Moorhead, Miss. Red Oak: W. M. Soc., box goods for Talladega College. Spencer: W. H. M. U., or Moorhead, Miss., 50.

WISCONSIN—\$57.03.

Endeavor: S. S., 4.48. Janesville: D. A. R., or Saluda Seminary, 40. Rosendale: For Lexington, Ky., 3.55. Waunau: Collected by Miss Ipear for Lincoln Academy, 9.

MINNESOTA—\$624.76.

Crookston: Missionary Soc., box goods for Moorhead, Miss. Dodge Center: Missionary Soc., package goods for Moorhead, Miss. Minneapolis: Fifth Ave. Ch., box goods for Marion, Ala.; Mr. and Mrs. J. E. P. for Lincoln Academy, 14.63; Thirty-eighth Street Ch., box goods for Marion, Ala. St. Paul: J. S., for Straight College, 5. Spring Valley: L. M. Soc., box goods for Marion, Ala. Stewartville: "Friends," box goods for Marion, Ala. Wadena: "Friends," box goods for Marion, Ala.

Congregational Conference of Minnesota: 455.99.

The Woman's Home Missionary Union of Minnesota: Mrs. A. E. Fancher, Treasurer, 149.14.

MISSOURI—\$666.99.

Joplin: First S. S., 5. Kansas City: A. T. H., 0; Mrs. E. D. B., 25; J. F. D., 25; J. P. T., 5; M. A. W., 50, for Talladega College. New Florence: Miss M. A. J., 10. St. Louis: Pilgrim Ch., 56.51. Springfield: First Ch., 22.

Woman's Home Missionary Union of Missouri: Mrs. C. B. Curtis, Treasurer, \$438.48.

NEBRASKA—\$511.24.

Emporia: Warren Mortgage Co., 25; W. W., 25; for Talladega College. Humboldt: "A Friend," \$5. Lawrence: A. D. W., for Talladega College, 10; J. E. T., for Talladega College, 15. Omaha: Mrs. N. S., for Proctor Academy, Provo. Tah, 15. Topeka: D. O. C., for Talladega College, 5; E. H. H., 10; F. M. C., 100; G. G., 10; A. C., 15; for Talladega College. Valley Falls: Federated S. S., 5.92. Wellington: First Ch., 60.32.

Through Kansas Congregational Conference: 60.32.

NEBRASKA—\$112.98.

Albion: Ch., 2. Aurora: Ch., 4.50. Bertand: Ch., 2.35. Blair: Ch., 3.25. Bloomfield: Ch., 1.35. Columbus: Ch., 13. Crete: Ch., 2. David City: Ch., 1.50. Exeter: Ch., 6. Fairmont: Ch., 2. Fremont: Ch., 4. Friend: Ch., 1. Geneva: Ch., 5. Harvard: Ch., 1. Hastings: Ch., 1.50. Howells: Ch., 1.25. Lincoln: First German Ch., 2; Salem German Ch., 3. Cook: Ch., 2. Norfolk: First Ch., 6. Omaha: First Central Ch., 20. Red Cloud: Ch., 1. Ottoburn: German Ch., 7.98. Seneca: Ch., 1. Avery: Ch., 1. Weeping Water: Ch., 2.50. York: Ch., 6.

NORTH DAKOTA—\$20.00.

Woman's Home Missionary Union of North Dakota: by Miss Bertha Stickney, Treasurer, 10.

OKLAHOMA—\$35.00.

McAlester: W. H. L., for Straight College, 5. Oklahoma Congregational Conference: by M. S. Rowe, Treasurer, 30.

OMEGA—\$6.00.

Cheyenne: First Ch., W. H. and F. M. Soc.,

KANSAS—\$1.70.

Through the Woman's Home Missionary Union of Missouri: Mrs. C. B. Curtis, Treasurer, \$1.70.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$386.50.

Antioch: 1.66. Benecia: 5.65. Berkeley: Bethany, 1.79; North, 35.44. Etna Mills, 2.42. Grass Valley: 1.62. Fresno: First S. S., 3. Martinez: 13.83. Oakland: Fruitvale Avenue, 9.31; Grace, 2.47; Pilgrim, 4.22. Oroville, 33.48. Pacific Grove, Mayflower, 32.81. Palo Alto, 29.61. Petaluma: 22.46. Pittsburg: 2.13. San Francisco: First, 48.50; Sunset, 7.25; Italian and Spanish S. S., 48c. San Lorenzo: S. S., 3.63. San Rafael: 9.54. Santa Cruz: 24.25. Sarmatoga: 15.17. Sebastopol: 8.97. Stockton: 38.80. Sunnyvale: 4.61. Woodside: 87c.

W. H. M. U. of Northern Cal., for Rio Grande Industrial School, 22.50.

CALIFORNIA (SOUTHERN)—\$1,754.96.

Brea: Ch., 4.34; S. S., 6.04. Calexico: S. S., 10. Eagle Rock: 3.93. Escudido: 15.60. Glendale: 12.60. Hawthorne: 11c. La Mesa: Central Ch., 2.28; S. S., 7.31. Lawndale: 1.20. Little Lake: 2.13. Long Beach: 32.40; Mrs. A. I. B., for Lincoln Academy, 5. Los Angeles: Garvanza, 4.80; First, 100; Ch. of the Messiah, 16.34; Ch. of the Messiah, Girls Club, for Pleasant Hill, Tenn., 50; Cole Grove, 2.40; Grace S. S., 6.25; Mayflower, 60c; Park, 11.04; West End, 4.80. Manhattan: Ch., 6; S. S., 2.50. Maricopa: 6. Oildale: 6. Pasadena: First, 75; West Side, 10; Pilgrim, 10.43; Lake Avenue, 47. Ramona: 3.75. Redlands: 24. Riverside: 30. Rosedale: 1.80. San Bernardino: First, 24.68; and for Tillotson College, 25. San Diego: First, 70.40; La Jolla, 5.40; Ocean Beach, 2.35; C. W. M., for Talladega College, 100. San Jacinto: 1.58. Santa Ana: 62.30. Santa Barbara: First Ch., 20.80; S. S., 4.98. Seeley: 1.62. Sherman: 6. Tehachapi: Ch., 3.74; S. S., 2.96. Whittier: 60; Rev. E. D., for Marion, Ala., 5.

Woman's Home Missionary Union of So. California: \$836.60.

WASHINGTON—\$316.66.

Anacortes: Ch., 10; S. S., 5. Chattaroy: 2. Cheney: 8. Colfax: S. S., 1. Eagle Harbor: 5. Everett: First, 16. Ferndale: S. S., 3.35. Guemes Island: 1.50. Ione: 2.50. Kirkland: 5. Longbranch: 1. Machias: 1. Medina: S. S., 2.50. Metaline Falls: S. S., 1.70. Orchard Prairie: 1. Seattle: Aiki, Y. P., 2.50; Bayview Ch., 4; S. S., 5; Fairmont Ch., 11.46; S. S., 8.30; Keyatone, 10; Plymouth: 100; University, 60; West, 3. Spokane: Pilgrim Ch., 10; S. S., 10; Plymouth, 4. Summit Park: S. S., 1.50. Tolt: 2. Tonasket: S. S., 2. Trent: 1. Uk: S. S., 1. Washougal: 6.35. Yakima, S. S., 8.

OREGON—\$52.77.

Astoria: Finnish S. S., 5. Clackamas: 3.50. Elliott Prairie: 40c. Eugene: 12. Forest Grove: 5.90. Hillsboro: 5.67. Ingle Chapel: 5.15. Ione: 90c. Ontario: 1.05. Oregon City: 2.60. Portland: Highland Ch., 2.10; S. S., 3.30. Salem: Central, 3.40. St. Helens: 1.80.

ARIZONA—\$54.40.

Prescott: M. B. H., for Oriental Missions, 50. Tucson: First S. S., 4.40.

IDAHO—

Post Falls: Miss B. L., S. S. papers for Lincoln Academy.

THE SOUTH &c.

VIRGINIA—\$2.00.

Stony Point: Free Union Ch., for Gloucester School, 2.

WEST VIRGINIA—\$20.83.

Through the W. H. M. U. of Ohio: Mrs. Arthur M. Williams, Treasurer, \$20.83.

KENTUCKY—\$2.70.

Through the W. H. M. U. of Ohio: by Mrs. Arthur M. Williams, Treasurer, \$2.70.

NORTH CAROLINA—\$27.47.

Asheboro: Rev. H. D. S., for Talladega College, 5. Carter's Mills: Ch., 3.70; Lincoln Memorial, 2. High Point: Ch., Lincoln Memorial, 2. King's Mountain: I. A. H., 4.80; W. O. H., 5; for Lincoln Academy. Sanford: Ch., 1; S. S., Lincoln Memorial, 2; Swann Station: S. S., Lincoln Memorial, 1.65; Templing: Ch., Lincoln Memorial, 2.32.

TENNESSEE—\$16.00.

Memphis: Mrs. G. P. H., for Talladega College, 6.

The Woman's Missionary Union of Tennessee: Mrs. P. R. Burrus, Treasurer, \$10.

GEORGIA—\$100.00.

Thomasville: J. F. A., for Allen Normal School, 100.

ALABAMA—\$90.66.

Athens: Trinity Ch., 5.66; Lincoln Memorial. Birmingham: American Cast Iron Pipe Co., for Talladega College, 50; W. J. E., for Talladega College, 5; R. S. M., for Talladega College, 25. Tuskegee: Mrs. M. E. R., for Talladega 5.

MISSISSIPPI—\$29.00.

Alcorn: S. C. J., for Tougaloo College, 10. Indianola: J. B. L., for Tougaloo College, 5. Natchez: A. L. H., for Straight College, 5.

LOUISIANA—\$306.33.

Hammond: A. C. E., 1; M. M., 1; P. M., 1; P. T. T., 1; for Straight College, "Friends," for Straight College, 52.58; Rev. W. A. G., for Straight College, 5. Kentwood: "Friends," for Straight College, 12.30. New Iberia: Mrs. V. B., for Straight College, 1. New Orleans: Beecher Ch., Woman's Union, 8; Lincoln Memorial; Howard S. S., 45c; Lincoln Memorial; "A Friend," for Straight College, 1; "Friends," for Straight College, 7; L. M. Soc., for Straight College, 10; R. K., 10; B. D., 20; M. D., 10; C. D. S., 25; Mrs. A. B., 5; Mrs. A. F. D., 10; S. Mc C., 5; Mrs. S. F. W., 1; E. D., 5; M. A. McD., 10; E. B. S., 10; Mrs. M. M., 10; R. Y., 10; C. P., 5; Mrs. H. D., 5; E. B. S., 2.60; Mrs. D., 1; Mrs. J. W. N., 10; for Straight College. Roseland: Ch., for Straight College, 20. Thibodaux: First Ch., 2; Lincoln Memorial. Waterproof: M. W. W., for Straight College, 10.

The Louisiana Woman's Missionary Union: Mrs. A. R. Spottswood, Treasurer, \$18.50.

TEXAS—\$38.05.

Brownsville: A. G. M., for Pleasant Hill Tenn., 1. Dallas: Central Ch., 20. Houston: Houston District Association of Cong'l Ch., for Tillotson College, 12.05. Paris: W. H. L., for Talladega College, 5.

FLORIDA—\$138.85.

Arch Creek: Ch., 4.20; for West Tampa Daytona: First Ch., 61.31; First Ch., for West Tampa Mission, 10.69. Fessenden: C. E. Soc., for Fessenden Academy, 2.85; Public collection 28.20. Tampa: Ch., 3.60; for West Tampa: S. S. 1; for West Tampa. Ocala: Little Zion A. M. E. Ch., for Fessenden Academy, 6.50; M. E. Ch., for Fessenden, Fla., 20.60.

PORTO RICO—\$13.00.

Humacao: M. E. D., for Ryder Memorial Hospital, 10.50. Naguabo: Ch., 2.50. Congregational World Movement.....\$11,037.8; A. M. A. League..... 952.10

SUMMARY OF RECEIPTS FOR MAY, 1921

Donations	\$34,068.12
Legacies	6,524.75
Total	\$40,592.87

SUMMARY OF RECEIPTS EIGHT MONTHS

(From Oct. 1, 1920, to May 31, 1921.)	
Donations	\$210,412.25
Legacies	60,328.07
Total	\$270,740.32

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

Vol. 76 No. 8

SEPTEMBER, 1921

New Series, Vol. 13, No. 5

THE SURVEY FOR 1921-1922

THE Survey of the Missionary and Educational Work of the Congregational Churches in all the world for 1921-1922 will be published in the October issues of "The American Missionary" and "The Missionary Herald." This plan will be more economical than the one pursued for the past two years, and it is believed that it will insure a wider use of the publication upon the part of our church constituency.

Rev. Charles E. Burton, D.D., Secretary of the National Council, assisted by Rev. Charles H. Richards, D.D., Editorial Secretary of the Congregational Church Building Society, and by representatives from the other Missionary Societies will constitute the Editorial Board, under whose direction the Survey will be prepared and printed, as indicated above.

Pastors and others receiving copies of the magazines containing the Survey are urged to preserve them for subsequent use. The material, which has been prepared with the utmost care, while not so full and extensive as before, will be found to supplement information contained in the issues of the last two years. Additional copies of the publication will be available for distribution in the churches during the fall and winter upon application by pastors and other church leaders to the office of the Commission on Missions, 287 Fourth Avenue, New York City.

CONGREGATIONAL WORLD MOVEMENT

THE CONGREGATIONAL WORLD MOVEMENT TRANS- FERRED TO THE COMMISSION ON MISSIONS

THE Congregational National Council which met at Los Angeles July 1st to 8th took action merging the Congregational World Movement Commission with the Commission on Missions. The latter Commission, which has hitherto consisted of twenty-three members, and has served mainly in a judicial capacity, is enlarged to fifty-six members and given a more representative character. The General Secretary of the Council is a member of the Commission *ex officio*. Of the remaining fifty-five, sixteen are at large, nine represent the societies and other organizations, twenty are from the constituent states, and ten are representatives from groups of states that are not independent, including the colored state organizations, the German General Conference and the Scandinavian Conferences. The program of promotion instituted and prosecuted by the Congregational World Movement is committed to this enlarged Commission.

The members of the newly-constituted Commission present at Los Angeles met after their election and elected the present Congregational World Movement staff for two years. The Congregational World Movement will cease to function under its present name on or before November 1st. Unless, or until, otherwise determined, the newly constituted organization will be known as the Commission on Missions.

* * *

SUCH AS WE HAVE

DURING the period of intense and prolonged heat in lower New York last July, the owner of an ice cream, soda fountain and lunch room came out on the sidewalk in his shirt-sleeves. Twelve or fifteen boys, aged eight to twelve, were visible from his viewpoint. Summoning one of them, who looked and acted as if he expected to be reprimanded for some misdemeanor, the dispenser of the article so dear to the boy's appetite—unfortunately made less available by the Government luxury tax—asked a few questions. Soon a generous smile appeared on the boy's face as he comprehended the purpose of the man. "Come on over," was his cheerful direction to his solicitous companions. One by one the boys filed into the room of the proprietor, and when last seen by the spectator who tells this story were eagerly devouring the contents of the well-filled dishes of ice cream which were gratuitously set before them on the tables of the lunch room.

Whatever may have been the usual spirit and practice of the owner of this ice cream dispensary, for the time being he was following illustrious leadership. He saw the plight of those boys and realized what they greatly desired on that hot day. He may and he may not have been the possessor of considerable resources. The likelihood is that he eked out only a precarious living from his small business; but he had enough ice cream to share with those boys and still have sufficient left to supply his customers. "Such as I have give I unto thee." That attitude and conduct generally assumed and considerably practiced would make the world very different from what it is.

FOLLOW-UP WORK IN RAISING THE APPORTIONMENT

MOST Congregational churches have made some sort of an effort to raise the amount suggested to them as their share of the Five Million Dollar Missionary Apportionment. Two or three suggestions are offered with the aim of helping the churches that have not succeeded in raising the full amount or that have made no attempt thus far to meet their apportionments:

1. Often a pastor may succeed in materially increasing the contributions of his church to missions by presenting personally an appeal to a few of his people. Especially may he render a valuable service, both to missions and individuals, by going to such of his people as are able to give but have never been really interested in the missionary opportunity. The success in a given instance will be in proportion to the degree of confidence which the person approached has in his character, information and judgment.

2. A presentation and an appeal may be made in behalf of our missionary enterprise by some representative of the co-operating Societies, to be followed, with the consent and in the presence of the pastor or other representative of the church, by solicitations of gifts from those better able to make up the amount needed.

3. In many churches where no attempt has been made to meet the Apportionment the amount could easily be secured if some one—preferably the pastor—would tell the people the facts as to our missionary work at a regular Sunday morning service and ask them then and there to assume their share of the common task and privilege.

Surely the need is so great and the crisis so imminent that no pastor or church officer will be content to be negligent or half-hearted with reference to the Apportionment.

+ + +

PLANNING THE YEAR'S WORK

PASTORS differ greatly in relation to the plans they make for the year's work. Some plan minutely and comprehensively, even to selecting texts and making sermon outlines a year ahead, beginning with September. Others scarcely ever know from week to week what lines of thought and endeavor they will pursue. Between these two extremes are many who, while they do not make themselves the slaves of their plans, yet have definitely in mind certain interests which they are to promote during the active period of the church year.

Some place should be found or made in the pastor's plans for a careful and full consideration of such subjects as the following: The church's membership—is it unified, imbued with the spirit of service and organized so as to accomplish the best results? The church's work in the community—is there anything that it can and ought to do to improve existing conditions? The missionary opportunity and obligation—does the church understand the world's need and is it ready to accept its fair share of responsibility and seek to raise through the Every Member Canvass or otherwise its apportionment? What more can be done to promote missionary education and stewardship through the church's ministrations? What is the best time and what are the methods most likely to succeed in prosecuting a Campaign of Evangelism?

Plenty of leeway should be left for unexpected exigencies, both local and world-wide, that are sure to arise during the year, but obviously a more or less elastic schedule ought to be made out and followed if the year's endeavor is to avoid the charge of scrappiness and show results worthy of such an organization as a live Christian church.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

SOME FIGURES FROM THE 1920 YEAR-BOOK

The Twenty Churches Making Largest Accessions in 1920

Place	Church	Pastor	Accessions
Bridgeport, Conn.	United	William Horace Day	270
Brooklyn, N. Y.	Nazarene	Henry H. Proctor	257
Providence, R. I.	Central	Arthur H. Bradford	216
Long Beach, Cal.	First	Henry K. Booth	211
Springfield, Mass.	South	J. Gordon Gilkey	195
New York, N. Y.	North	William H. Kephart	182
Jersey City, N. J.	First	H. L. Everett	167
Pasadena, Cal.	First	Daniel F. Fox	164
Lincoln, Neb.	Zion, German	(No Pastor given)	159
Brooklyn, N. Y.	Tompkins Ave.	J. Percival Huget	155
Cleveland, O.	Hough Ave.	H. S. Fritsch	153
Cleveland, O.	Archwood Ave.	R. B. Blyth	150
Los Angeles, Cal.	First	Carl S. Patton	149
Nutley, N. J.	St. Paul's	Robert C. Falconer	149
Norfolk, Neb.	First	John H. Andress	147
Sioux Falls, N. D.		L. W. Fifield	147
San Francisco, Cal.	First	James L. Gordon	145
Brooklyn, N. Y.	Flatbush	Lewis T. Reed	137
Springfield, Mass.	Faith	R. J. Goddard	137
New York, N. Y.	Broadway Tabernacle	Charles E. Jefferson	136
Pontiac, Mich.		Milo J. Sweet	136

Comparisons

Churches:		
Number of churches January 1, 1920	5,959	
Churches added during 1920	61	
Churches dropped during 1920	96	
Net loss	35	
Number of churches January 1, 1921	5,924	
Number of churches A. B. C. F. M.	671	
Grand total	6,595	
Membership:		
Number of Members January 1, 1920	808,266	
Admitted during 1920	71,857	
Dismissed during 1920	60,898	
Net gain	10,959	
Number of members January 1, 1921	819,225	
Men and Women in Church Membership:		
Men members January 1, 1920	291,092	
Men members January 1, 1921	295,306	
Gain	4,214	
Women members January 1, 1920	517,174	
Women members January 1, 1921	523,919	
Gain	6,745	

Admitted on Confession of Faith:

Admitted during 1919.....	33,852	
Admitted during 1920.....	39,922	
Increase		6,070

Sunday Schools:

Number of members January 1, 1920.....	728,619	
Number of members January 1, 1921.....	743,632	
Gain		15,013

Men's Organizations:

Number of organizations January 1, 1920.....	1,460	
Number of organizations January 1, 1921.....	1,472	
Gain		12
Number of members January 1, 1920.....	86,897	
Number of members January 1, 1921.....	94,336	
Gain		7,439

Young People's Societies:

Number of organizations January 1, 1920.....	2,693	
Number of organizations January 1, 1921.....	2,691	
Loss		2
Number of members January 1, 1920.....	104,388	
Number of members January 1, 1921.....	107,522	
Gain		3,134

Admission to Membership on Confession of Faith:

Number of churches which received 10 or fewer.....	2,095	
Number of churches which received 11-25.....	838	
Number of churches which received 26-50.....	318	
Number of churches which received 51-100.....	71	
More than 100.....	8	
None	1,954	
Churches making no report.....	640	
Total		5,924

Size of Churches:

Number of churches having membership of 10 or fewer...	388	
Number of churches having membership of 11-50.....	1,955	
Number of churches having membership of 51-100.....	1,356	
Number of churches having membership of 101-250.....	1,406	
Number of churches having membership of 251-500.....	572	
Number of churches having membership of 501-1,000.....	241	
More than 1,000.....	56	
Total		5,925

List of Cities in which Churches Taken Together Have Largest Number of Accessions in 1920

Place	Churches	Accessions	Place	Churches	Accessions
New York, N. Y.....	51	2,325	New Haven, Conn.....	14	579
Chicago, Ill.....	70	1,694	Denver, Col.....	15	536
Boston, Mass.....	36	1,179	Worcester, Mass.....	19	500
Cleveland, Ohio.....	24	934	Lincoln, Neb.....	9	476
Minneapolis, Minn.....	24	801	Bridgeport, Conn.....	9	389
Los Angeles, Cal.....	26	777	Detroit, Mich.....	10	330

The Five States Having Largest Total Membership in 1920

State	No. Churches	Membership	State	No. Churches	Membership
Massachusetts.....	606	143,133	Illinois.....	318	57,405
Connecticut.....	325	73,189	Ohio.....	232	46,577
New York.....	308	66,634			

The Six States Making Largest Accessions in 1920

State	No. Churches	Accessions	State	No. Churches	Accessions
Massachusetts.....	606	10,123	Illinois.....	318	5,021
Connecticut.....	325	4,823	Ohio.....	232	3,928
New York.....	308	6,094	Michigan.....	277	3,928

THE PASTORS' SECTION

ARTISTIC PREACHING

By Rev. John Luther Kilbon, Brooklyn, N. Y.

SOME people define art in such a way that no preaching worthy of the name can be included within it. In the age-long processes of human life, however, art endures as an expression of some aspect of the true, the beautiful and the good, set forth in such a way that those who hear or see, catch something of the artist's vision. A conception like this—and it is the conception which stands the tests of time and space—clearly offers the preacher a career as an artist.

The true preacher will hold cheap attempts at art in a contempt more deep than that in which the so-called artists who follow them hold him. More deep, I say: for the contempt will go to the bottom of a spirit more capacious than theirs. The artists whom he will hold before himself, will be those like Homer and Michaelangelo and Beethoven.

Before reaching out for artistic expression, the artist preacher will make sure of the clarity of his own vision. If ever the true, the beautiful and the good joined in perfect combination, it was in the life and teaching of Jesus. Around the person of his Master, the artistic preacher will set to work with every bit of imaginative energy that he can summon. He will read the Gospels slowly; he will read them rapidly; he will read them one by one; he will read them in comparison with each other. He will saturate his mind with the words of Jesus, so that by instinct, and without conscious present effort, every event of history, ancient, modern or current, will set itself over against the thought of the Master.

Then he will bestir himself to think of the world and of God as Jesus thought. He will spend less energy in admiring Jesus' thought of God as Father, than in making it clear to his consciousness that he himself, yes, even he, the preacher, is God's son. Son with a small "s," be sure, but son in very truth. He will feel himself part of a world made by God and for God, which nevertheless does not know the way to God, and so is lost, wandering about in the dark, sometimes despairing, sometimes whistling to keep up its courage, but finding the light disagreeable and turning away from it. He will feel himself called to show the light so that men may see the way home to God.

So far, however, we have come only to the "mute, inglorious Milton" stage of art. The preacher becomes an artist when he speaks the thing as he sees it, for the God of things as they are, to the other children of that God. To make his people see what he sees—that is his object.

He will have to begin with his vocabulary, in all likelihood. To get rid of the cant phrase, the stilted word, the ponderous sentence, requires first of all an eager outreach toward common folks, and then a most careful weeding of manuscript pages. Everything in his training has worked against him in this regard—everything but his English Bible. Even that has become somewhat unfortunate in some of its effects. The studies the minister has pursued for many years have piled up in his mind a mass of words which most of his hearers will find indigestible. The books he reads are apt to be models of the style the preacher should avoid; yet those very books open up to him new aspects of the true, the beautiful and the good. He has been warned, not

without reason, against degrading the pulpit by the use of cheap and slangy language, and has listened, with profit to himself, to sermons which would have gone over the heads of most people. With as much care as the painter uses in selecting and mixing his colors, the artistic preacher deals with his choice and use of words.

Let the vocabulary stand as an illustration of various points which the artist preacher must note—balanced structure of the sermon, good elocution, proper posture, and all the rest. To achieve really artistic results in all these things, without letting any one see signs of the effort required means a more laborious and careful training than is given in any theological seminary or than can be imposed from without. Self-discipline is the only possible method of gaining such an end.

But many a fault in method is forgotten when the real artist sets forth his message. No one in his senses would advise a minister to preach as Phillips Brooks preached; no one in his senses would not gladly do anything to be able to make men see as Phillips Brooks made them see a wonderful vision of wonderful truth available for and adapted to the common man's life. Such preachers as he make of themselves channels through which the loving and healing mind of God pours itself out on men, and through which, on the other hand, the eye of a man seems to look up to the very glory of God. An artist like this matches his vision of the true, the beautiful and the good with an equally keen, adequate and sympathetic vision of men as they are. Such a vision may come from one's own experience of life; it may come from imaginative sympathy. It never belongs to the prig or the Pharisee. One cannot see men this way by looking down upon them, but only by looking around among them.

The artist, then, cannot disregard himself. He remembers, humbly, and with confusion of face, that a vision of the true, the beautiful and the good necessarily takes the form of the personality that perceives it. If that personality be heartily and wholly obedient to the heavenly vision, it is shaped by the vision into the form of the glory of Christ. "We shall be like Him," says the Epistle, "for we shall see Him as He is."

The more nearly such an inspiration is fulfilled, the more perfect becomes one's sympathy with men. Is it here that our most common and most fatal mistake is made? We try to make men feel that we share their interests. We join their lodges, we work—some of us—in their fields or their shops, we share in their sports, we adopt their ways of speech. All these things we have a right to do, and all these things we may more or less wisely do. Nevertheless, all these things—even the work and the play—are of the externals of life. The real man is where only one like Jesus can find him. One may belong to every lodge in his town; one may be able and and willing to turn his hand with decent effect to any kind of work; one may qualify as a champion in tennis or golf, or as an expert coach in baseball, but unless he brings to these activities and holds among them, a vision of Christ that is clear and strong and deep, he may degrade his ministry and himself by these very means. On the other hand, one who knows that attempts to do such things would make him a laughing stock, may nevertheless have such sympathy that in time of need men know him as a big brother.

If such a loyal, clear-sighted, brotherly personality perceives the true, the beautiful and the good in Jesus Christ, and makes his brother men share his vision, he is fulfilling the function of a Christian preacher. For all God wants of us is to persuade men to live as Jesus taught us to live.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The index for the year April 1, 1920, to March 31, 1921, is now in pamphlet form and may be had upon application to this office.

+ + +

Be sure to read elsewhere in this issue the offer of the Treasury Department of this Society regarding church equipment.

+ + +

The following new folders will be ready for distribution early in September: "Ellis Island Today" and "A Missionary Church that is Missionary."

+ + +

Delegates in attendance at the Federate School of Missions, Mount Hermon, California, which was held July 9-16, report a very fine display of denominational literature.

+ + +

Churches which are holding missionary demonstrations and schools of missions will find it to their advantage to read the article entitled, "A Home Missionary Exhibit for the Churches," which appears elsewhere in this issue.

+ + +

Readers of THE AMERICAN MISSIONARY will be interested in the general editorial on page 193 of this issue with reference to the October number of THE AMERICAN MISSIONARY, THE MISSIONARY HERALD and LIFE AND LIGHT, this to be a Survey number replacing the special Survey printed last year by the Congregational World Movement. This arrangement will serve the double purpose of a considerable economy and a larger reading.

+ + +

This Society has again been called upon to render a distinctive service to the denomination in relinquishing for the Secretaryship of the National Council its own General Secretary, Rev. Charles E. Burton, who has been for seven years not only the chief of the Home Missionary Society, but the General Secretary of the Church Extension Boards. A more extended appreciation of his services will appear in a later issue of this magazine.

+ + +

The general theme for home missionary study for the season 1921-1922 is: "Facing Our Unfinished Task in America." The titles of the Study Books are as follows: Senior, "From Survey to Service," by Rev. Harlan Paul Douglass; Young People, "Playing Square with Tomorrow," by Rev. Fred Eastman; Junior, "Stay-at-Home Journeys," by Agnes Wilson Osborne. The text-books this year are of unusual strength and will be of the greatest value for the use of individual classes and in churches where schools of missions are held. For further description, see THE AMERICAN MISSIONARY, June, 1921, page 116.

ON THE FIRING LINE

By Rev. David J. Perrin, Rapid City, S. D.

(Concluded)

FOR some years there was strife between the two small churches in Hill City, and the result was the death of both organizations. Under a reciprocity exchange, however, the field finally came under the care of the Congregationalists, and a Congregational Community Church was organized. Two years ago Rev. G. A. Wooden became the resident pastor, and has proved to be the man for the place. He is an untiring worker, a cosmopolitan, having traveled extensively and labored at various occupations.

When he took up the work at Hill City, he found no inviting field. There was a poor little four-room parsonage, sadly in need of repairs, to shelter his family and himself. The church building was a good size, but it was unpainted, had a leaking roof, broken windows and an unsightly interior. Of the congregation there remained but a discouraged remnant. In fact, it had been said,

"Only one man in Hill City attends church."

But a change has come. Within a week after his arrival the new preacher was the talk of the town. He had preached no sensational sermons—just a straightforward right-from-the-shoulder Gospel message. He had staged no spectacular reform movement. He had only shown a readiness to serve, to help out when needed. When a house was to be shingled, he could do it in half the time required by the old methods which had been employed. He has been a friend to everyone, and as a result of these years of effort, his congregations are large, filling, on occasion, the main auditorium, the lecture room and the gallery. His Sunday School is thriving and reaches out into the surrounding country with its home department. Men and women have been brought to the Master. The church has been shingled, a bell has been added, the interior beauti-



READY TO START ON A MISSIONARY JOURNEY

fully decorated, the exterior painted white, and now it stands, cathedral like, on the elevation overlooking the town, with the green pines as a background.

Work is carried on regularly in two other railroad towns. Mrs. Wooden is a licensed preacher, and is now the

money to purchase a portable organ for use in these camps. The pastor is more than a leader in community activities. When a fire breaks out, he is there to help fight it; if the family loses clothing and supplies, he is ready to share his own with the unfortunates, even though it means a



MR. AND MRS. NOWELL ON THEIR WAY TO AN APPOINTMENT

assistant pastor. Meetings are held at several outlying schoolhouses, for out in these beautiful valleys are people who have lived for years without religious services. Two lumber camps are reached occasionally. At a meeting of the Black Hills Association which was held not long ago, the *ministers* and laymen raised the

lack in the parsonage. During the influenza epidemic his nursing ability was taxed to the utmost. He ministered in many homes, and brought through safely everyone he undertook to care for.

All this is done for love of men and God, for Mr. Wooden receives a very inadequate salary. The upkeep of an

tomobile which must traverse these untain roads is also expensive, yet has protested against increased ssionary aid, and like Paul he xors with his hands, that he and his mily may have the necessities of e.

Again let us return to the prairies to northern Meade County, a field many townships but only two small urch organizations, having no uipment and meeting in school-

was sure of a railroad, but now no one knows when it will come. But come it must, in time, for this region has a fine sandy loam soil, good water, numerous mines of lignite coal and living streams. Fine crops are grown, but fifty, sixty and seventy miles is much too great a distance to haul bulky and low-priced crops to market. Hogs, cream and alfalfa seed are the main marketable products, but they have to be freighted over miles of



CHILDREN OF THE DAKOTA PRAIRIES

use or dance hall. There are people sttered all through this county, d they should not be allowed to come isolated, indifferent to the st things of life, or to indulge in tty neighborhood quarrels. Ours the only Protestant work in this ge section.

Some ten years ago this locality

gumbo, the best of earthern roads when dry, but terrible when wet.

Rev. and Mrs. Thomas Nowell have been laboring in Meade County the past year. They came from a city in England having a teeming population out to these prairies where there is hardly a dozen people to the square mile. The ride across

the gumbo, eaten bare by a host of prairie dogs, was worse than the ocean voyage, according to Mrs. Nowell. She had not suffered from sea-sickness, but was prairie-sick on her first stage journey.

The difficulties in traveling made it hard to make much progress in their work at first. But being English folk they were good walkers. They found, however, that the distances between appointments—there were four places, Red Owl, Fairpoint, Goldfield and Stoneville, to be cared for—were too great for them to negotiate on foot. In fact, it was a physical impossibility unless the number of services were cut down, which they disliked to do. At last a horse and buggy were purchased—for thirty-five dollars. The reason for the low price soon appeared. The horse balked in protest against long trips and the buggy broke down. Again it was necessary to walk, with the offer of an occasional lift by parishioners. At last they have a second-hand Ford, and the miles fairly fly by. Some say Fords balk on occasion, and when they do they are worse than a balky mule. Mr. Nowell, however, is a trained mechanic, and when necessary can operate successfully upon the vitals of the car.

Mr. and Mrs. Nowell both sing, and this is a great help in pastoral

visitation, which they emphasize, giving especial attention to the sick and afflicted. They are mindful, too, of the best development of the children, and plan for special social effort which is so sadly needed where there is a scattered population. All this means winning their way to the hearts of the people. They live in conditions strange to them, and they are deprived of comforts which have been theirs in the land from which they came. But there is no complaining. Cheerfully they live sweet Christian lives, and it is not necessary to say that their example is powerful in influencing the people about them and in winning their admiration. Evidences of appreciation are not lacking. Mr. Nowell has declined offers to go to other fields where conditions would be more congenial.

"I am preaching to more people than many city preachers. God has revealed to me the real need of that is His call to me." One of the members at Red Owl recently said: "We thought we needed an orator in order to reach the people, but we have found a man who is earnest, who speaks out of his heart, and who gets results."

We take off our hats to the Nowells. We thank God for them. May their number be multiplied!

* * *

MORITZ E. EVERSZ —A VETERAN HOME MISSIONARY SUPERINTENDENT

I WAS the fifth of a family of seven, and was born in Buderich, near Wesel-on-the-Rhine, Prussia, in 1842. My father was the burgomaster of several villages, but realizing that his income was not sufficient to educate and give his children a position equal to his own, he decided to seek better opportunities for them in the Land of the Free, from which wonderful tales of productiveness and wealth had been sent back by the "Forty-eighters."

Steam navigation was then in its infancy, and when a friend inquired

if we were going to sail by steamer, my father remarked that it was bad enough to expose his family to the dangers of wind and wave, and he did not intend to court those sure to result from fire and steam as well. So we boarded a sailing vessel at Havre, France, and after twenty-eight days on the ocean landed in New York. I recall that the voyage was considered very successful for those days.

Travel by rail was also in its infancy. Pullmans had not been heard of and good coaches were few. We shipped as immigrants in a box car.

ortable seats consisted of boxes. At Buffalo we took a car for Manitowoc, Wis. My oldest brother and an uncle preceded us to this country and settled at Ripon in that city after a ride of three days, the way over rough corduroy roads. We drove up before a little log cabin on a wide prairie. My brother came out to greet us. My mother, who had been the Frau Pastorin, and as such had lived in a bathhouse," the principal

different conditions in Germany. We were industrious and thrifty, and we children began to attend the district school. Father had always been very enthusiastic over the sense of honor cultivated in the German army, but we learned to glory in the freedom in the new country, to appreciate the relief from military duty and the smallness of the taxes imposed. We came to be real Americans, and when the call for our services came, we were more than ready to defend this, our new Fatherland.

Ours was indeed a Christian home. I remember well how our family gathered together on Sunday afternoons and shared in a service at which my father read one of Krummacher's sermons to us. These Sunday afternoons were happy ones for us. My mother had strict ideas of how the Lord's Day should be spent, and when the sermon was omitted, she found opportunities for reading and meditation which always impressed us. I do not recall that we were ever forbidden to play games, but we came to feel that we should not engage in them on the Sabbath. During the warm weather, farmers who lived miles away would drive up on Sunday afternoons and ask us to sing songs and hymns, while my uncle would accompany us on his guitar.

After awhile some of us who were not needed on the farm went out to work. At the age of thirteen I was placed in a store at Ripon, and there I remained for some seven years. I began to attend the Episcopal Mission, and for a time enjoyed the services very much. When a church was built, however, everything became formal, and I decided to transfer my allegiance to the Congregational church, of which I became a member in 1860. I greatly desired to go to school, but having bought my time until I was twenty-one, and since I was still in debt for a part of the amount, I was greatly discouraged. I talked the matter over with a lawyer and he showed how, by teaching in



RITZ E. EVERSZ, D.D.

in her native town, looked at the home which had been prepared for us and exclaimed, "No! I had not thought of this! What a change!"

In the first few years ours were the exceptions common to immigrants, I except that ours seemed eschewed, since the farm hands brought with us soon deserted. We had to cultivate our land according to the directions of books which had been prepared for entirely

the winter and working in the summer, I might obtain an education. The little schooling I had received, however, was not sufficient to enable me to instruct others. The difficulty seemed insurmountable, but I have always kept in mind a remark made by my lawyer friend: "Moritz, if it is in you, you will get an education." And when I was four years older, I was still young enough to begin and carry through my aim.

In 1861 the Civil War broke out. The first calls for volunteers were quickly responded to, but when six hundred thousand were asked for, we realized that the call was to each individually. I enlisted and soon after my younger brother followed my example. An older brother went with General Schofield as private secretary, and a year later my oldest brother was drafted and left his wife and children alone on the farm. Thus the four sons of a Prussian officer placed themselves at the service of the young Republic. They went with the consent and approval of their parents, who were proud of their loyalty.

Months before the close of the war I was requested by my former employer to return to Ripon as a partner in his business. However, acquaintance with young officers who had been students at Madison University had reawakened the desire for an education, although four years had been added to my age since I first decided I was too old to consider a college course. After weeks of earnest prayer and thought I was led to believe that if I were sure that it was God's plan for me to study, He would help me to carry out His will. He did. For eight years I was able to study without interruption, and while they were laborious years, they were also very happy ones. I worked as janitor, wood sawyer, farm hand, clerk and teacher, as the opportunity presented itself, and in 1871 I graduated free from debt.

After four years of work for the American Sunday School Union, I

received a call from Oberlin College to teach German in the college class while pursuing my theological studies in the seminary.

During my second year at Oberlin I supplied the little church at Pitfield, Ohio, and here I remained for two years after my graduation. I then accepted a call to the Olivet Church of Columbus, Wisconsin, and after six years in that place took the pastorate of the Hanover Street Church in Milwaukee. This church was situated in a part of the city given over to manufacturing and the people who attended were largely Europeans. The population was changing one, and on that account was often discouraging. Nevertheless, we were happy in it and loved our people. At the end of five years we were making plans for the building of a new church, when I was asked by The American Home Missionary Society to succeed Dr. George E. A. Brecht as Superintendent of the German work.

On January 1st, 1888, I took up my duties as supervisor of this important work. I first visited the German Department of Chicago Seminary, and then spent some time among the churches. I found that there were about fifty names in the Year-Book for 1889, but discovered that only a small per cent of these ministers had a place of worship. The outlook was disappointing, but we resolved to follow where He should lead.

Our brethren had sought to provide a means of communication and instruction through the monthly publication, *The Kirchenbote*, published by Rev. Henry Hess at Fort Atkinson, Iowa. We started a *Kirchenbote* fund, and by means of personal and letter appeals succeeded in raising about eight hundred dollars, which enabled us to satisfy Brother Hess and fully meet his claims. Since that time the paper has been published weekly, coming out with fair regularity.

There were other crises in our

which we cannot take time to relate.

In 1910 I visited Germany and Russia, with the intention of providing our churches with needed hymnals and literature. It had also been the feeling of our people that German pastors from Germany were a necessity, and while this idea was both natural and attractive, I felt that this field was occupied and that German pastors from Russia would be a successful innovation. It seemed to me that this was clearly an open field for us to enter, and the result has justified my judgment. At the present time some eighty per cent of our churches consist of these people. We can count two hundred and fifty-six churches in the United States whose members have been helpful to their brethren in Canada, while the total membership amounts to eighteen thousand and more. In 1920 the benevolences of these churches totaled fifty thousand dollars.

Soon after this it became evident that with a new High School erected and manned at Redfield, South Dakota, there would not be sufficient work for the entire faculty at Redfield College during the preparatory course and the two years of college which naturally followed. Our courses were accordingly recast to meet the need of our students and churches, even if they should not connect with regular collegiate work. In

order to become less dependent, it was planned to secure an endowment of a hundred and twenty-five thousand dollars, and that among our own churches. Rev. John F. Reister, then of Billings, Montana, was elected to the task. It is most gratifying to note that he has succeeded in the goal set. Unfortunately, however, the war has so changed the cost of living that we are facing the problem of doubling our aim soon.

A most encouraging evidence that our labors have not been in vain, is found not only in the number and character of our churches and in their continued growth during a seven-years' cessation in immigration, but in the fact that our people are now welcomed in all churches in all parts of the country.

Having felt for some years that a younger man should be found to lead this work, it is a great satisfaction to me to leave it in the hands of Dr. Herman Obenhaus, for many years my fellow laborer, and to congratulate both the churches and the Home Missionary Society upon his acceptance of the call. I know that he will justify the confidence placed in him, and ask for him the same confidence and trust which were so graciously given to me. With sincere gratitude for this confidence and trust, I lay down the work of the German Department, although I shall remain ever ready to serve where I can.

* * *

A REEL FROM THE CENTRAL SOUTH

By Superintendent Ricker of the South Central District

THE pictures which appear in this story are illustrative of a district whose imperial dimensions and ever-growing population recommended it to thoughtful people as a great and impressive missionary field. Great stress is placed on rural evangelism today, and in the states of Oklahoma and Texas there is a rural population of more than four million. The rural inhabitants of the

four states that make up the South Central District, mostly served rather indifferently by once-a-month churches, is more than seven million, and the pictures shown here present some of the recent achievements of our faithful workers on the field.

The Pastor at Chickasha

Rev. C. J. Kellner, our pastor at Chickasha, Oklahoma, took up this



MEN'S CLASS CONGREGATIONAL S. S., CHICKASHA, OKLA.

work in June, 1918. Radical difficulties had made it practically impossible to carry on the work. The most faithful were discouraged to the point of hopelessness. Steady, plucky, patient work has wrought wonders in the parish. Difficulties have been overcome, and there has been an increase in interest, attendance, morale and service. A hint of what has been accomplished may be gained by scanning the figures which give the Sunday School attendance for the last six quarters: seventy, eighty-one, ninety-eight, a hundred and seventeen, a hundred and twenty-seven, a hundred and forty-four. On Rally Day, behold—attendance, two hundred and twenty-four; offering twenty-three dollars! And this in spite of a community epidemic of whooping cough! The Sunday School enrolment is now two hundred. The school is well organized, with department superintendents, eighteen classes, a splendid corps of faithful teachers and several classes having a club organization.

The Men's Class

This is one of the most interesting developments of the work at Chickasha. The class is made up of a fine lot of men, interested in their church and community. The pastor is the leader and the meetings are held in the parlor of the parsonage.

Mrs. C. L. Larson, a lineal descendant of Reuben Gaylord of Iowa and Nebraska home missionary fame, who is an enthusiastic and tireless worker, has a growing club of husky, ambitious boys. So much are they in earnest that, lacking accommodations with the present church equipment, they propose to build a small club house on the church lot.

We do not mean to imply that the Chickasha work is predominantly a work of and for men and boys. The male sex was decidedly in the majority on Rally Day and the pastor declares that this is true of their regular services. However, the picture which follows will show that the girls and women of the church have an important part in its activities also.



SECTION 1—YOUNG LADIES' CLASS AT LAWTON

Girls' Class

r has a class of young umbers forty—as large Sunday School enrolars ago. She is very out their interest and the picture would indihas good reason to be. may be seen seated in he group.

are interested in every f the work, and are e that the Chickasha entirely a church for

ic pastor of the Chickas done much to arouse ne study of missions, vey and denominational this purpose, as well as ectures on missionary movie machine is used y Friday and Sunday ls of an ethical, eduary and biblical charvn. The attendance at s taxes the capacity of

the building, good order always prevails, and the offerings meet the cost. I was much interested in the method followed on Sunday nights, when a short service, with sermon, precedes the picture, and the meeting closes with the pronouncing of the benediction.

This article cannot close without mention of the fine Christian Endeavor Society, which numbers twenty-five, and the Junior Society consisting of thirty live and energetic members. These are regular factors in the work and the interest manifested is unusual.

The dire need at Chickasha is for an enlargement of the plant. Plans are being considered, and a membership of fifty-eight, paying on an average two dollars per week per adult member, and all working people, are praying and studying the possibility.

Let us now turn to another interesting and promising field in the state of Oklahoma—Lawton—where

Rev. W. A. Roberts and his devoted wife are doing a sacrificial work.

Lawton, which has a population of some eight thousand, is picturesquely located near the Washita Mountains, and near are grounds very well suited to summer outings. The Annual Boy Scout Encampments of the state are held in Medicine Park, near by, while four miles to the north is Fort Sill. With it, during the war, was associated Camp Doniphan,

the cultivation of the boys and girls, the use of Boy Scout and Camp Fire Girl methods, and making every effort to preach interestingly to those who came to the meetings, had results. Interested little groups were formed, groups that gradually grew larger, and were finally organized for action. Thirty-five new members were added to the church; the Sunday School has grown; the Ladies' Aid is doing an aggressive work; and a Christian En-



JUNIOR BOY SCOUTS, LAWTON, OKLA.

noted for its School of Fire, the largest in the United States. Camp Doniphan passed with the war, but the School of Fire is still a feature at old Fort Sill.

The Lawton church has experienced many vicissitudes. When Mr. Roberts came to the field last August, he found a discouraged membership and suspended activities, but with rare courage, faith and resourcefulness he took up the work. The number in attendance when the first attempt was made to gather up the Sunday School was five. However, diligent visita-

tion, the cultivation of the boys and girls, the use of Boy Scout and Camp Fire Girl methods, and making every effort to preach interestingly to those who came to the meetings, had results.

Happy Easter

Easter Sunday in Oklahoma was a very bitter day. *The Daily Oklahoman* estimated that the freeze which occurred at that time cost the state \$11,250,000 owing to the loss of its fruit crop. Pastor Roberts, with the aid of a mimeograph generously loaned by the President of the Board of Trade, made use of a plan which attracted the children and promoted church attendance on that day, in spite of the inclement weather, which

kept the Beginners and Primaries away. Sixty-five were in attendance in response to the pastor's urgent invitation. The Endeavor meeting registered forty, and the church services were a great success. In the evening thirty soldiers in uniform

some time to come, it is gradually making an important place for itself in the community. The pastor and people are working together, and there is no question but that their influence is extending in many directions. Congregationalists everywhere



THE FIRST CONGREGATIONAL CHURCH SCHOOL
at
THE CENTER OF CHRISTIAN FRIENDLINESS

You are invited to the EASTER EGG HUNT that starts from the CONGREGATIONAL CHURCH SCHOOL at 9 o'clock on Saturday afternoon March 26th.

Bunny has hid a big colored goose egg for you at the South Side Park. (Just the size of the egg in the picture.)

Remember - Be at the Congregational Church on the corner of 7th and C at five

O'clock and bring this invitation which will admit you to the HUNT.

On Easter morning at 9:45 o'clock your Church School meets. Be there on time and get your greeting card. Bring your parents or a friend.

EASTER GREETINGS from your Pastor and Superintendent,

Lawton, Oklahoma.
March 25th, 1921.

Wm A Roberts

were present, and everyone was encouraged and prompted to put forth more strenuous efforts to make their church a power for good in the town and state.

While conditions make it probable that the Lawton church will have to keep up its fight for existence for

should be interested in the enterprise, and it will be a great help and comfort to these workers at the front if the sympathy and support of the denomination is extended to them until such time as they shall achieve a deserved and permanent triumph. They believe it surely will come.

CONCERNING COLLBRAN

By Malcolm Dana, D. D., Director of Rural Work

SOME time ago an account of the difficulties which had arisen in our work in the Plateau Valley Demonstration Parish appeared in THE AMERICAN MISSIONARY. It is with genuine pleasure that we publish the outcome of the canvass which was made to meet this emergency and which has in a measure overcome some of the obstacles which confronted the enterprise.

First, on June 26th, Rev. Rockwell Harmon Potter, President of the Church Extension Boards, and Rev. Frank L. Moore, Secretary of Missions of The Congregational Home Missionary Society, visited the field and met the canvassing committee. They reviewed the results of the recent financial drive, and found that in some sections of the valley ninety per cent. of the people had given pledges of some sort. This was a truly remarkable showing in view of the fact that many of these people lived eighteen miles from Collbran. The visitors expressed doubt as to whether such a result could be duplicated anywhere, especially when the adverse financial conditions prevailing throughout the valley were taken into consideration. The funds pledged were deemed sufficient to meet a condition imposed, namely, that they should be sufficient to guarantee the future completion of the Community House should the Extension Boards furnish, by grant or loan, money for the immediate erection of the church house unit. This fact was certified and half the money has been paid



A VOLUNTEER SERVICE

over. Lumber has been ordered, contracts are being let, and building operations will be under way in the near future. The third and last unit of the Community House will be built next summer by local funds now pledged.

During the last four months twenty-two persons have joined the Collbran church, seventeen by profession of faith. Another group will join in the near future. The church is now in fact as well as theory a community church, for the best brain and brawn of the community are in its membership.

Rev. L. M. Isaacs, the Director of Extension Work throughout the larger parish, has been doing a persever-

ing and consistent work. It was largely due to his able ministry that the Plateau Valley Methodist Episcopal Church formally entered the movement. The extension work is in full swing, with Sunday and week-day services being carried on at four outstations. Miss Gertrude Campbell, commissioned for the summer by The Congregational Sunday School Extension Society, is ably assisting in it.

Rev. W. D. Barnes, of Osceola, New York, has accepted the pastorate of the Collbran church left vacant by the resignation of Rev. James F. Walker, and will begin work Sep-

tember 1st. Every word that has been spoken concerning Mr. Barnes singles him out as just the man to "carry on" at this important time and place.

A financial "come back" has not yet been registered and additional funds will be needed; but the crisis is passed and a growing spirit of optimism prevails. With the church house equipment the larger program contemplated can be more and more completely carried out. The sincere thanks of the community are tendered to those who have generously stood by them and shown their faith in the enterprise.

A HOME MISSIONARY EXHIBIT FOR THE CHURCHES

By the Secretary of Promotion

Increasingly of late churches have been writing to this Society asking for charts and photographs illustrating the work home missions is doing, which may be loaned to churches for a period of days, to be used in connection with Schools of Missions and to be displayed at other missionary or general church functions and which also might be utilized at meetings of local associations and state conferences.

This Society is now in a position to fulfill such requests. Thirty charts, five feet by two and a half, were prepared by this Society for use in connection with the sessions of the National Council recently held at Los Angeles. In the preparation of this exhibit a general use of the charts among the churches was in mind. Any part or the whole of this exhibit may now be secured by any church which will pay the express charges to and from New York.

Three of these charts are illustrative of the salary situation: three of the relation between home and foreign missions; three exploit our new literature; two are general; a set illustrates the work of the Woman's Department, while the balance bear enlarged photographs, topically arranged, visualizing the various phases of this Society's work.

The entire exhibit comes boxed in three cases of ten each. Churches may secure one set or the entire series, according to desire. Each case weighs about one hundred and fifty pounds. Ask your express agent regarding the cost of shipment to and fro.

We have also about one hundred photographs, enlarged, and bearing titles, which we shall be glad to loan on the above terms. The weight of these is about fifty pounds. Information may be had and reservations made by addressing the Publication Department of this Society.

The Church Building Society has a similar set of ten charts which it will be glad to loan and the Sunday School Extension Society has had such charts for some time.

Any church desiring to get the full entire series may secure for itself a first-class ocular demonstration of the entire sweep of the work of the Church Extension Boards.

CONGREGATIONALISM IN ACTION IN AN OIL CENTER

By Rev. Samuel Holden, Roseland, La.

PORT ARTHUR, with its cosmopolitan population of not less than twenty-five thousand people, ranks as one of the leading oil industrial centers of the world. It is located on the Sabine-Neches Canal, in the extreme southeast corner of Texas, about twelve miles from the Gulf of Mexico.

In the output of oil the Standard Oil Company of Bayonne, New Jersey, approximates the Gulf Refining Company of Port Arthur, and the Texas Company of the same city runs a close second to the Gulf. These two immense plants employ about ten thousand men, and Chamber of Commerce statistics show from these two refineries a total of five million barrels of refined oil is shipped monthly, mostly by water, which brings a large number of sailors to the city. And these are not the only economic interests in Port Arthur, large as they are, for there other industries which total a pay roll of half a million each month.

The educational institutions of the city have been backed by the oil refining interests from the beginning, and today it has a public school system and equipment that is second to none in the state. The Franklin School building, which accommodates twenty-two hundred pupils, is the last word in school architecture, and if built today would cost fully a million and a half. Motion pictures have been taken of this school and widely shown throughout the state as an inspiration for better buildings and equipment. There is also a college in Port Arthur, built by John W. Gates, the founder of the Texas Company. A public school for Negroes has been erected at a cost of two hundred and fifty thousand dollars, exclusive of equipment.

A spirit of good will prevails between the employers and their employees. The men work eight hours a day and are given two weeks vaca-

tion with pay. There are recreational organization and nursing service and medical attention are provided for the families of the working men. A noon-day lunch is served to the workers at cost, in the plant canteen.

There are twelve white Protestant churches in the center of this busy life, but the city is by no means over-churched; in fact, the statement has been made that if all the white people of Port Arthur decided to attend church, it would be necessary for each church to hold eight full capacity services to accommodate all.

Our Congregational church is situated in the center of things, about four blocks from the business section of the city on one side and the Franklin School on the other. It is one of the oldest religious organizations in Port Arthur, and throughout its history has been a potent factor in the moulding of public opinion. While it does not rank first in membership among the churches of the city, its congregation is made of people who are in constant demand at social and civic functions pertaining to the development of the place. The congregation not only raises fifty dollars per capita for their own work, but contributes time, money and energy to all community efforts. The program of service, under the leadership of the able pastor, wields a large influence in many forward movements.

Unfortunately, the church does not have the facilities to accommodate any social service work, but the minister and members take a leading part in advocating and promoting such work in and through such institutions as the Boy Scouts, community music, the Red Cross, the Federated Woman's Home Missionary Society, a day nursery, and a public library. The Congregational church has been glad to contribute committee, membership and board work to all these movements.

The pastor, Rev. William I. Caughran, has a program that keeps him busy seven days a week. In addition to his activities among his own church members, he is in constant demand as a public speaker for social and civic affairs. During the war he was Chairman of the Second War Fund Drive of the American Red Cross, which raised the largest sum of money ever secured for benevolent purposes in Port Arthur. At present he is on the Executive Board of the Red Cross and Chairman of the Home Service Committee, with a full-time paid worker under the committee's direction. He has also served as Secretary and Chairman of the Lions' Club, an organization of sixty business men. His latest achievement along this line is the federation of all the social welfare agencies of the city, which has in contemplation a survey of the community to discover the exact social needs of its people and to bring to bear all the resources of

the community, in order that they may intelligently solve the problems confronting them. The object of the minister and his people is to make the Congregational church a center of inspiration from which will emanate influences that will help all the people to properly function in all the true relationships of life. Past experiences along these lines justify the program.

It should be stated that a gift of a Ford car to this field by the Woman's Home Missionary Union of Massachusetts has enabled this busy missionary to perform services which would otherwise have been impossible. When I think of this splendid minister away from the beaten paths of Congregationalism (there is no other Congregational church within a hundred miles) presenting the Puritan ideals in a telling and effective way, I am deeply impressed with the invaluable service the Home Missionary Society is rendering to the nation and the Kingdom of God.

* * *

A COMMUNITY WORK IN THE KENTUCKY MOUNTAINS

By Rev. James G. Eans, Stearns, Ky.

IN June 5th the new church building at Stearns, Kentucky, was dedicated, and there were found to be sufficient pledges to cover the entire cost of construction. There is a church auditorium, a large Sunday School assembly room, and five class rooms. The equipment is modern in every respect. The building is electrically lighted, and is heated by a furnace. This is the pastor's second year on the field, and both he and his people feel that the record of accomplishment is certainly a fine one for a church that has been organized only two years and a half.

During the month of May a series of special services were held. The

interest was remarkable and the meetings were a pronounced success. As a result, thirty-five adults were received into the church, which more than doubled the membership. The names on the roll prior to these meetings numbered only thirty.

Great things are expected to result from community work in the Kentucky mountains. During the summer months Miss Dorothy Cooper, of Rutland, Vermont, has been assisting on the field. She was commissioned by the Sunday School Extension Society for the summer and it is felt by all that her appointment to this field was a move in the right direction.

Come, and let us go up to the mountain of the Lord; . . . and He will teach us of His ways, and we will walk in His paths.

MATERIAL AIDS

Motion Pictures

The writer of a recent article dealing with motion pictures and the church, stated that over 6,000 churches in the United States are equipped with motion picture machines. To those Congregational churches already using the motion pictures, a request is made for a brief report giving your experience. Churches thinking of purchasing equipment will be glad to know that through the Home Missionary Society a worthwhile saving in the purchase may be effected.

Stereopticons

Many churches are using stereopticons and we desire to compile a list, this information not having been gathered before. Will you fill out and return the blank at the bottom of this page? Several makes of stereopticons are offered through the Society at practically wholesale prices.

Mailing List Equipment

Many churches could strengthen the work of the minister and promote the welfare of the church by the proper use of a machine and plates for addressing envelopes and cards. There is a hand machine on the market, costing about fifty dollars, and using a metal address plate, which is suitable and very satisfactory. Address plates of church members, Sunday School teachers, or other lists can be prepared by us at a cost of four dollars and fifty cents per hundred. It then becomes a light task to send out notices and announcements from time to time.

Printing

Perhaps also we can be of assistance to you in the matter of printing. Where the distance is not too great and if sufficient time is given us, letterheads, forms, and printed notices can be made in our printing department. Unless a large quantity is desired, we can furnish these at more reasonable prices than a commercial printer.

Questionnaire

1. Have you a motion picture machine? What make?.....
2. Are you considering the purchase of one?
3. Have you a stereopticon? What make?.....
4. Are you thinking of purchasing a stereopticon?

Remarks:

Church Town..... State.....

Signed

Please fill out and mail to The Congregational Home Missionary Society (Purchasing Department), 287 Fourth Avenue, New York, N. Y.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
MONTH OF JUNE	Last Year.....	7,220.00	1,842.15	9,062.15	2,102.57	6,959.56	2,890.24
	Present Year...	14,323.25	2,763.42	17,086.67	6,493.97	10,592.70	7,513.24
	Increase.....	7,103.25	921.27	8,024.52	4,391.40	3,633.14	4,623.00
	Decrease.....						
THREE MONTHS FROM APRIL 1	Last Year.....	34,090.94	7,170.30	41,261.24	8,665.40	32,595.84	14,336.51
	Present Year...	45,577.39	10,202.40	56,079.79	18,684.57	37,395.22	32,133.61
	Increase.....	11,786.45	3,032.10	14,818.55	10,019.17	4,799.38	17,797.10
	Decrease.....						
MONTH OF JULY	Last Year.....	22,374.04	2,850.04	25,224.08	15,008.67	10,215.41	5,651.93
	Present Year...	15,132.99	2,327.23	17,460.23	6,390.47	11,069.75	9,578.47
	Increase.....					854.34	3,926.54
	Decrease.....	7,241.05	522.81	7,763.86	8,618.20		
FOUR MONTHS FROM APRIL 1	Last Year.....	58,402.48	10,020.42	68,422.90	23,674.07	44,748.83	19,988.44
	Present Year...	61,010.38	12,529.63	73,540.01	25,075.04	48,464.97	41,712.08
	Increase.....	2,607.90	2,509.21	5,117.11	1,400.97	3,716.14	21,723.64
	Decrease.....						

FLUCTUATION

It is difficult to compare the contributions of the first four months of the fiscal year with those of 1920 on account of the C. W. M. payments which began in May of last year, being made irregularly at first and entirely through the national office, thus affecting the amount of payment to and from the states. Perhaps the best gauge of the present rate of contribution is found in the "net available for national work" in July, which shows an increase of \$854 or 8.3%.

The missionaries on the field are scanning these tables from month to month with great concern because they know that without a considerably larger increase in contributions it will be necessary to curtail the work and that it will be serious. Let us all join our prayers with theirs that the Christian devotion of us all may be adequate to the testing of these days.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

"Even these least presents the test of true discipleship"

Indians number in America some 350,000. Historically our country has misused them; economically she is in danger of pauperizing them. Through the church we are taking to them redemption; with the school we are delivering them from darkness.

* * *

The Negroes of the United States number twelve million. Nine million live in the Southland.

In this work we now have thirty-three schools and 208 churches. The schools are of all grades, with emphasis upon normal training, and including industrial and agricultural instruction and demonstration.

* * *

The Highlanders are the descendants of the Anglo-Saxons of the early colonial days. They have lived apart from the currents of modern development. The American Missionary Association provides the school with its normal training calculated to furnish leadership for this rugged stock, from which came Abraham Lincoln.

* * *

The Orientals of the Pacific Coast constitute our most human contacts with the far East. Here we provide schools and churches for the Chinese and Japanese.

* * *

The Islanders in Porto Rico and Hawaii, among "the least of these," are not forgotten. A subsidy is granted the Hawaiian Board which is carrying on missionary work in those islands. In Porto Rico, by arrangement with other denominations, we share the service to the most poverty-stricken population under the Stars and Stripes. For 100,000 we provide fifteen workers, with church, school and a splendid hospital for a region otherwise wholly unserved by medical science.

* * *

Six hundred employed workers on salaries of \$400 and board, furnish schools, churches, agricultural and industrial training, and medical service to the millions handicapped in our own land.

* * *

The high schools and colleges for Negroes of the South must be strengthened, enlarged and the standards raised by means of missionary aid. Public funds will support much of this in time, but the demands for leadership in health, economic life, ministry and education cannot wait for the slow support from general public opinion for these higher educational needs.



FIVE O'CLOCK TEA IN THE JAPANESE BOOTH AT THE NATIONAL COUNCIL MEETING

WHERE THE SUN SETS

By Secretary George L. Cady

PROBABLY no title one could choose would be more challenged by the ever alert Californian, for he is quite sure that the sun rises as well as sets in his native state, and it would seem that he could make his boast good as he points to his cloudless sky.

Seventy-five years ago there occurred two events seemingly unrelated to each other and surely unknown to each other. A determined band of men and women gathered in Albany, New York, and organized The American Missionary Association in behalf of the outcast and oppressed in 1846 and that same year a little colony settled on the Pacific Coast and founded a city to be known as San Francisco. Neither one of those companies would have dreamed that in 1921 the sons and daughters of the Pilgrim Fathers would be gathering on that same Pacific in a great and serious Council and above all they would not have dreamed that the journey would be accomplished in five days and in Pullman cars. I never pass beyond the Missouri River—which could be called our real frontier three quarters of a century ago—and then on over those vast prairies, then through those interminable miles of endless sage brush and heat and sand of Utah and Nevada, without closing my eyes and seeing a cloud of dust on the horizon issuing above a long winding train of ox teams and wagons. Plymouth watching the rising run over

the blue Atlantic and now celebrating her Three Hundred Years of history, may smile at San Francisco's infancy of only seventy-five years, but California knows that their founders were cast in the same heroic mold and that the setting sun really points to those problems of the Orient and the Pacific where history is yet in the making.

May I confine myself here to just the story of the Association doings at the Council? Seldom has there been such a large number of our Association workers gathered together and surely never such a representation of the different groups of peoples to whom the Association ministers. As they sat upon the platform that afternoon, well named "The Rainbow Section of the Congregational Army" by Dr. Van Horn, the genial presiding officer in the absence of President Boynton, the local setting gave an opportunity to feature the Oriental work as never before. In the middle of the program there came trooping down one aisle our Japanese Sunday School with the flags of the two nations while down the other aisle came our Chinese Sunday School with the flags of the two Republics. Each sang a song in perfect English and the audience, which at both services practically filled the great auditorium, broke into a splendid applause. Immediately after this Oriental exhibit, Rev. Paul B. Waterhouse, our worker among the Japanese during the past year, spoke on the Japanese question in California. It was a pleasure to find that Congregationalism in California is true to the faith of Christian Democracy and Brotherhood for it was quite evident that they have not been tempted away from that faith by the poisonous propaganda of Hearst or the wiles of self-seeking politicians. The Association will gladly exhibit our Japanese or Chinese pastors and people with any other alien people for intelligence or Christian Americanism. A splendid opportunity was given the officials and members of the Executive Committee to see this Oriental work in action as they visited the missions on Sunday in Los Angeles, but Dr. Maurer said, as he viewed the miserable buildings in which our missions are now housed, "It is an unwritten law that the A. M. A. buildings should be a little bit worse than any other erected for religious purposes." If the Council were to reassemble there in five years, we believe we could give them a more cheering sight for the Japanese Mission is already negotiating for a new home and perhaps it is providential that the Chinese Mission has been forced from its former impossible quarters—a better place must be and will be provided.

The Report of the Executive Committee, written by Mr. Rogers but read by Mr. Danforth, gave a frank and fearless statement of our problems. The year will be closed without debt on the books, if we use legacies which ought (from a good financial point of view) to have been laid aside for permanent productive funds, but we are piling up a debt in a depreciating plant which renders its bill every year with compound interest and the day is not far off when the debt will be collected in plants utterly unusable.

Secretary Brownlee made his first appearance before our National Council for the Association. He laid aside his regular address and entered into the



CHINESE MISSION, BERKELEY, CAL.

real problems confronting the Association. In his clear and luminous and yet hopeful statement he accredited himself to all present as one who will soon be master of his department.

Mr. Vennink then followed with a forceful presentation of the Indian needs and work and Mrs. Wilcox, in her usual strength and grace, gave some Thumb-Nail Sketches of the work and its challenges here and there.

There was a surprising number of representatives of the colored Congregationalists there—all products of our seventy-five years of investment in the work of that race. Dr. Proctor spoke to a full house and an appreciative one at the noon meeting. There are thirty thousand Negroes in Los Angeles. It was significant that rumors were about in the Negro community that plans were laid for an attack on the Negroes of the city on the Fourth of July. The rumors were groundless, but it was a sad thought that there should be ten million of our people who live in almost daily fear all over our land—a fear not only for the safety of their loved ones but a fear also that their rights will not be defended by the law and that for them Democracy will prove to be a failure. That the fear is without foundation in thousands of places does not lessen the pitiful mental strain under which many of them live, nor does it lessen the shame that what has taken place in hundreds of other places makes their fear not entirely irrational.

But in the evening the Race Problem as such had its innings. Dr. Huguet, with his usual optimism and eloquence, called all our people to “go up

to it, put your hands on it, bring it out to the light," for thus most fearful things disappear. One sentence he quoted is worth repeating here: "I decline to recognize the mental attitude of the man who does not recognize that two things may be different without being inferior." The address thrilled with courage and hope. Dr. Huget is a valuable member of our Executive Committee and we rejoice in his election to the Presidency of The Church Extension Boards. Wherever he goes, his big heart will perform a beautiful service for all true things and all upward glancing men.

And then Dr. DeBerry of Springfield made such a plea for fair play and justice for his race that he held a church full on a hot night for almost an hour. His topic was "The Larger Freedom For Which the Negro Pleads," and he said the Negro demanded:

1. A larger mental freedom,
2. A freedom from self-contempt.
3. A freedom from self-consciousness.
4. A larger industrial freedom.
5. A larger social freedom.
6. A larger political freedom.

It was all summed up in one luminous sentence, "A man's chance in the work of life, no more, no less, will satisfy the Negro."

And, of course, we had the incomparable Fisk Quartet or Quintet there,



CHINESE PASTOR AND FAMILY, BAKERSFIELD, CAL.

and how they did sing! The people could never hear them enough and there seemed no end to their willingness to please. Again and again were they called for and they never refused. At this Council they sang, not only for the Association, but for every other organization there and the Association rejoices in this opportunity together with Fisk University of serving the whole Church.

One of the most significant events was the dinner which we gave to all our workers and representatives who were present. Over eighty sat down to the table in the Y. M. C. A. and splendid groups they were. Porto Rico would have been the only one unrepresented had it not been for the presence of Mr. Scheibe, who had been there before coming to Albuquerque. But Hawaii was there with Secretary Judd and Ex-Governor Frear and Mrs. Frear. Each group was introduced and among them Dr. Barton, the new Moderator of the National Council, and Mrs. Barton. In a few appreciative words Dr. Barton told us that he began his work as an employee of The American Missionary Association and in that work his son, Bruce, was born. It is with no small pride that he looks back upon the fact in his history and it is with no less pride that the Association calls him still her very own.

The Association desires to extend to Dr. Burton our heartiest welcome in the larger field as the Secretary of the Congregational Council. It is inevitable that he shall be thrown into the most intimate fellowship with all the forces working under the Congregational Churches for the extension of the Kingdom. He has been our next door neighbor for some years, brotherly, interested, large-hearted and sympathetic. Nothing that is dear to the heart of our Master is foreign to his heart and the various problems of the Association already know him as a friend. We not only extend to him a welcome, but we pledge him our hearty cooperation.

In many ways the meeting in Los Angeles will stand out as the very best the Association has had and will so stand until it is surpassed by the Diamond Jubilee meeting in New London on November 9th and 10th.

* * *

IS CHRISTIANITY ONLY A MIRAGE?

By a Missionary

“**I**S CHRISTIANITY only a mirage, Teacher? Is it only a mirage?” There was a world of pathos and earnestness in the face and voice of this young Japanese farmer as he and his wife sat around the table with the worker from The American Missionary Association, after having shared with him their noonday meal in their rough bunk-house out in the fields of the Imperial Valley in Southern California. The missionary had

known this young man in Japan and had heard from the lips of his former pastor, the story of his early boyhood.

It was quite a number of years ago, in Kobe, Japan. They were organizing a campaign to raise money for a new church, the old plant being totally inadequate for their growing work. This earnest band of Japanese Christians were gathered together to pledge what they could for the new church. The Ladies' Aid pledged so

much; the men's organization, not to be outdone, doubled the amount; here and there individuals were pledging as much as they could out of their meager incomes, when suddenly up jumped a little boy about ten years old, named Miyake San, and said, "I'll pledge fifty yen for the boys!" A ripple of laughter went around the room. How could that little group of boys raise fifty yen (twenty-five dollars) for the church! Why it was impossible. If those kids pooled all the money they had in the world they couldn't produce twenty yen. Little Miyake San was merely carried away by the enthusiasm of the others and didn't really know what he was saying, were the thoughts of the older people as they started to ignore the pledge so utterly impossible of fulfillment. But young Miyake San insisted.

"No sir! I want you to put down our pledge! We boys will give fifty yen!" So, to please him, they put it down. "Fifty yen from the boys of the Sunday School," with no idea whatsoever of the pledge being redeemed.

But young Miyake San gathered the boys around him and said, "See here, a friend of mine has promised to give me a lot of picture post-cards of Neeshima (the founder of the Doshisha Christian University), and if we'll go out on the hills and pick wild flowers and make bouquets and put these post-cards with them, we can sell them for ten sen apiece and make a lot of money!" So they set to work with a will and soon, scattered all over that city, were little boys selling flowers and post-cards. The pastor one evening was walking out in the suburbs of Kobe, on his way to see a sick parishioner, when suddenly from the roadside in the dusk of the evening twilight a little boy accosted him. "Say mister, don't you want to buy some flowers?" "What are you selling flowers for, at this time of night?" asked the pastor. "Oh, we boys are raising some money

to help build a new church and we've earned a lot of money already! Won't you please buy a bunch! Here is a post-card that goes with it too. It's only ten sen." So he bought the flowers and the boy went away happy. Early and late those boys worked, under the leadership of Miyake San. When the day came for them to redeem their pledge, they brought in nearly sixty yen instead of fifty yen which they had promised, much to the surprise of everyone in the church.

So, as they sat together, the missionary and Miyake San now grown to young manhood, he told the story of his later life. "When I left school," he said, "I went to work with my two brothers who had a fairly flourishing business in Kobe. But I didn't like some of the methods practised in that firm. At last I told my brothers that I was going to leave them and go to America.

"Why, what's the idea?" they asked. "Aren't you making enough money?" "No, it isn't that," he replied, "but I want to go to a Christian country. I want to live and work with Christians, with people who are honest, whom I can trust and who will trust me. I don't care how low down I'll have to start, or how hard I'll have to work, but I am a Christian and I want to live and work with Christians."

So he left his home and his brothers and his country and came to America! "Christian America!" thinking very naively, very childishly, if you will, that in "Christian America" everybody was a Christian. and to be trusted as a brother. He came, trusting every American whom he saw. The story he told that afternoon, of how his trust had been abused and violated, of how he had been cheated and deceived by those whom he had supposed were Christians, because they were Americans, made the face of the worker burn with shame for those countrymen who, of course, were not Chris-

tian at all. The story is too long to tell, but just one incident might be mentioned. An American neighbor told him that if he would clear off a certain piece of land and put it in shape for cultivation he could have the use of it for the next three years without further charge for rental. It was a verbal agreement, for surely a "Christian" American could be trusted! So Miyake San went to work with a will and succeeded so well that in the first year he was able to get a partial crop from a portion of the tract. By the planting time of the second year it was all cleared and ready for use. Then the owner came, demanding a high cash rental. When the "Jap" indignantly refused, reminding him of his promise of the year before, the owner denied making any such promise and drove the "dirty Jap" who was "trying to sneak out of paying his rent" off of his land and used it himself! "These 'Japs' are tricky, you know, and you have to watch them every minute or they'll cheat you out of your eye-teeth!"

"Down here in the valley," continued Miyake San, "sometimes in the distance you can see a beautiful lake with mountains and trees reflected in the still waters. It is a beautiful sight! Then suddenly it disappears—it is only a mirage! and

often I've sat here in my bunk-house in the evenings after work and wondered if Christianity were only a mirage too. Ever since I was a little boy in Sunday School, way back in Japan, I've loved Christ and thought His teachings were the most beautiful in all the world! I've loved them and tried to follow them, but now in Christian America I wonder if after all it is anything more than a beautiful picture. Teacher, is Christianity only a mirage?" There were tears in his eyes as he asked the question which trembled on his lips.

The question comes right back home to us here in "Christian America:" How much does Christianity really mean to us after all? Is it merely a beautiful teaching, a dream of an idealist, a mirage that vanishes in the heat of practical every day life?

Someone sneers, in the bitterness of the recent election, at the Utopian vision of a Universal Brotherhood of Man.

Is it true that we cannot work out our economic and social relationships one with the other, one race with another, on the basis of fair-dealing founded on the principles which Christ laid down for us? If so, then perhaps after all Christianity is only a mirage!



"TRIED BY FIRE"

By Mauna Loa

THE President of the HAWAIIAN BOARD OF MISSIONS called the meeting to order. Someone offered a solemn prayer, and then came the business for which the meeting was called. Japanese evangelists and American secretaries presented to the members of this Board stories of persecution. The facts were substantiated beyond the question of a doubt. Japanese pastors and evangelists and Christians were being persecuted. This oppression was bitter

and persistent. People generally understood that the Buddhists were back of it. It was a persecution by members of the same race stimulated through a big misunderstanding and fired to a passionate zeal by a religious motive. It was reported that in many districts Japanese Christians were not being treated as America demands that all should be treated. The warm, red blood of pastors and evangelists was fired to protest. The meeting was called in order to secure

the influence and backing of Board men in behalf of a bitterly persecuted group of faithful people.

When the facts were all in, there seemed to be but one way to go. Members had been horrified at the tales which were told concerning one particular district, where it was said that no Christian could buy food in a Japanese store in his village. A Japanese Christian Church with 48 members was located there. Most of them were plantation laborers. Their children in school were scorned by their playmates. Women were taunted and bothered at their work and in their homes. Vague rumors had it that one of the number was bitterly hated, that dynamite was put in front of his home and exploded there, but he escaped with his family.

An old man rose in that meeting whose years had given him opportunity for far vision and sympathetic understanding of the Japanese people. He spoke feebly and briefly, but here is his message:

"Brethren, persecution has never killed a church. The people in far-off Japan have made their magnificent progress in Christian affairs by facing persecution at least as bitter as this of which we have heard. It was not in Christian America where there are sympathetic hearts and helping hands and a protecting law. It was in a country where these things were not found. It would be a fatal mistake for us to prosecute those who persecute our brethren and sisters on that island, and to raise money for their legal relief. It is hard for us to see them suffer, yet what they need is not so much the special protection of law, as the protection of the Spirit of God, which comes through prayer. Let us pray."

Here he poured out his soul to the Christ who promised his disciples, "Lo, I am with you always." After his prayer, the meeting adjourned. They had voted to send a word of sympathy and brotherly love; and a word of cheer and of counsel to the

churches, especially this one church, reminding them that the victory is "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

They were bitter days in that section for the Christian Japanese of Hawaii and some have fallen away from the faith. There was no honor in being a follower of the Christ. All of them understood better what his Gethsemane meant. The only protection which was afforded them other than the protection which every American has a right to in the law, was the prayers of God's people, that in their hour of trial their faith should fail not.

About a year later this same Board made an appeal to the churches of all races for financial support of a Centennial Fund. The aim of the Board was to commemorate the Centennial of Missions in Hawaii by raising an endowment to help "carry on." The goal set for this Fund was high and it was hoped that the citizens of this territory regardless of race would take an active part in securing it. The pledges were coming in from rich and from poor. The smallest contribution was ten cents, the largest contribution was many thousands of dollars.

There came a letter from that persecuted church with its 48 members. It was not written in the finest kind of English, but its message was clear. "We Japanese Christians of Oloa hereby pledge to the Centennial Fund the sum of one thousand dollars, payable at the rate of fifty dollars a month for twenty months."

There were many splendid contributions to this Centennial Fund. But those who know the story of Oloa district, feel that the most magnificent contribution is the one that they have made.

That is not all of the story. The church has come through its Gethsemane. It has raised money toward a new home for its pastor. Its members have contributed toward a Ford automobile, to be used by the pastor

and the church people to carry the message of Jesus to the far distant camps where the pastor and the church could not otherwise go. In this little section of our glorious island the story of the olden days repeats itself. "I can do all things through Christ who strengtheneth me."

The fires of persecution have subsided. Out of the experience has come a new faith, "tried as by fire." The Christian way is again victorious. "He drew a circle and shut me out, Heretic he called me and a thing to flout:

But love and I had the wit to win,—
We drew a circle and took him in."



PUBLIC SENTIMENT IN THE SOUTH

A SOUTHERN gentleman of Christian character and influence took occasion courteously to criticise an editorial article in the *AMERICAN MISSIONARY* and wrote us upon "The Negro Problem" as follows:

"The average white man reasons thus, educate the Negro, elevate and Christianize him, he will say that he is fit to have the ballot placed in his hands and take part in governmental affairs. There is no answer to this but to say it is true, and the only remedy I see is to so formulate our laws as to perpetually disfranchise him, and let him understand now that he is never to vote or to hold office. But it ought to be done in such a way as to assure our white people that there never will be a time when a member of the Negro race will be allowed to vote."

With respect to the education and elevation of the Negro, he added: "The one thing which is the great obstacle is the fear that when he is elevated he will become harmful. The public sentiment of a large majority of the people in the South is opposed to the elevation of the Negro race, principally because they fear that he will become an injury to them. The public sentiment which exists in the South among the white people against the education of the Negro is of so much force that the Negro would be infinitely better off if the power to vote be forever taken from him, and he then be allowed to receive the influence of all these

Southern people for his Christianization and elevation."

All this was written by one whom we know to be an earnest Christian gentleman of education in a Southern city. We have no question but that he voices the general public sentiment of the South. Nevertheless one page of our magazine this month will show that a different sentiment exists to some degree and is growing.

Another Christian gentleman of African descent, born and raised in the South, who has secured his education without the influence above mentioned, has a reply to this. Dr. William Pickens, a high honor graduate of Yale University, writes:

"Is the reason not apparent why the Negro wants to vote? Is he after 'black supremacy' in a country where his ratio is one to ten and growing less all the time? Segregation and discrimination are a sufficient justification of his desire for the ballot; these evils get their greatest support from disfranchisement, and they vary directly as the Negro's unjust exclusion from participation in self-government. A minority group in a democratic-republican form of government needs the ballot more desperately than the majority group needs it. It is unfair to expect a white administration to protect the Negro when the Negro has been stripped of his only power to support or check that administration. Neither education nor money will

settle the question without the ballot; for a ballotless group cannot command the resources of public education, and a subject and helpless class by growing richer only endangers its life by becoming a more tempting prey to any powerful oppressor. The officers of the law could not, if they would, be impartial to a decitizenized people; the elected are obligated to the electors.

"The Negro does not object to impartial disfranchisement, incident upon a failure to meet prescribed and attainable qualifications; the white man may prescribe a college education if he deem it reasonable and make it impartial. Besides, the white population outnumber the

Negro population ten to one, and according to the census it is outgrowing the Negro population by immigration and natural increase; so that the statesman does not have to look out for 'white supremacy'—the history of three hundred years has already looked out for that. What the statesman does need to look out for is justice to the Negro and the avoidance of national moral degeneration because of injustice to the Negro. Impartial suffrage cannot mean 'black supremacy' in America, but would mean healthier self-government by giving the Negro here and there a better chance to speak for himself and locally to defend his nearest and dearest interests."

* * *

OBITUARIES

MISS ALMA C. CHILDS, who died at her home in Ann Arbor, Michigan, the 17th of last October, was for eighteen years engaged in the schools of The American Missionary Association.

Miss Childs was a graduate of the Michigan State Normal College of Ypsilanti, and in 1898 there came the opportunity for her to enter the work of The American Missionary Association at Macon, Georgia, where she was preceptress of Ballard Normal School until 1908. In 1909, Miss Childs went to Le Moyne Institute, Memphis, Tennessee, where she taught for several years.

She will be remembered always for her gentleness of spirit, endearing all who came within the sphere of her influence.

* * *

THE death of Mrs. Daisy R. Cater, formerly a teacher in Straight College and subsequently at Talladega, deprives our Association of one of its most useful and honored workers. Mrs. Cater was a graduate of Fisk University, and as a teacher had made herself greatly beloved of faculty and students. Dean Cater of Talladega College has in this painful personal affliction the profound sympathy of all of the officers of the Association.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for July and for the ten months of the fiscal year to July 31st.

RECEIPTS FOR JULY

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	12,136.23	368.09	1,226.44	34.20	.....	13,764.96	1,688.50	15,453.46	7,019.30	22,472.76
1921	14,171.98	354.91	1,863.22	65.20	8,249.97	24,805.28	3,311.36	28,116.64	6,032.47	34,149.11
Inc. Dec.	2,035.75	.....	636.78	31.00	8,249.97	11,040.32	1,622.86	12,663.18	.....	11,676.35
	.....	13.18	.....	.....	.....	.....	.....	.....	986.83	.....

RECEIPTS TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	124,746.50	7,593.55	35,230.20	605.64	16.50	168,192.39	10,089.58	178,281.97	73,353.78	251,635.75
1921	141,293.12	7,626.27	33,611.00	680.56	116,789.28	300,000.23	16,034.71	316,034.94	69,279.24	385,314.18
Inc. Dec.	16,546.62	32.72	.....	74.92	116,772.78	131,807.84	5,945.13	137,752.97	.....	133,678.43
	.....	.....	1,619.20	.....	.....	.....	.....	.....	4,074.54	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y.P.S. C.E.	C.W.M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,783.32	1,773.18	5,928.62	286.79	.....	18,771.91	38,933.84	55,705.75	349.40	56,055.15
1921	2,557.83	1,797.76	6,358.92	159.35	.....	10,873.84	34,074.14	44,947.98	3,550.00	48,497.98
Inc. Dec.	.....	24.57	430.30	.....	.....	.....	.....	.....	3,200.60	.....
	8,225.50	.....	.....	127.44	.....	7,898.07	2,859.70	10,757.77	.....	7,557.17

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1919-20	1920-21	Increase	Decrease
Available for Regular Appropriations.....	251,635.75	385,314.18	133,678.43	.....
Designated by Contributors for Special Objects.....	56,055.15	48,497.98	.....	7,557.17
TOTAL RECEIPTS.....	307,690.90	433,812.16	126,121.26	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our First Church in Yakima, Washington, was forced by the pressure of business to leave its downtown location and build elsewhere. It secured an admirable site, and laid the foundation of its new house of worship early in 1920. It has completed a beautiful edifice of brick, with a fine colonial front. It seats five hundred people and can take care of another hundred. It is finished in white and mahogany, and has beautiful windows of art glass. It cost, with the land, \$72,000. President Penrose preached the dedication sermon May 1st, and Dr. L. O. Baird raised \$11,485 to pay last bills.

* * *

Oakland, California, Plymouth Church, is rejoicing in the removal of a \$34,700 debt. It had been a staggering burden for some years, but under the inspiring leadership of Dr. Charles L. Kloss an effort was planned which all enthusiastically supported, and with the aid of the Church Building Society, it was successful. The debt vanished. The church is now free to carry on its great community work unhampered.

* * *

Our young church in Stearns, Kentucky, is rejoicing in its new house of worship, in which the pews, a little belated, have recently been installed. Dr. L. H. Keller preached the dedication sermon June 5th. Professor Ralph Gillam, of Atlanta Seminary, recently conducted evangelistic services in this church with excellent results.

* * *

Glendo, Wyoming, dedicated its new church building on May 8th. Superintendent W. J. Minchin of Denver was present and preached the sermon. The cost of the new building was \$9,000.

* * *

St. Charles, Illinois, is planning to purchase a pipe organ. The devoted women of this church are taking the church property in hand and making extensive improvements.

* * *

Tuckahoe, New York, has unanimously voted to raise funds to build a \$7,000 addition to its church edifice, to accommodate the increasing Sunday School. The president of the village is superintendent of this school.

* * *

Our church in Harvard, Massachusetts, has been making extensive improvements in its auditorium. The people are greatly pleased with the beauty of what seems like a new edifice. Reopening services were held on April 17th, and Rev. Dr. J. J. Brokenshire preached the sermon.

* * *

Porterville, California, is rejoicing that at last the church has been delivered from the burden of a crippling debt. They held a special celebration to express their delight. With a good modern plant they are now in a condition to go forward with a larger work.

* * *

Manitou, Colorado, has just put two new galleries into its house of worship, to accommodate the increasing number of people who come to hear the pastor, Rev. W. H. Hopkins.



YAKIMA, WASHINGTON, FIRST CONGREGATIONAL CHURCH

AND THE FELLOWSHIP OF THE CHURCHES *

By Secretary James Robert Smith

WE Congregationalists believe profoundly in our fundamental principles of church polity, the autonomy or independence of the local church and the fellowship of the churches. We have been especially zealous in defense of our independence. Whenever anyone has suggested any change in our polity or methods the one thing we have always insisted upon most strenuously is that nothing be done which might in any way jeopardize our autonomy or independence. Never did our Congregational churches believe more heartily than now that any body of Christian believers accepting Jesus Christ as Lord and Master, keeping His ordinances and organized to do His will and work in the world, is a church in and of itself having power to choose its own officers, make its own creed and direct its own affairs. Christendom owes a deep debt of gratitude to those early New England churches which stood for this principle until

it has now become the heritage of millions of Christian people throughout the whole Protestant world.

During the early history of Congregationalism we emphasized this principle of our polity, the autonomy of the local church, far more than its correlative, the fellowship of the churches. Indeed when these independent or Congregational churches, during our early history, came together, it was, too often, for the mere discussion of theological, philosophical or doctrinal questions which, as they were discussed in those days, cultivated anything but the spirit of fellowship. Witness the schisms, divisions and heresy trials which retarded the growth and development of the churches in the years gone by.

It was only through the great missionary impulse and what the churches did and are doing in response thereto that we have come to know and to magnify the other and correlative principle, the fellow-

* Address given at the National Council, Los Angeles, California, July —, 1921.

ship of the churches. The churches have come together in real fellowship by just as much as they have sought to obey the Master's great command, "Go ye into all the world and disciple the nations."

The Congregational churches for more than two hundred years after the landing of the Pilgrims were confined to New England. Each church was not only a law unto itself, but followed pretty much its own individual program. As these independent individual churches began to see and feel the necessity of extending their work throughout the world, it became apparent that no one of them was sufficient unto the task. If the work was to be done on anything like an adequate scale these independent churches had to get together in some way. Since the churches themselves were independent of one another and recognized no general authority or organization above themselves, they were compelled to organize in some fashion for the great work they felt a common impulse to do. Out of this condition and from this impulse sprang our great missionary societies. They are the legitimate children of the churches.

It seems strange now to think that only a little more than a century ago there were no foreign missionary societies in this country. Then came, in 1810, the American Board, at first the organization through which several denominations did their foreign missionary work. Later on, when the other denominations had formed their own foreign missionary societies, the American Board became the agency of the Congregational churches alone. The Congregational churches of America have found their highest and finest fellowship for more than one hundred years through this great missionary society.

And when the Congregational churches of New England began to think how they could establish and maintain other churches of this type in other parts of our own land, they

were compelled through the very necessities of the situation to organize a society through which they could act in unison toward a great end and The Congregational Home Missionary Society came into existence. Through it the churches have found a finer fellowship in service, a fellowship it would have been impossible to find in any other way.

The Church Building Society was born, in 1853, out of the missionary impulse of the churches to help "feeble churches," as they put it in the original charter, to erect houses of worship. The churches raised for that purpose at that time \$60,000. Last year the income of the Society from all sources was over \$500,000. In sixty-eight years it has raised more than \$10,000,000, and has helped to build more than 6,500 churches and parsonages. God only knows what blessings have come to the churches aided by this Society through the years; but over and beyond that is the continuing and ever increasing blessing of the closer fellowship of the churches working through this Society for the achievement of a great missionary purpose.

At the close of the Civil War 4,000,000 colored people were released from slavery and made citizens of this Republic. It had been a crime even to teach them to read prior to that time. No one independent church could alone undertake the problem of the education, uplift and training of these people. Here again the churches cemented more closely their fellowship as they recognized The American Missionary Association as the agency through which this great missionary opportunity might be fulfilled; later on expanding that opportunity to include other backward races in our midst.

We need not prolong the list. The vital thing for the churches and all of our individual members to see is that when either church or individual stands alone, glorying in and boasting of independence, death is

the ultimate outcome. Only as independent units become united for the achievement of great ends can our fellowship be realized. This is the meaning of all of our great missionary societies. They are not mere extraneous machines created and run by self-appointed individuals who seek entrance to, and relationships with, our churches for the sake of foisting upon them certain idiosyncrasies and financial burdens. These great missionary societies are the direct agencies of the churches, expressing their fellowship, carrying out their will, responsive to their desires and suggestions, and amenable to their control. They are the great agencies through which the denomination as a whole can put meaning and living reality into the phrase "and the fellowship of the churches."

This is the underlying meaning of what we have come in recent years to think of as the closer organization of our churches. No true Congregationalist would tolerate for a moment any violation of our principle of autonomy. We want the churches to remain free and independent churches so as to make possible a real, vital, increasing and effective fellowship among them. Only as we work together for the achievement of our Lord's desires and the bringing of His Kingdom do we find that fellowship.

Again, the closer and more efficient organization of the National Council, and the State Conferences, the coordinating of the work of the societies as, for example, those now operating as the Church Extension Boards, means only the attempt of the churches to perfect the machinery for a better and more efficient expression of this deeper and greater fellowship which can be found alone through service.

Moreover, this is why our National Societies and the National Council came by a perfectly logical process to adopt the plan of holding their meetings simultaneously. By a true proc-

ess of evolution we have come to see the vital relationship which must exist between and among them. We gather, on these great occasions, to do business for the Kingdom of God. The societies come here to report progress and reveal opportunities; the secretaries, missionaries and workers, to give an account of their stewardship and to strive more earnestly to know the will of God and the desires, hopes, ambitions and aspirations of the churches.

These addresses and reports presented here, the printed reports distributed here and mailed to the churches, the exhibits and lectures, what is the meaning of all this? It is at best simply a meager attempt to set before the churches something of what they are accomplishing through these agencies they have created and the people they have for the moment asked to use them, and, at the same time and by the same means, to present the larger opportunities which are forever opening before us as we go forward.

We are not here to defend our independence as churches. We have that and no one can take it from us. We are not here to stickle over our rights as states or conferences or societies. We are here to get a vision of the magnitude and unity of our common task: here to sink our merely personal opinions and idiosyncrasies before the appeal of the whole great opportunity for service; here to make clear that associations, state conferences, missionary societies, councils, commissions and committees are but convenient organizations through which the Congregational churches of America express their missionary impulses, carry out their combined Christian purposes, and demonstrate that they are walking hopefully, joyfully and successfully forward on both of their historic feet, the autonomy of the local church and the fellowship of the churches, to make the Kingdom of God a reality throughout the world.

DESIRABLE THOUGH NOT ESSENTIAL

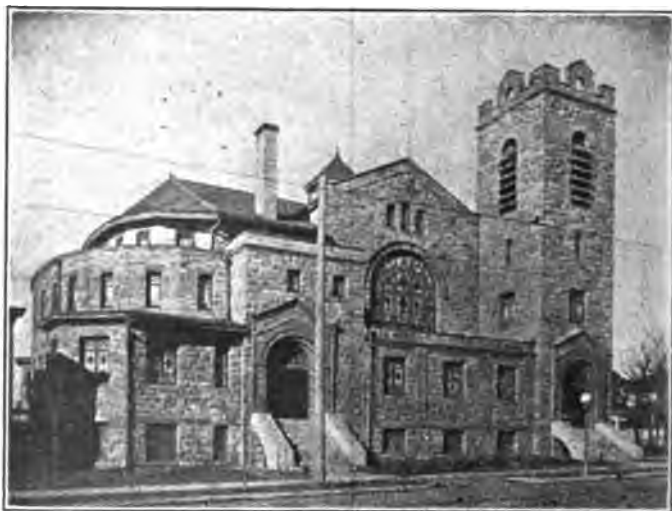
By Secretary Charles H. Richards

A HOME is often comfortable and enjoyable even though scantily furnished. We love it for its dear companionships rather than for its furniture. Yet few persons will be satisfied till they have brought into the home various accessories, not absolutely needed, but which add greatly to the convenience and pleasure of those who live there.

Some persons are content with a church home which provides shelter and has rooms enough for its varied work, even though it lacks many

better, for it is a first principle with us that a congregation must be made comfortable if it is to get the highest benefit from the church service. Pews should be selected which cannot become instruments of torture, but which are so conformed to the human frame that the sitter is hardly conscious of the seat.

For this reason also, cushions should be provided in the seats, and there should be plenty of hassocks for the women and children. It may be that some will like to use them also as prayer stools, as the stiffnecked



GREAT FALLS, MONT., FIRST CONGREGATIONAL CHURCH

things which would increase the efficiency of its work. It is better, however, to add to the equipment certain conveniences not absolutely necessary, but which will increase the attractiveness and success of the work. They may not be essential, yet they are desirable because they make easier and more certain the accomplishment of the task the church has in hand.

Comfort of the Congregation

Our forefathers sat in straight-backed pews and on hard benches, which made a long service something of a penance. Modern methods are

obstinacy that has sometimes made people sit bolt upright during prayer is passing away, and some would like to kneel when supplication is being made to God. An attitude of reverence should be observed when we approach the Throne of Grace, and it is becoming for the people to sit with bowed heads or to kneel.

Many persons have been annoyed and their health endangered by drafts of air coming upon them from open windows. It is easy to prevent this by glass shields, which are so arranged in the windows that there may be a circulation of air without

having it come directly upon any person.

On the other hand some have complained on a torrid summer day that the air was so stifling and hot as to be unendurable. To remedy this fans have been a resort. But a hundred palm-leaf fans waved vigorously in front of the speaker are apt to be an embarrassment. Some churches have solved the difficulty by skilfully placing electric fans about the church so that they blow directly on no one, yet keep the air constantly stirring.

A drinking fountain in a convenient hallway, perhaps near the entrance to the Sunday School rooms, will afford refreshment to many a thirsty person, especially on a hot day. This means, of course, placing individual drinking cups near by. The young people will especially appreciate this provision for their comfort.

The Church School

The modern church recognizes that religious education is one of the most important features of its community service. It naturally wishes to have every facility to make its work effective.

Blackboards are an important aid in education, and up-to-date schools are apt to plan one of these in each department. Some churches have these built into the wall, and some have them of different colors. It is well to have at least one movable blackboard that can be taken to different rooms when required.

Indoor signs to indicate the different rooms are a great convenience for visitors. In a large parish house, with many rooms for various purposes, a stranger finds it very confusing to wander through the corridors in search of a particular department or room without some guidance of this kind. These signs may be small and attractively lettered, and placed on the doors or immediately above them! New teachers or pupils will appreciate such help, and visitors will be impressed with this indication of business wisdom.

Maps are an almost indispensable aid in religious education. Above the blackboard, or back of the platform, there should be fastened high on the wall a covered container for the rolls which may be hung in it. These maps and charts may be drawn down when needed for illustration or information. A full set of maps showing the Holy Land and adjacent countries, and visualizing scriptural events; a full set of missionary maps; a large map of our country; and charts illustrating modern methods of Christian service of various kinds, should be hung in this receptacle, ready for instant use to make more vivid the Bible story, or to illustrate the varied phases of religious progress.

Many of our churches have found that other visual aids to education are of great value, and have installed the stereopticon as part of their equipment. This affords entertainment as well as information. All the missionary societies, home and foreign, have lectures with lantern slides, which they gladly loan to churches without charge, except for express and breakage. One can see the mission fields in this country and in all the world at close range, and gain a cosmopolitan rather than provincial view of our effort to evangelize the world.

An increasing number of churches are finding that much can be done to interest and impress the community by moving pictures in the Sunday evening and week-day services. They are procuring Moving Picture Projectors, with the apparatus needed to produce the scenes. When these are used there should be a Fire Proof Booth in which the machinery can be installed, since the films are inflammable, and where electricity is used great care should be taken to prevent accident. Many companies have been organized to produce and distribute these educational films, many of them of a religious or ethical character, or dealing with scientific or social or industrial topics, and from them the church leaders can

procure what is best adapted to the needs of their communities. Of course, great care should be exercised in the needs of such films for church use, so that only the best may be shown, such as will inspire and enoble rather than merely entertain.

If either method of visual education is used, a large screen should be in readiness, usually hung back of the speaker's platform where it can be readily seen by all the congregation. This may be a permanent fixture in the church or parish house, and concealed by a protecting cornice such as hides the maps; or hooks may be fastened high up on the wall, and cords passing through these may raise or lower the screen when needed. It is well to remember that such hooks are useful for many other occasions, as for decorating the church for festivals, or weddings, or special observances. If a number of them have been placed on the walls as permanent fixtures, in positions where they cannot ordinarily be seen, they will not disfigure the room, but will prove a great convenience.

A good library is an invaluable aid in religious education. This should not be of the old fashioned sort which provided stories thought to be suitable for Sunday reading, and often third-rate quality. It should be a selection of books which will educate and stimulate the religious life, which will give wide and thorough information on all topics pertaining to Christian thought and service, which will illumine and inspire and strengthen heart and mind. Bible dictionaries, up-to-date studies of the various books of Scripture bringing out clearly their messages, missionary

histories, the story of the Christian church, biographs, studies of social readjustment, books of applied Christianity, character-making helps, books that reflect the best thought and feeling of the modern church in its effort to transform our troubled world into a Kingdom of heaven should be there. A thoroughly winnowed selection of children's books should be included, but the library should be for thinkers and progressive workers even more than for children.

A pleasant Reading Room should be an adjunct of such a library. Here the books may be consulted without being taken away. Here may be held a "Seminar" of those who are seeking religious education in a class-group. And here may be found a quiet resort for those who like to look over the latest things that are appearing in the Christian world, for here ought to be not merely books but periodicals for the reader. *The Congregationalist*, *Outlook*, *Independent* and *Christian Work* will be there; perhaps *The Christian Century*, *The Survey* and *World's Work*; the missionary magazines, and other illustrated periodicals will have a place on the table. *The Christian Endeavor*, *World* and other magazines for young people will attract attention. Altogether this literary adjunct of the church home should be one of the most attractive and useful rooms in the building. A first rate librarian should be in charge of the rooms, to advise readers, and to keep everything in "apple-pie order." Such a librarian will be a fine asset for the church.



Our church at Brownington and Orleans, Vermont, with two hundred and thirty-four members, and a church property valued at \$17,500, believes in keeping up the plant to a high standard of attractiveness and efficiency. It has money on hand to make extensive repairs and improvements this season.

Bethany Church, Minneapolis, has recently unveiled a beautiful memorial window, placed back of the pulpit, in honor of one of her soldiers who was killed at the front in the late war.

WHERE SOME OF OUR MINISTERS LIVE

By Secretary Charles H. Richards

OD home is an unspeakable blessing. Surely the pastor needs one if anybody's work is engrossing, making a tax on mind and heart and needs a place of quiet and where he can renew himself and shelter his family. A parsonage is almost as necessary to the life of a successful church as a house of worship. More and more our churches are coming to realize this. These pictures show some of our ministerial homes. We have helped to build over fourteen hundred such homes and are still nearly three thou-

should we be behind our fellow workers in other communions?

The time will come when no church



MAHNOMEN, MINN., CONGREGATIONAL PARSONAGE



ROQUE, N. M., CONGREGATIONAL PARSONAGE

For Congregational churches provide no home for the

new parsonages in Illinois is the earnest effort of the Disciples state within the next five years they believe that this will aid their ministry, which is now more than ever before. They would build twelve new parsonages a year in every state how could that make? And what would it have on the life of our

land, as Dr. Taylor used to say every kirk has its manse. Our Episcopal brethren each church has its rectory. Why

will regard its plant complete until in addition to its meeting-house there is a good home for the pastor and leader of its work.

+ +

The year is made up of minutes: let these be watched as having been dedicated to God!—*G. Campbell Morgan*.



DUBUQUE, IOWA, SUMMIT CHURCH PARSONAGE

THE CONGREGATIONAL EDUCATION SOCIETY

The annual meeting of the Education Society was held on July 5th at Los Angeles.

The report of the Board of Directors was read by General Secretary Sheldon.

The financial report of the Society showed a good year and yet a large deficit resulted.

* * *

We are happy to have Dean Charles R. Brown and Rev. William Horace Day for president and vice president of the Society for another two years. The Board of Directors remains exceptionally strong.

* * *

Data presented by Secretary M. J. Bradshaw makes it clear that the problem of ministerial recruits is far larger than the mere necessity of getting more men. Only six churches out of ninety-one vacant churches in one state pay \$1,000 or more salary, and over thirty of them have twenty-five or less members. One state with forty-one vacant churches could not offer a minister who had grown up in that state one worthy field of effort out of the entire number.

* * *

Dr. Gates deserves great credit for the way he handled the exhibit. His presentation of the Missionary program in the annual meeting convinced his hearers that he is the right man in the right place.

* * *

The Directors' report showed the necessity for more district secretaries to meet the insistent calls for help from the churches.

* * *

In its last analysis the religious education problem is one of leadership, pastor or lay, in each local church.

* * *

Our recruiting campaign is to be reinforced by a strong commission of ten members, elected by the Council.

* * *

There are forty Daily Vacation Bible Schools this summer in our Congregational churches in Chicago.

* * *

The young people's dinner and rally at the Council was a splendid success. Miss Bundy and the California young folks know how to come through with a real meeting.

* * *

It was a splendid Council and Los Angeles entertained us royally.

CONGREGATIONAL YOUNG PEOPLE

By Millicent P. Yarros

AT the National Council, in state conferences, everywhere that our work as a church comes under discussion, "our young people" furnish a subject for consideration, viewed from many angles and receiving large portions of time. Their education was a theme holding the attention of the Council for hours and

European examples emphasize the danger resulting from throwing into the hands of the state alone the training of the nation's youth.

**Commission on Recruiting of the
Ministry**

Such figures from our own situation were presented as the most suggestive



CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE, TOPEKA, KAN.

calling for official action as far reaching and important as any there taken.

Foundation for Education

There was established a new foundation concerned with this task, through which it is expected in the next few years to raise and expend more than ever in the past. By this action our church pronounced its conviction that the education of youth is the task not alone of the state; that an adequate provision for the development among our young people of what is highest in character demands that many of them shall receive their education at the hands of the church.

fact that ninety per cent. of our ministers and missionaries have been drawn from among those whose education has been received in church colleges. Not only for the production of leadership in the ministry and on the mission field has the church college been drawn upon. It is found that seventy-five per cent. of the seventy-two hundred men of such distinction in all the varied lines of achievement as to have won a place in the pages of "Who's Who in America" have likewise come up from the church college.

Our church, in its great biennial Council met, established also a

"Commission on Recruiting of the Ministry" because of the desperate need that more of our young people be turning their feet into the paths of religious leadership. The members of the Commission are:

Rev. Ernest B. Allen, Oak Park, Illinois; Rev. Chester B. Emerson, Detroit; Rev. H. P. Dewey, Minneapolis; Rev. Charles S. Mills, New York City; Dean Charles R. Brown, New Haven; Rev. W. D. Mackenzie, Hartford; Rev. Charles E. Jefferson, New York City; President William J. Hutchins, Kentucky; President Ozora Davis, Chicago; Rev. Frank M. Sheldon, Boston.

At Denominational Meetings

But more noteworthy than all this noteworthy *action in regard to* our young people will perhaps some day be seen to have been the *participation* of the young people themselves at National Council, state conference, district association and elsewhere. The young people have been at these meetings. They have been coming more and more into a healthful and promising group-consciousness. At many of the state conferences this past spring and in an increasing number of district associations the young people attended one or more sessions, often banqueting together, and have expressed their own desires and purposes regarding the Christian church and given hearty response to the appeals presented to them for devotion to the highest things of life.

The Los Angeles Rally

At Los Angeles, our wise district secretary, Miss Bundy, had stipulated in each of the churches that tickets for the young people's banquet should be sold to no one over thirty! Result, a church dining room full of young people—three hundred and fifty strong—gathered to take their place in connection with the National Council, to listen to addresses of inspiration and appeal from Secretaries Bradshaw and Sheldon and, not of least importance, to express—young

people themselves—their purposes for the church as they measure it.

We felt it an honor to be one of the favored guests of the young people and to look on and catch the glow of high resolve that answered the call to Christian leadership and the "set" of mutual purpose that backed up the words of their peers, the young speakers themselves.

Young People's Conferences

We shall most wisely solve our "young people's problem" when we turn face about and ask them rather to help us to solve our adult problem, the problem of the whole church, how to bring the practice of the presence of the Eternal into all the life of the world. When, not in form but in fact, we thus call upon them they will take their places shoulder to shoulder with us and face our mutual problem.

Toward this end no less than ten Congregational Conferences of young people have been held this summer. These have been as far scattered as from North Dakota to Kansas, from New York to California. The wide-awake group whose picture we present are typical of all.

Two questions are often raised regarding these conferences. It is asked, Why bring together out of their homes young people of high school age? Why go below the college years? It is found that, whether the choice is announced or not, and indeed whether consciously made or not, yet the direction has been given to thinking which determines vocation in most cases well before college days. It is, therefore, important if these conferences are to give the most help to young people in their life decisions that they should reach them in these earlier years. Already the results warrant the effort. The pastor quoted in *The Congregationalist* of July 21st as "converted to the movement" by the New York state conference is not the only one who has testified to a like experience.

The other question most frequently raised regarding these conferences is. Why have *denominational* confer-

ces? Why not work in with the in- and non-denominational groups and avoid all raising of barriers between group and group among the young people? Simply because what the young people need and we want to bring to them they are not finding in any other way. If they work in the church in their future days they must work in a church—at least until a later "Interchurch" day comes—joined in the life and fellowship of a church they must therefore be nurtured. Indeed the demand came from the young people themselves. They found their friends finding inspiration and the help of which they felt the need in their church conferences. Why could not they, too, have conferences? And it was in answer to this appeal that the first conference was held.

Methods

It is quite clear that these conferences are filling a present felt need. They will undoubtedly be carried on next summer than this.

They have been conducted either directly by one of the district secretaries of the Education Society or under the care of a State Religious Education Committee.

Faculties have been chosen with the greatest care. Men and women whose experience, and personality fit in to stir in young people an earnest facing of life problems have been selected.

Plans have been made well in advance that there might be the greatest success in selecting faculty, arranging time and location, and stirring the interest of the right young people in the enterprise.

The choice of location has been a subject of most careful consideration.

College buildings and grounds have in several cases been utilized. Careful chaperonage and general care of these young groups have been matters of earnest concern.

The time chosen has been most frequently an early week after closing of schools to avoid calling the young people away from summer work in which they might be engaged. More and more the hearty co-operation of the churches, pastors and people, are being secured for these summer schools of church activities. It is only with this hearty co-operation that real good may be expected to result.

Conserving Results

Not only is cordial interest needed in sending the young people up to the conferences, but equally necessary is it that the impression secured in these hours of hill-top privilege be conserved and drawn out into normal and adequate expression in the ensuing weeks and months. One director of young people's work tells me he plans for a good, undisturbed, personal talk with each one of his people who have attended conferences when they may first put into words, free from the excitement of a public meeting, the things they have "brought home with them." Then he makes opportunities best suited to the mind and experience of each for their public statement. Later he keeps each in mind and in prayer that purposes may as far as possible be realized. Needless to say he is developing a strong group of young leaders in his church. He believes in and welcomes the help the summer conferences give him, looking to them not as a solution for all his problems but as an aid well worth his using.

COMPARATIVE STATEMENT

RECEIPTS FOR JUNE 1921		Churches Individuals	W. H. M. U	Legacies	Other Sources	TOTAL
	This year..	6,167.00	681.00	3,172.00	9,060.00	19,080.00
	Last year..	4,463.00	1,208.00	.....	10,011.00	15,682.00
	Increase...	1,704.00	.....	3,172.00	951.00	4,876.00
	Decrease...	.....	527.00	.....	.....	1,478.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The call for our Children's Day Service, "Children of the Father's Kingdom," was the largest in the history of the Society, and the many letters of appreciation received indicate the value of the material provided. The financial response also has been greater already than that of last year, and it is hoped that the total receipts will enable the treasurer to finance the large amount of special field work inaugurated during the summer months. The first offering received came from the Calvary Armenian Sunday School, Troy, New York.

* * *

The reports coming in from our Student Summer workers are most encouraging. These young people are putting all their energies into the service assigned them, and the record of their achievements already demonstrates the value of such activities. Their consecration is evident, their enthusiasm boundless, and their fine, wholesome Christian character is being set forth in many directions.

* * *

A good number of our Superintendents and field workers were in attendance at the meetings of the National Council in Los Angeles, July 1-8, and numerous group and individual conferences were held in the interests of our work generally. The Annual Meeting of the Society was held on Tuesday, July 5th, as part of the gathering of the Church Extension Boards. The entire sessions were very largely attended and a splendid interest sustained throughout.

* * *

We are glad to report fifty-one new Sunday Schools organized already up to June 30th, with a total membership of 1,896. During the same period eleven schools have been reorganized. Both our regular field workers and those engaged in student summer service are busy along this line, and indications point to an increased activity in connection with this form of service all over the country. In the organizations reported seventeen states shared.

* * *

Rev. H. S. Barnwell, who has been in charge of Fessenden Academy, Fessenden, Florida, has been appointed as a field worker jointly with The American Missionary Association. Mr. Barnwell will make his headquarters at Birmingham, Alabama, and have charge of our extension work among the Negro people in Alabama, Florida, Tennessee and Kentucky. Another worker will soon receive appointment for the states of Georgia, North Carolina, South Carolina, Virginia and West Virginia. This extension of our work in the South will meet a real need and the plan of co-operation with The American Missionary Association in the development of church and Sunday School activities is a movement in the right direction.

* * *

CHILDREN'S DAY ON THE TOP OF THE NORTHWEST

By Rev. G. N. Edwards

THERE is a hill some sixty miles southeast of Lewiston, Idaho, known as Cottonwood Butte, from which it is said one may see five states: Idaho, Montana, Washington, Oregon, and California. It might be

called the Pisgah of the West. It certainly shows that California must have some very high land if it can be seen from northern Idaho. When one has climbed for three hours on a train up long, narrow gulches, from the perpendicular sides of which he looks down in dismay on the low and distant tracks from which he has ascended, he is ready to believe almost anything about the altitude which he finally reaches. Lest any traveler should think that he was ascending in vain, some enterprising real estate man has nailed on the tops of lofty trees that spring from far below the tracks some signs that come just opposite the car window and read, "O you dreamer, buy a ranch at —" (next town above), or "For the land's sake stop and see us, J. H. Blank, real estate agent." It is rather astonishing to come out at last on the roof of the world and find many square miles of habitable land, dotted with farms green with growing wheat, with a background of a pine forest which has already yielded the rich soil to settlers who long ago discovered it.

It was into this country that your missionary ascended to celebrate Children's Day. At Ferdinand and at Westlake we have two Congregational churches, pastorless and remote from all their kind, who seemed glad to see a minister of any sort. Both of them had remembered Children's Day, however. I spent the most of Sunday at Ferdinand, where in the midst of a devout German Catholic population who formerly owned the whole town, our little church holds together the Protestants who have not lapsed into indifference on the one hand, or become ardent believers in the sanctity of the seventh day on the other. It was a delight to hear well-trained children give well-chosen selections, even if it was not our latest made program, and a pleasure to proclaim in the presence of the parents the fine work those teachers were doing for their children.

In the afternoon at Westlake I found a Sunday School picnic in action. Don't be alarmed, good brother, it was a most decorous family lunch under the pines after the usual service. It was too late to speak, but I arranged for an extra service on Monday evening and was somewhat astonished at the response. The church was crowded with the men and women, the boys and girls, of the whole community. They were hungry for preaching, as some of them said. They did their part in the singing and I pleaded for a militant Christianity, a faith that we were proud to own, a church that marched with colors flying, a Master whom we found it a joy to serve.

In these two fields there is an opportunity for a real minister to get results: in the first to stand for a sane and vital program of community service in the face of churches that look backward, in the other to work out the redemption of a whole countryside for a people who expect the minister to be their leader. In the country churches conditions remind one of a rural church in New England with a one-room school and the church as the sole uplifting influence. They occasionally listen to sermons two hours long from an elderly retired minister who lives among them and preaches with the fire and fervor of olden days. Through winter and summer they maintain their Sunday School and for chief amusement on winter evenings have an old-fashioned literary society. The summers on the tableland are cool and delightful; the winters are what Whittier described in "Snowbound." On the horizon are blue mountains, about them is the fragrance of the pines, in their daily lives a steady industry that knows no failure in spite of difficulties, and to a multitude of places like these we must continue to look for the makers of a Christian society; they cry out for leadership.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE NATIONAL COUNCIL

THE Meeting of the National Council at Los Angeles will long be remembered for its gracious fellowship, its vigorous discussions, its progressive policies and its forward-looking spirit. One of the major themes, appearing in various forms, was the ministry,—its status, safeguards, standards and replenishment. To this theme the boards established for the protection of the minister's age made their contribution through their reports and the addresses centering in the "Four-fold Work for Congregational Ministers."

Following the presentation of the reports by Secretary Charles S. Mills, brief addresses were made by Hon. Henry M. Beardsley, LL.D., "The Future of the Pilgrim Memorial Fund"; Rev. Clarence H. Wilson, D.D., "Real Men for the Ministry"; Secretary Charles E. Burton, D.D., "The Significance of the Annuity Fund to the Progress of Home Missions"; Secretary H. F. Swartz, D.D., "The Central Importance of the Christian Home in Recruiting the Ministry"; Rev. Oscar E. Maurer, D.D., "The Blessed Ministrations of the Board of Relief."

President Donald J. Cowling, D.D., Chairman of the Commission on Missions, presented the endorsement by the Commission on Missions of certain Resolutions proposed by the Boards.

In view of the retirement of Rev. William A. Rice, D.D., as Secretary of the Congregational Board of Min-

isterial Relief, it was voted to instruct the Council Committee on Resolutions to draft appropriate greetings to him. These, as later presented by the committee and adopted by the Council, were as follows:

"The National Council of Congregational Churches in session at Los Angeles, California, sends greetings to you, the honored secretary of the Board of Ministerial Relief for nineteen years. We have heard with regret that ill health has constrained you to resign the office where you have rendered such conspicuous service in behalf of our aged ministerial brethren.

"We note with pleasure the wonderful progress of Ministerial Relief during your term of service. Few men are permitted to see their dreams become realities in so short a period of time. When you assumed the office there were seventy-five pensions and an annual budget of \$21,625. When you resigned there were 354 pensions with an annual budget of \$139,937. During this period invested funds had increased from \$130,000 to \$1,290,325.

"The Council appreciates the fact that these splendid results have been brought to pass by sound judgment, wise counsel, large hearted interest and unremitting effort in behalf of all your brethren.

"We trust that your declining years may be brightened by the consciousness of duty faithfully performed and the assurance that you are enshrined in the affection of your

ministerial brethren on whose behalf you have rendered such devoted and successful service."

Following the statement that since the last meeting of the National Council forty-five pensioners upon the roll of the Board of Relief had passed

away, the Secretary requested President W. D. Mackenzie of Hartford to offer prayer, while the assembly stood in tribute to their memory.

The reports were accepted and the following resolutions were passed unanimously:

I. Simplifying the Pilgrim Memorial Fund Commission

WHEREAS, The process of securing the Pilgrim Memorial Fund has now reached a point where it is possible to simplify the organization of the Pilgrim Memorial Fund Commission and to concentrate responsibility for its promotion and collection; therefore,

RESOLVED: That a Pilgrim Memorial Fund Commission be named through the Nominating Committee to succeed the commission as hitherto constituted, consisting of not more

than twenty-five nor less than fifteen persons, at least a majority of whose members shall be Trustees of the Annuity Fund for Congregational Ministers, or Directors of the Congregational Board of Ministerial Relief, and that to this Commission, in conference with these Boards, the Commission on Missions and the Corporation for the National Council, be committed, with power, a possible realignment of the Commission with the aforesaid Boards under a single organization.

II. Lifting the Objective of the Pilgrim Memorial Fund to \$8,000,000

WHEREAS, The conditions in the business world have radically changed since the original objective of the Pilgrim Memorial Fund was stated as a minimum of \$5,000,000, and in view of the informal declaration of the last National Council to make this objective \$8,000,000, the Commission

on Missions recommends that the Pilgrim Memorial Fund Commission, as appointed at the National Council in 1921, be authorized to undertake to increase the Pilgrim Memorial Fund through legacies and large personal gifts until it shall reach a total of at least \$8,000,000.

III. Maintaining the Supplementary Fund for the Older Members of the Annuity Fund

WHEREAS, The ministers now advanced in their ministry will not be able to make requisite accumulation for an old age annuity under the Expanded Plan in the comparatively brief period of active service remaining to them, and

WHEREAS, The Original Plan, more favorable in its immediate results for these older men, is unable with the present endowment to pay the full benefits provided by the certificates of membership; therefore

The Commission on Missions recommends the continuance of the provision through the Apportionment Plan to enable the Annuity Fund to maintain these annuities under the Original Plan at the maximum after January 1, 1922. This will provide for all members of this Fund who have served the churches for thirty years an annuity of \$500 and will enable the Trustees of the Fund in the year 1921 to assist those not yet members in meeting the initial dues.

IV. Urging the Churches to Assume Their Share in Providing the Pastor's Annuity

WHEREAS, It is manifest that the cooperation of the local church in the payment of the annual dues for the pastor's annuity is an essential fac-

tor in introducing men to membership in the Annuity Fund and in maintaining that membership, and that without this cooperation, many

will fail to receive the benefit of the Pilgrim Memorial Fund and the Annuity Fund, therefore;

We recommend that the Council reiterate the approval of the National Council of 1917 given to this element of the plan, and express the earnest hope that every church in our fellowship will assume at least one-half of the dues for its pastor's annuity as

an item in the regular budget of expense, and

We recommend that the Commission on the Status of the Ministry, in conjunction with committees duly appointed by the several State Conferences and Local Associations, see that this matter is definitely presented to the Boards of Trustees or other responsible officials of all the churches of our fellowship.

V. Approving the Proposed Consolidation of Boards

WHEREAS, The Trustees of the Annuity Fund, the Directors of the Congregational Board of Ministerial Relief and the Executive Committee of the Pilgrim Memorial Fund Commission unite in suggesting that a way should be found, if possible, to bring a further unity of administration, or possibly a consolidation of said Boards; and

WHEREAS, They recommend that the National Council should give to

them authority to work out any such readjustment or consolidation as may appear to them to be wise and practicable, with such changes of charter and incorporation as may be needed, it being understood that these plans before being adopted shall have the approval of the Commission on Missions and of the Corporation for the National Council;

We recommend that the authority requested be granted.

Reprints of the Reports

The Boards have reprinted the reports together with the report of the Corporation for the National Council. They present in a completeness never before possible the campaign for the Pilgrim Memorial Fund, its

present status and the progress of the Annuity Fund and Board of Relief. Anyone interested is invited to send for a copy of them. They will repay careful study, and reveal the significance of this work for the ministry.

The Recruiting of the Ministry

No more significant action was taken at Los Angeles than that appointing the "Commission on the Recruiting of the Ministry." It was of peculiar interest to all connected with the administration of the boards established for the protection of the minister's age, for all in their service have come to a deep conviction that they have a real and important contribution to make, in cooperation with all other agencies in the field of education and evangelization, toward the recruiting of the ministry and the exaltation of its functions. These Boards, in their judgment, should not be considered mere financial agencies, or schemes of insurance. They inevitably enter the whole sphere of the ministry by their great and growing

strength, their strategic position and their familiar acquaintance at first hand with the minister's life through their intimate and voluminous correspondence with the men in service. They will act with other agencies in a brotherly alliance making for the largest results.

The purpose of the appointing of the "Commission on Recruiting the Ministry" is to supplement the slower and essential processes of education, which should be strengthened at every point, by a movement led by leaders in the pulpit and theological education, acting with the secretaries responsible for the work of the Education Society and the Ministerial Boards. The "Commission on the Status of the Ministry," composed of

men, will cooperate with this Commission to press home to the conscience of the churches the dearth of candidates for the ministry, the uses of the present tragic situation and the inevitable and deplorable results unless it is remedied.

The Commission includes: Rev. Ernest Bourner Allen, Chairman; Rev. Drs. Charles E. Jefferson, P. Dewey, C. B. Emerson; Dean Charles R. Brown, D.D.; President

W. Douglas Mackenzie, D.D.; President Ozora S. Davis, D.D.; President W. J. Hutchins, D.D.; Secretary Frank M. Sheldon, D.D., and Secretary Charles S. Mills. They are empowered to expend up to \$15,000 a year and to employ the best available man as secretary of the Commission. The movement is commended to the interest and prayers of the churches in the conviction that large results may be expected.

The Herring Memorial Fund

Early in the meeting of the National Council the Executive Committee of the National Council and Ministerial Boards united in calling attention to the movement to honor Dr. Hubert C. Herring, the beloved former secretary of the National Council, through the Herring Memorial Fund and in suggesting that this should be brought at once to the minimum objective sought, namely, \$20,000. The Fund is held in the Corporation for the National Council, its income given to Mrs. Herring, and after her death to the

Trustees of the Annuity Fund to assist men who have difficulty in paying their annual dues toward old age annuities.

During the Council, in response to personal interviews by the secretary and others, over \$2,000 were added, more than one-half by California friends. The total at this writing (August 8) is 561 subscriptions aggregating \$18,817.18. The remaining \$1,200 should be speedily in hand. Any desiring to aid may send to the Herring Memorial Fund, 375 Lexington Avenue, New York.

ITEMS OF PROGRESS

THE Pilgrim Memorial Fund reports collections for June, \$47,411.98; for July, \$56,767.09; total collections to August 1, 1921, \$3,239,215.53.

The Annuity Fund reports for six months ending June 30, 1921, from Annual Dues from Members of the Fund, \$58,631.05; Donations for Establishment and Maintenance of the Fund, \$5,062.23; for Supplementary Fund, \$3,296.19; from Pilgrim Memorial Fund Income, \$54,000; Interest on Investments, \$11,907.52; Total Receipts, \$138,394.50.

CURRENT RECEIPTS, BOARD OF MINISTERIAL RELIEF

For the Six Months Ending June 30, 1921

	Churches	Women's Societies	Sun. School Y.P.S.C.E.	Assoc's and Conferences	State Societies	Individuals	Income from Investments	TOTAL
June	\$13,192.12	\$ 704.67	\$1,267.40	\$2,285.23	\$2,552.64	\$1,655.68	\$29,089.45	\$50,747.19
July	25,072.95	2,169.10	1,257.94	1,492.38	6,315.75	2,397.15	31,481.55	70,186.82
June 30, 1921	11,890.83	1,464.43	9.46	792.85	3,763.11	741.47	2,392.10	19,439.63

—Donations, Conditional Gifts and Legacies received for the permanent Endowment during the six months ending June 30, 1921..... \$16,772.98

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE REPORT OF MEETINGS AT LOS ANGELES

THE sessions of the National Council held at Los Angeles, California, were notably interesting. Perhaps no more beautiful location could be found for the Council meeting than this city of Los Angeles. The hospitality of the people of the churches had wonderful opportunity and they most graciously improved it. The Federation much appreciates the provision made for its several appointments.

The public meeting of the Federation was held on the morning of the 6th in the First Baptist Church. Mrs. Timothy Harrison of Indiana, Vice-President of the Federation, presided. Mrs. G. A. Robertson of Southern California, a member of the original committee in charge of women's meetings at denominational gatherings before the Federation was organized, led the devotions—an inspiring responsive service of Scripture and patriotic song. The Fisk Jubilee Singers delighted the large audience of women present with their songs. Mrs. Harold S. Gilbert, Federation Vice-President of the West, served as scribe. The following were appointed a "Findings Committee": Mrs. H. F. Swartz, Mrs. J. H. Heald and Miss Green.

Mrs. Carl S. Patton, wife of the pastor of the entertaining church, greeted the Federation on behalf of the Congregational women of Southern California, naming in her very felicitous speech, "Our Congregational opportunity—with our Negro people. Americanization, selection of strategic centers for our work," as well as our program of education. Greetings from our President, Mrs. Williston Walker, were presented, expressing her regret at not "being privileged to person-

ally greet our constituency," a most urgent plea that we make our organization stronger, our appeal more insistent; "the need of our great land for a Christian social order should inspire the imagination and kindle desire that in our day and generation we may share in making a better world." Mrs. M. W. Mills, unable to be present, also greeted the Federation with love and appreciation of the splendid way in which we had made Schaufler building possible.

An interesting feature of the program was the response to the roll call of the State Unions. Some responded personally, some by proxy and others by letter. It proved a happy way of getting acquainted, hearing the cheering messages from each State Union with suggestions for solving problems and expanding work and appreciation expressed of the visits of our Field Representatives, Miss Woodberry and Mrs. Wilcox, who in graphic fashion presented their fields of work, a feature much enjoyed by the women present who rarely hear these two beloved secretaries on the same program.

The recommendations of the Executive Committee were presented by the General Secretary, Mrs. Pearsall, and included the appointment of Thank Offering Secretaries in each State Union to stimulate interest in the Annual Thank Offering and suggest objects for it, this to be promoted by the state executive officers; employing a salaried secretary when necessary; the Pilgrim Prayer Guild which will appeal to the women who for various reasons are prevented from sharing the activities of the local auxiliary that they may become a power in

making effective our missionary program.

"Home Service" is the name under which the Reconstruction Work will be known.

The report of the Commission on Missions in reference to the future financing of the State Unions and Federation was presented as follows: "That the State Unions retain a sum not to exceed five per cent. of their annual receipts for denominational benevolences to finance their promotional expense, thus relieving the National Societies of the present rebate of five per cent.; that the State Unions pay to the Federation a sum not less than two per cent. of their annual benevolence receipts for the expense of the Federation; this plan to become operative on or before January 1, 1922." By this method the promotional expense of the Unions and Federation will be credited in the W. H. F. column in the National Council Year-Book.

On the basis of the increased apportionment the above plan should yield an income sufficient for the unions to increase their efficiency and for the Federation as the national representative of the Unions to do the expanding work it desires in aiding the State Unions to become strong units in denominational plans. Greetings were sent to Mrs. B. W. Birman, the first President of the Federation, who sails for China very soon, to Mrs. Ida Vose Woodbury, Mrs. Mary Wooster Mills, to our President, Mrs. Williston Walker, and also our happy congratulations to the new secretary of the National Council, Dr. Charles Emerson Burton.

A very delightful luncheon served

at the Woman's Club of Los Angeles, with worthwhile toasts afterward, was very much enjoyed by three hundred women who were present. Mrs. Harrison gave the ladies assembled this motto, indicating the fact that this was a joint occasion: "The light that burns brightest at home shines farthest abroad." The Federation Tea for State Union officers was an opportunity for the General Secretary to meet the officers socially and in conversation explain in detail the above recommendations. The Federation exhibit also included six beautiful new posters illustrating woman's share in "Our America-That-Is-to-Be."

Our General Secretary, Mrs. J. J. Pearsall, had a most delightful and illuminating experience in conference with the officers of State Unions in transit and during her stay at the meetings of the National Council. It was a very great pleasure to converse with these officers, to consider the local problems of several states and advise as to methods of promotion of the home missionary program. Certain needs are common to all: Better organization among our young people, definite missionary tasks, activities and programs and better leadership. Each state should carefully select its Secretary for Young People's Work. Your attention is called to the home missionary material prepared for groups of young people. "Playing Square with To-morrow" is especially adapted to seniors and intermediates, published jointly by the Council of Women for Home Missions and Missionary Education Movement. is a challenge to the young people of America to choose the part of service rather than that of self-interest.

* * *

PROGRAM TOPIC FOR SEPTEMBER

"THE Church Woman in Her Community." The program should be built around the account of the Woman's Home Missionary Federation Report of meeting at Los Angeles. Responsive Service on request.

DEPARTMENT OF YOUNG PEOPLE'S AND CHILDREN'S WORK

LIVE WIRES

HAVE you a group of girls or young women in your church whom you are anxious to organize in some way? If so, then the story of what has been done in one of our Connecticut churches may be helpful to you. Here a "Kayopha" club has flourished most successfully for four years. It was organized as the result of the interest and enthusiasm awakened in three girls from the church, who attended the Summer School of Home Missions at Northfield, Massachusetts. Its name is that of the camp held for Congregational girls each summer at that Conference. The camp colors, blue and white, were adopted as the club colors and camp songs and cheers were re-worded for club use. The form of organization is exceedingly simple. The officers are a President, Vice-President, Secretary and Treasurer. A Press Committee attends to all matters of publicity and other committees are appointed as need arises. The club meetings are held regularly on Monday evenings. Programs are issued every three months. The club dues are ten cents a month. In this particular case no formal constitution has ever been adopted but in the majority of cases a formal constitution would be advisable.

The work of the girls in the club has been along the four lines of service to their own church, to their community, to their country and to the world. Curtains have been made for the church parlors, money raised to have the parlors painted, and booths cared for at the church fair. Regular work is done for the local hospital on the first Monday evening of each month, scrap books have been made for the children's ward, and Turkish

toweling bunnies and dolls stuffed for the children in a nearby Detention Home. Boxes and barrels have been packed for Piedmont, Talladega and Saluda. Towels and face cloths with colored crocheted edges and bureau scarfs, hemstitched in colors to match, were sent to Saluda, also a luncheon set of white Indian head, scalloped in blue. Last Christmas cards were sent to twenty-five girls in the school who were accustomed to receive very little mail, and a Christmas box containing a new gift for each girl and teacher. Since then many of the club girls have kept up personal correspondence with the Saluda girls. For the foreign side of the work an Armenian orphan was supported. Social activities have always been an important part of the club's life, and hikes, banquets, dances and parties are included in their programs each year. One winter a gym class was much enjoyed. Every winter money is raised to send a group of delegates to Northfield. No definite mission study has been carried on and this is perhaps the one weak spot in the club's record.

Such a club, with local variations could be developed in any church. The four lines of service named above could form the basis of its work with an evening each month given to one line of service. Mission study should form a part of the program of activities that the work and giving may be intelligent. Social activities should be emphasized to hold the interest of the girls. Definite forms of hand work should be undertaken under the State's Home and Overseas question. Delegates should be sent to the next Summer Conference. What has been done elsewhere can be done in your church. Try it!

The American Missionary Association

Irving C. Gaylord, Treasurer

287 Fourth Avenue, New York, N. Y.

Receipts for June, 1921

The Daniel Hand Educational Fund for Colored People

Income for June from investments	\$5,455.49
Previously acknowledged	49,792.04
	\$55,247.53

Current Receipts

EASTERN DISTRICT

MAINE—\$410.04.

Auburn: Sixth Street Ch., 7.25. **Augusta:** Old South Ch., hospital supplies for Greenwood, S. C. **Bangor:** Bangor Seminary, Y. M. C. A., 5. **Cumberland Center:** Woman's Auxiliary, goods for Greenwood, S. C. **Farmington:** "Do a Little Class," for Marion, Ala., 22. **Island Falls:** Ladies Aid, box goods for Saluda, N. C. **North Waterford:** Mrs. C. S. C., bbl. goods and 4.77 for Greenwood, S. C. **Portland:** State Street Ch., 200; State Street Ch. Evening Guild, hospital supplies for Greenwood, S. C.; Woodfords Ch., hospital supplies for Greenwood, S. C. **Berwick:** First Ch., 25. **So. Windham:** Mrs. M. T. H., goods for Greenwood, S. C.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, \$146.02.

NEW HAMPSHIRE—\$11.50.

Concord: North Ch., Y. W. M. Soc., box goods for Kings Mountain, N. C.; C. T. P., for Straight College, 2. **Hinsdale:** First Ch., 7.50. **Keene:** First Ch., Every-Day Club, bbl. goods for Saluda Seminary. **Littletton:** Ch., goods for Talladega. **South Danville:** Ch., 2.

VERMONT—\$146.75.

Burlington: First Ch., 48.75; Philathea Class, 19; W. H. M. U., 20—for Pleasant Hill; Mrs. Pollard's Class, 37.50—for Pleasant Hill; Mrs. S. M. P., for Dorchester Academy, 1. **Dorset:** Mrs. G. F. K., box goods for Saluda Seminary. **East Poultney:** Mrs. J. G. W., 10. **St. Johnsbury:** J. M. W. D., 5.

"A Friend in Vermont," 13.50.

MASSACHUSETTS—\$2,863.95.

(Donations, \$1,402.25; Legacies, \$1,461.70.) **Ashburnham:** M. Soc., for Lexington, Ky., 3.62. **Barnstable:** "A Friend," 1.50. **Boston:** Union Ch., bbl. goods for Marion, Ala.; A. S. B., for Talladega College, 1; A. S. H., for Talladega College, 6.45; M. F. L., for Talladega College, 10; W. B. S., for Talladega College, 2. **Bridge-water:** A. M. P., for Greenwood, S. C., 100. **Brookline:** C. F. K., for S. A., Talladega College, 12. **Cambridge:** First Ch., Evening Branch of W. M. Soc., for S. A., at Pleasant Hill, 20; North Ch., 160. **Chelsea:** First S. S., 18.43. **Dalton:** W. M. C., for Talladega College, 25. **Essex:** J. W. B., 10. **Fall River:** A. S. B. D., for Straight College, 5. **Fitchburg:** German Ch., 6; Rollstone Ch., 22.06. **Frammingham:** Plymouth Ch., Ladies Social Guild, bbl. and two boxes goods for Saluda, N. C. **Gilbertville:** Mrs. J. H. B., box goods for Peabody Academy. **Grafton:** Evangelical Ch., 22. **Greenfield:** Second Ch., 67.50. **Holyoke:** Second Ch., by K. T. C., 10; E. C. P., for Tougaloo College, 10; Mrs. J. M. T., for Straight College, 15. **Jamaica Plain:** Central Ch., 75. **Lee:** A. F. S., for Talladega College, 10. **Leominster:** Pilgrim Ch., 68.82. **Lexington:** C. W. C., for Pleasant Hill, 8.05. **Lynnfield Centre:** Ch., 3.60. **Malden:** First Ch., 145. **Marblehead:** First Ch., 28. **Monson:** Ch., 63.50. **Nahant:** Mrs. D. M. B., box goods for Saluda Seminary. **Nantucket:** J. W., for Gloucester School, 10. **Natick:** First Ch., 63. **Newtonville:** Central Ch. S. S., 41.72. **North New Salem:** Ch., 6.40. **Pittsfield:** Mrs. C. H. C., for Talladega College, 10; C. S., for Talladega College, 5. **Randolph:** L. B. Soc., box goods and 2.68 for freight to Kings Mountain, N. C. **Royalston:** First Ch., 4. **Southampton:** Bible Class, 22; Mrs. A. C. W., for Straight College, 2. **South Natick:** John Elliot Ch., 6.75. **Springfield:** Hope Ch., Y. P. Soc., for Pleasant

Hill, Tenn., 10. Stoughton: First Ch., 25. **Taunton:** Trin. Ch., 44.40. **Upton:** First Ch., 16.08. **Warwick:** Trinitarian Ch., by N. R. N., 2. **Wellesley:** Miss A. B. P. M., for prizes for Talladega College, 10. **Wellesley:** Wellesley College Christian Association, for Santee Scholarship, 75. **Westminster:** First Ch., 13.94. **Worcester:** Memorial Ch., 4.75; Logan, Swift & Brigham Envelope Co., box envelopes, for Talladega College; Mrs. E. G. H., for Talladega College, 2; G. I. A., for Talladega College, 25.

Woman's Home Missionary Association of Massachusetts and R. L., box goods for Saluda, N. C.

Legacies

Huntington: Emma Johnson (\$332.10 and interest, \$24.91), 357.01. **Newton:** Lucinda K. Cutting, 100 (reserve legacy 66.66), 33.34. **Northampton:** Spencer Parsons, 272.63. **Springfield:** Lucy A. Dikeman (1,491.08 less tax, 94.92), \$1,396.16 (reserve legacy \$930.78), 465.38. **Woburn:** W. R. Putnam, 1,000 (reserve legacy \$666.66), 333.34.

RHODE ISLAND—\$81.80.

Bristol: Woman's Aux., bbl. goods for Kings Mountain, N. C. **Pawtucket:** J. J., for Talladega College, 20. **Providence:** Beneficent Ch., 37.80. **Riverpoint:** Ch., 20. **Tiverton:** Bliss Four Corners Ch., 4.

CENTRAL DISTRICT

CONNECTICUT—\$803.73.

Bridgeport: United Ch., Senior Girls' Club, hospital supplies for Greenwood, S. C.; E. R. S., for Talladega College, 10. **Buckingham:** Ch., 3. **Deep River:** S. S., 13.08. **Durham:** Ch., 10. **Greenwich:** Second Ch., 50. **Griswold:** First Ch., 20. **Harford:** H. B., for Talladega College, 50; C. W. W., for Talladega College, 10. **Manchester:** Miss L. G. S., for Talladega College, 50. **Middlefield:** Ch., 70.90. **Middletown:** J. H. Bunce Co., one bbl. and two boxes goods for Talladega. **Milford:** A. B. C., for Talladega College, 10. **Montville:** First Ch., 13. **Moodus:** E. W. C., for Talladega College, 5. **New Britain:** A. S. C., for Talladega College, 5. **New Haven:** Ch. of the Redeemer S. S., 15; Plymouth S. S., 20; T. M. E., 15. **Norwalk:** Ch., box hospital supplies for Talladega. **Norwich:** Park Ch., 47.32. **Old Lyme:** Ch., 20. **South Manchester:** Swedish Ch., 7. **Stamford:** First Ch., C. E. Society, for free bed in Ryder Memorial Hospital, 15. **Suffield:** Mrs. A. R. P. and son, for Kings Mountain, N. C., 10. **Talcottville:** Mrs. J. G. T., box goods for Marion, Ala. **Terryville:** M. L. B. and E. C. B., 24. **Thomaston:** First Ch., 12.79. **Unionville:** Ch., 63. **Wallingford:** First Ch., 125. **Waterbury:** Second S. S., 14.64; H. P. C., for Talladega College, 25. **Watertown:** F. W. J., for Talladega College, 25; F. W. J., for Lexington, Ky., 25; Mr. and Mrs. J. B. W., for Tougaloo College, 20.

NEW YORK—\$1,317.04.

Angola: L. M. Soc., hospital supplies, for Talladega. **Aquebogue:** Ch., 12.90; A. D., 2. **Brooklyn:** Tompkins Ave., Woman's Union, two packages goods for hospital at Talladega; W. B., for Talladega College, 5; Mrs. M. J. W. C., 10; Mrs. M. W. F., for Ryder Memorial Hospital, 5. **Buffalo:** First Ch., H. M. Committee, goods for Talladega; Mrs. H. B. C., goods for Talladega; W. H. C., for Tougaloo College, 100. **Canandaigua:** First S. S., 30. **Chappaqua:** Westchester Co., Mrs. F. S. S., box goods for Peabody Academy. **Churchville:** C. M. Soc., package goods for Talladega College. **Corning:** First Ch., Phila-

thea Class, for Piedmont College, 22. **East Bloomfield:** Mrs. S. H. H., hospital supplies. **Talladega:** Erie, G. B. H., for Talladega College, 5. **Fairport:** Primary S. S., for Straight College, 10. **Gaspport:** J. C. C., hospital supplies for Talladega. **Gloverville:** First Ch., 150. **Groton:** Ch., package goods for Talladega; I. M. S., box goods for Marion, Ala. **Henrietta:** W. M. Soc., package goods for Talladega. **Lockport:** Plymouth Ch., dormitory supplies for Peabody Academy; Mrs. M. S. B., goods for Talladega. **Mt. Vernon:** Heights Ch., Woman's League, box goods for Peabody Academy. **New York:** Broadway Tabernacle, W. M. S., two boxes goods for Peabody Academy; Forest Avenue Ch., Woman's Auxiliary, 15; Miss D. E. E., for Greenwood, S. C., 1; "A Friend," through D. E. E., 200; for Greenwood, S. C.; E. S. H., for Talladega College, 175; S. C. M., for Talladega College, 25; W. P., for Talladega College, 10. **Niagara Falls:** First Ch., hospital supplies for Talladega; R. B. R., for Straight College, 1. **Oriskany Falls:** Miss B. O. K., dormitory supplies for Peabody Academy. **Patchogue:** C. E. Soc., 5. **Phoenix:** Mrs. S. J. M., goods for Talladega. **Riverhead:** Rev. W. H. F., hymn books for Greenwood, S. C. **Rochester:** Mrs. R. C. H., hospital supplies for Talladega. **Spencerport:** Mrs. D. C. A., goods for hospital, Talladega. **Syracuse:** Good Will Ch., 100; R. S. T., for Talladega College, 2. **Wellsville:** package goods for hospital Talladega. **White Plains:** Westchester Ch., 110. **Woodhaven:** Christ Ch., Missionary Society, dormitory supplies for Peabody Academy.

Woman's Home Missionary Union of the State of New York, Mrs. W. A. Kirkwood, Treasurer, \$321.14.

NEW JERSEY—\$450.00.

Chatham: Ch., hospital supplies for Talladega. **Glen Ridge:** Ch., 200. **Jersey City:** First Ch., 200. **Norwood:** Miss B. R., package goods for Talladega. **Plainfield:** Ch., hospital supplies for Talladega. **Upper Montclair:** Christian Union S. S., 50; Christian Union Ch., Young Women's Service Club, goods for Talladega.

PENNSYLVANIA—\$148.50.

McKeesport: Miss E. H. M., 5. **Ridgeway:** I. E. W., 8. **Wilkesbarre:** Mrs. M. A. C., goods for Talladega.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer, 135.50.

DISTRICT OF COLUMBIA—\$120.00.

Washington: C. G. A., for Talladega College, 55; Mrs. A. M. F., package goods for Saluda Seminary; M. E. G., for Talladega College, 10; Mr. L. M., for Tougaloo College, 10; H. A. T., for Straight College, 20; Lincoln Ch., Ladies Missionary Soc., for Talladega College, 10; Mrs. C. C., box dormitory supplies for Peabody Academy; Dr. I. A. R., 5; S. D. B., 3; M. M. C., 25; Mrs. M. C., 5; Miss I. C., 5; Mrs. R. C. H., 5; T. S. K., 1; A. W. M., 2; A. S. O., 1; Mrs. E. C. W., 1; E. M. W., 1; R. W., 1; Mrs. G. J. T., 5; J. F. W., 5—for Talladega College.

OHIO—\$464.50.

Akron: Mrs. C. L. W., for Tougaloo College, 10. **Cincinnati:** Mrs. A. F. W., for Tougaloo College, 3. **Cleveland:** Hough Avenue Ch., 90; St. John's Ch., Mittyline Class, for Lincoln Normal School, 20; I. J., for Tougaloo College, 10; G. B. S., for Talladega College, 25. **Elyria:** Second Ch., 20. **Ravenna:** W. H. M. Soc., box goods for Talladega; Friend, for dormitory at Troy, N. C., 1. **Springfield:** Mrs. Watkins' S. S. Class, for Pleasant Hill, Tenn., 15.

Woman's Home Missionary Union of Ohio, Mrs. Arthur M. Williams, Treasurer, 270.50.

MICHIGAN—\$885.26.

Ann Arbor: King's Daughters, for Saluda Seminary, 15, and box goods. **Benton Harbor:** Missy Soc., three boxes goods for Saluda Seminary. **Detroit:** Mrs. W. T. A., for Lexington, Ky., 6. **Grand Rapids:** First Ch., for scholarship at Santee, 20. **Hudson:** C. B. S., for Talladega College, 100; "Friends," for Tougaloo College, 250. **Lansing:** Mayflower S. S., for Talladega College, 5.

Woman's Home Missionary Union of Michigan,

* Mrs. L. S. Towler, Treasurer, 62.50.

Michigan Congregational Conference, by Coleman Vaughan, Treasurer, 427.76.

WESTERN DISTRICT

ILLINOIS—\$4,195.71.

(Donations, \$1,195.71; Legacy, \$5,000.)

Argo: Ch., 9.60. **Aurora:** Miss E. S., 15. **Berwyn:** T. C. B., for Tougaloo College, 50. **Champaign:** First Ch., 34.58. **Chicago:** Christ German C. E., 3.50; Essex Ch., 8; Galewood Ch., 1.60; Pilgrim Ch., 17.56; Rogers Park Ch., 75; Thomas Memorial Ch., 8; Warren Avenue Ch., 64.02; Waveland Avenue Ch., 9.17; Mr. W. F., for Tougaloo College, 25; Mrs. G. M., for Talladega College, 10; F. H. T., for Fort Berthold Mission, 100. **Downers Grove:** Ch., 26.20. **Emington:** Mrs. R. P. G., 5. **Evansston:** First Ch., 306.25; Pilgrim Ch., 7.26. **Galesburg:** Central S. S., 33; East Main Street Ch., 11.95. **Glen Ellyn:** Ch., 12. **Griggsville:** Ch., 12.55. **Homers:** Ch., 7. **La Moille:** Ch., 12.36; Mason: Park Street Ch., 11. **Moline:** Second Ch., 6. **Paxton:** Ch., 3.75. **Peoria:** Union Ch., 22.50; Roberts: Ch., 4.32. **Rockmond:** Ch., 1.20. **Sandoval:** Ch., \$16. **West Chicago:** Miss L. C., book, for Kings Mountain, N. C. **Wheaton:** R. I. H. F., for Lexington, Ky., 5; Mrs. J. E. P., two bbls. goods for Marion, Ala. **Woman's Home Missionary Union of Illinois,** Mrs. A. A. Wilson, Treasurer, \$260.54.

Legacy

Morris: Dana Sherrill, 5,000.

IOWA—\$267.18.

Anamosa: Missionary Soc., bbl. goods for Talladega. **Belmont:** White Cross Work, package goods for Talladega. **Cedar Rapids:** C. F. C., for Talladega College, 5; H. E. F., bbl. goods for Talladega. **Central City:** Mrs. H. P. H., goods for Talladega. **Davenport:** Edwards Ch., two boxes goods for Talladega College. **Des Moines:** Miss A. D. M., for Talladega College, 25; Mrs. W. W., for Talladega College, 10; R. J. F., 10; C. A. R., 25—for Talladega College; Miss M. E. W., for Talladega College, 10. **Lyons:** Mrs. A. H. B., hospital supplies for Talladega College. **Maquoketa:** Mrs. Dr. Avery, goods for Talladega. **Marion:** Mrs. W. S. S. package goods for Talladega. **Mason City:** J. F. S., for Talladega College, 10. **Miles:** W. M. Soc., hospital supplies for Talladega. **Muscatine:** V. M. V., bbl. goods for Talladega. **Newton:** D. J. E., for Talladega College, 3. **Red Oak:** G. H., for Talladega College, 15. **Shenandoah:** E. E. R., for Talladega College, 25; E. B. W., for Talladega College, 10. **Waterloo:** Miss L. O. L., for Talladega College, 100.

Woman's Home Missionary Union of Iowa, Mrs. R. T. Jones, Treasurer, for Day Nursery at Santurce, Porto Rico, 19.18.

MINNESOTA—\$624.49.

Congregational Conference of Minnesota, J. M. McBride, Treasurer, \$298.23.

Woman's Home Missionary Union of Minnesota, Mrs. J. V. S. Fisher, Treasurer, 326.26.

MISSOURI—\$195.00.

Kansas City: H. S. K., for Talladega College, 15; J. E. R., for Talladega College, 25; Mrs. G. T. S., for Talladega College, 20; Mrs. C. H. T., for Talladega College, 25. **St. Louis:** Simons Hardware Co., for Talladega College, 25. **Webster Groves:** First Ch., 25.

Congregational Woman's Home Missionary Union of Missouri, Mrs. Chester B. Curtis, Treasurer, \$66, for hospital in Porto Rico.

KANSAS—\$392.46.

Eureka: Mrs. H. A. D., for Talladega College, 15; H. P. E., for Talladega College, 10. **Lawrence:** B. F. W., for Talladega College, 25; Mrs. L. H. P., for Talladega College, 55. **Topeka:** First Ch., 60. **Wichita:** Fairmount Ch., package goods for Saluda Seminary; R. W. S., for Talladega College, 5; Mrs. F. G. W., for Talladega College, 25.

Kansas Congregational Conference, by John B. Gonzales, Supt., \$247.46.

NORTH DAKOTA—\$326.

Benedict: Public School, for Fort Berthold Mission, 5. Elbowood: Mrs. C. L. H., for Fort Berthold Mission, 300. Fargo: First Ch., for Fort Berthold Mission, 16. Raso: S. S., for Fort Berthold Mission, 5.

NEBRASKA—\$594.23.

Alma: Ch., 1.71. Bingham: Ch., 20c. Bladen: Ch., 22c. Crete: Ch., 16.91. Curtis: Silby Land & Cattle Co., for Tillotson College, 10. Frank-
lin: Ch., 22.44. Garland: German Ch., 1.20. Geneva: Ch., 6.65. Grant: Ch., 3.21. Hallam: German S. S., 25. Hastings: Ch., 11.40. Hill-
ditch: Ch. and S. S., 19.25. Leigh: Ch., 1.37. Lincoln: The Vine Ch., 35.20. Linwood: Ch.,
20c. McCook: Ch., 5.60. Norfolk: First Ch.,
32.02. Ogallala: S. S., 5. Omaha: First Central
Ch., 40. Plymouth Ch., 6.48. Plainview: Ch., 64c.
Ravenna: Ch., 7.23. Red Cloud: Ch., 1.40. Seneca:
Ch., 1.98. Spencer: Ch., 50c. Steele City:
Ch., 1.40. Sutton: 2.16. Taylor: Ch., 1.36. Theod-
ford: Ch., 53c. Weeping Water: Ch., 6.60. C. E.
Soc., for Pleasant Hill, 15. York: Ch., 22.96.

Woman's Home Missionary Union of Nebraska,
by Mrs. E. J. Hall, Treasurer, 287.72.

COLORADO—\$3.

Denver: Dr. W. E. S., for Talladega College, 3.

ARKANSAS—\$1.

Lake Village: Mrs. B. L. B. H., for Tougaloo
College, 1.

OKLAHOMA—\$2.

Anadarko: Ch., 2.

PACIFIC DISTRICT**CALIFORNIA (NORTHERN)—\$638.84.**

Auburn: S. S., 3.55. Bay Point: 68c. Ceres:
Myrna Park, 9.72. Etna Mills: 2.43. Ferndale:
9.77. Fresno: Zion, 17.95. Grace Valley: 1.62.
Lawwood: 1.41. Mill Valley: 14.56. Oakland:
First, 364.78. Redwood City: 39.80. Sacramento:
24. Salida: 1.46. San Francisco: First, 48.50.
Richmond: 2.47. San Jose: 75. Saratoga: 19.79.
Albany: 10.88. Tipton: 1.74. Tulare: Ch., 2.37.
S. S., 92c. Woodside: 99c.

CALIFORNIA (SOUTHERN)—\$985.45.

Arvin: 1.04. Avalon: 3.60. Bakersfield: First,
5.80. Buena Park: 4.20. Claremont: 51.60.
Agile Rock: 53.64. Escondido: Y. P. S. C. E.,
53. La Mesa: Central, 1.92. Lemon Grove:
45. Little Lake: 53c. Long Beach: 126.47.
Los Angeles: First, 87.20; Mayflower, 48c.; Ver-
non Ch. and S. S., 3.36; East Ch. and S. S., 1.56;
Lynmouth, 4.80; Mt. Hollywood, 30.00; Colegrove,
40; Ch. of the Messiah, 28.63; Beran, 4.80;
Thena, 1.20. Moreno: 1.30. National City: 6.72.
Oceanside: Lake Avenue, 25; Bilgrim, 3.64;
Seaside, 10. Pomona: Pilgrim, 162.78; Mexican
S. S., 2.44. Redlands: Ch., 60.00; Y. P. S. C. E.,
r Lexington, Ky., 15. Redondo Beach 5.80.
Riverside: 15. San Diego: First, 33.29; Logan
Square, 4.08; Mission Hills, 12. Santa Ana: 20.
Seely: 72c. Shafter: 2.37. Terminal: 1.24.
Pland: C. E. H., for Talladega College, 25.
Hittler: 30.

Woman's Home Missionary Union of Southern
California: 118.01.

ASHINGTON—\$120.97.

Arlington: 6.35. Bellingham: 5. Coupeville:
Eagle Harbor: Y. P., 2.50. Glenora: 4. Lake-
le: 2.25. Olympia: S. S., 50c. Pasco: 2. Port
Tacoma: 4. Roy: S. S., 1.10. Seattle: Columbia
Ch., by J. L. C., 10; Fauntleroy, 2; Prospect S. S.,
University, Y. P., 2.50. Tacoma: East S. S.,
7; Plymouth, Y. P., 2.50. Tolt: S. S., 2.50.
Alma Walls: First S. S., 4.

Woman's Home Missionary Union of Washing-
ton: 118.01.

LEGON—\$101.16.

Corvallis: 1.80. Forest Grove: 6.59. Portland:
St. 35; Highland, 2.32. Pilgrim, 90c.; Sunny-
c, 44.56. Zion German, 10.

UTAH—\$15.

Woman's Missionary Union of Utah, by Mrs.
M. Chandler, Treasurer, 15.

WYOMING—\$16.

Brancan: 2. Challis: 2. Mountain Home: 3.
Plymouth, Valley View: 1. Rockland: 3.

ARIZONA—\$25.

Tempe: Ch., 15. Phoenix: First Ch., 10.

HAWAII—\$75.

Honolulu: Mrs. E. K. B., 75.

THE SOUTH**VIRGINIA—\$9.56.**

Cappahoe: Mission S. S., for Gloucester
School, 9.56.

WEST VIRGINIA—\$3.38.

Through the Woman's Home Missionary Union
of Ohio, by Mrs. Arthur M. Williams, Treasurer,
3.38.

KENTUCKY—40 cents.

Woman's Home Missionary Union of Ohio, by
Mrs. Arthur M. Williams, Treasurer, 40c.

TENNESSEE—\$122.54.

Chattanooga: First S. S., 1.54. Memphis: Mrs.
G. P. H., for Theo. S. A., at Talladega College,
6; Mr. B. S., for Tougaloo College, 1.0. Pleasant
Hill: N. J. S., for Pleasant Hill Academy, 15.

NORTH CAROLINA—\$180.65.

Ashboro: Ch.; 13; Rev. H. D. S., for Talladega
College, 5. Bear Creek: Ch., 4. Beaufort: Ch.,
18. Blackwell: Ch., 2. Bricks: Miss A. M. C.,
5.25; H. M. D., 5; T. N. W., 4—for Jos. K. Brick
School; W. D. G., for Talladega College, 2. Bur-
lington: Ch., 1. Cedar Cliff: Ch., 2. Charlotte:
Ch., 13. Concord: Ch., 5. Dry Creek: Ch., 3.
Dudley: Ch., 3.12. Greensboro: Ch., 16. Haw
Branch: Ch., 4. Haw River: Ch., 5. Haywood:
Ch., 5. High Point: Ch., 5. Jones Chapel, 3.
Kings Mountain: Ch., 2; Mr. and Mrs. I. A. H.,
for Lincoln Academy, 3.78. Lowell: Ch., 2.
Macon: Ch., 1. McLeansville: Ch., 2. Moores-
ville: Ch., 1. Mt. Pleasant: Ch., 5. Northern
District Association of Cong'l Chs., 5. Pekin:
Ch., 2.50. Pittsboro: Ch., 2. Salem: Ch., 1. Se-
dalia: Ch., 5. Shinnville: Ch., 2. Stateville:
Ch., 2. Strieby: Ch., 1. Troy: Ch., 10. Wads-
worth: Ch., 1. Wilmington: Ch., 9.

GEORGIA—\$15.

Claxton: Ch., 3. Fort Davis: Rev. and Mrs.
M. S. J., for Tougaloo College, 10. Savannah:
R. T. S., for Talladega College, 1. Waycross:
Mrs. J. J. C., for Talladega College, 1.

ALABAMA—\$196.29.

Anniston: C. C. S., 2; Dr. Chas. E. T., 5. Bir-
mingham: Dr. L. U. G., for Talladega College,
10. Florence: Citizens, for Burrell Normal
School, 156.29. Mobile: Dr. E. T. B., for Talla-
dega College, 5. Talladega: Hubbard Grocery
Co., for Hospital Talladega College, 12. Troy:
Mr. O. B. C., for Tougaloo College, 1. Tusca-
loosa: Mrs. M. V. H., for Tougaloo College, 5.

MISSISSIPPI—\$313.06.

Alcorn: E. R. G., 10; Mrs. S. P. H., 5; Mr. and
Mrs. L. L. R., 10; Mr. and Mrs. S., 15—for Tou-
galoo College. Canton: Mrs. A. S. J., 3; Mrs. O.
K., 3—for Tougaloo College. Clinton: Mrs. J. A.
R., for Tougaloo College, 10. Greenville: Mrs. C.,
25c.; Mrs. L. W. C., 1; "Friend," 50c.; Mrs. L.,
25c.; Mrs. L., 25c.; Dr. J. H. M., 50; Mrs. P., 25c.
—for Tougaloo College. Indianola: Mr. and Mrs.
T. S. C., 15; Mr. and Mrs. S. G. S., 2.30—for Tou-
galoo College. Jackson: T. D. B., 5; W.
M. B., 25; J. E. S., 50; Mrs. F. W., 10—for
Tougaloo College. Laurel: Laurel Club, for
Tougaloo College, 26.80. Meridian: First Ch.,
3.46; C. A. T., for Talladega College, 10. Shel-
by: Miss O. C., for Tougaloo College, Miss., 1;
Miss V. N., 1—for Tougaloo College. Tougaloo:
"A Friend," for Tougaloo College, 50. Utica:
Miss M. R. W., for Tougaloo College, 5.

LOUISIANA—\$56.50.

Bermuda: First Ch., 3. Hammond: C. E. B.,
2; I. C., 1; E. B. C., 1; "Friends," 5—for
Straight College. New Orleans: Central Ch.,
Theo. S. A., for Talladega College, 25; Straight
College Co-operative Club, 12; Mrs. A. R. S., for
Theo. S. A., for Talladega College, 7.50.

TEXAS—\$55.31.

Austin: Tillotson Ch., 21.18; Tillotson S. S.,
for Tillotson College, 2.41. Beaumont: Graham
Ch., 3.72. Dallas: Plymouth Ch., box goods for
Tillotson College. Goliad: J. W. M., for Talla-

dega College, 3. San Antonio: P. F. R., for Toulaloo College, 25.

FLORIDA—\$139.50.

Ocala: J. B., 1; J. A. B., 5; Mrs. R. F., 1; A. E. G., 2.50; E. T. H., 5; N. W. H., 25; V. M., 1; J. M. P., 5; H. D. S., 5; D. W. T., 5—for Fessenden Academy; A. M. E. Ch., 19; Moses Grocery Co., 5; Marlon Hardware Co., 10; Clarkson Hardware, 5; Weihe Co., 5; Rheinauer Co., 10—for Fessenden Academy. Phillips: Ch., 5. West Palm Beach: Ch., 25.

Congregational World Movement, \$9,645.45.

A. M. A. League, \$297.50.

SUMMARY OF RECEIPTS FOR JUNE, 1921

Donations	\$32,854.00
Legacies	6,461.70
Total	\$39,315.70

SUMMARY OF RECEIPTS, NINE MONTHS,

From Oct. 1, 1920, to June 30, 1921.

Donations	\$332,866.28
Legacies	66,796.77
Total	\$399,663.05

Receipts for July, 1921.

The Daniel Hand Educational Fund for Colored People

Income for July from Investments	\$3,022.44
Previously acknowledged	55,247.53

\$58,269.97

EASTERN DISTRICT

MAINE—\$763.65.

Bangor: Hammond Street Ch., 44.05. Brewer: First Ch., 28.65. Farmington: First Ch., 24. Hiram: Ch., 4.11. Presque Isle: Missionary Soc., bbl. goods for Greenwood, S. C. Portland: Williston Ch., 125. Searsport: Second Ch., 6.70. South Bridgton: Ch., 18. Turner: Mrs. E. T. T., 100. Westbrook: Ch., 1.50. Woodfords: Ch., 56.46; S. S., 2.27. Yarmouth: First Parish, 40.

The Congregational Conference and Home Missionary Society of Maine, by George F. Cary, Treasurer, 216.78.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, 96.13.

NEW HAMPSHIRE—\$633.20.

East Alstead: Ch., 8. Hampton: Ch., 15.16. Keene: Every Day Club, for Pleasant Hill, Tenn., 10; First Church, 40.24; Mrs. B., pkg. goods for Ryder Memorial Hospital. Manchester: E. M. P., 2. Portsmouth: Rogers Mission Circle, for Marion, Ala., 10.

The New Hampshire Congregational Conference, by E. R. Stearns, Treasurer, 454.35.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. McFarland, Treasurer, 93.45.

VERMONT—\$262.07.

Barre: Woman's Missionary Union, box goods for McIntosh, Ga. Johnson: Ch., 43. Randolph Center: S. S., 1.62. St. Johnsbury: South Ch. W. H. M. S., pkg. goods for Ryder Memorial Hospital; Searchlight Club, pkg. goods for Ryder Memorial Hospital.

The Congregational Conference of Vermont, by B. E. Bristol, Treasurer, 212.45.

Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treasurer, 5, for Pleasant Hill, Tenn.

MASSACHUSETTS—\$4,610.75.

(Donations, \$4,192.65; Legacy, \$418.10.)

Adams: First Ch., 330.37. Allerton: Mrs. C. H. S., 25. Andover: W. H. Soc., for Straight College, 6. Ashby: Y. P. S. C. E., for Ryder Memorial Hospital, 5. Ashburnham: First Ch., 9.05. Ashfield: First Ch., 20. Attleboro Falls: Central Ch., 13.16. Boston: Clarendon Ch., 3; Union Ch., Primary S. S., for Lexington, Ky., 10.58. Billerica: Ch., 18.60. Bridgewater: Central Square Ch., 14. Brighton: Ch., 28.68. Brockton: First Parish Ch., 125. Brookline: Leyden Ch. Relief Dept., pkg. goods for Ryder Memorial Hospital. Cambridge: Pilgrim Ch., 26.87; Prospect Ch., 2.95. Centerville: S. S., 5. Concord: Trin. Ch., 25.06. Dorchester: Second Ch., 63.86. East Boston: Baker Ch., 3.72. East Weymouth: pkg. goods for Ryder Memorial Hospital. Everett: First Ch. S. S., 8.52. Fall River: Central Ch., 515.25. Foxboro: Ch., 26.65. Harvard: Evan. Ch., for Straight College, 5. Haverhill: Centre Ch., 20.43; Riverside Memorial Ch., 5; S. S., 4. Holbrook: Ch., 6.02. Holden: Ch., 25.68. Holyoke: Second Ch., 137.50. Housatonic: Ch., 8.25. Jamaica Plain: Boylston Ch., 10.49. Lexington: S. S., 45 (25 of which for hospital and 20 for Blanche Kellogg Institute, P. R.). Littleton: Orthodox Ch., 12.15.

Lynn: Central Ch., 19.39. Medford: Mystic Ch., 24.94. Melrose: pkg. goods for Ryder Memorial Hospital. Mills: Ch., 39. Needham: Z. A. N., 25. New Bedford: North Ch., 86.52. Newbury: Byfield Ch., 4.86. Newton: First Ch., 93.63; Friend in First Ch., 50. Newtonville: Central Ch., 240. Northampton: First Ch., 108.02. Northboro: Primary S. S., for Humacao Hospital, 5; Lyman Association, 10. North Leominster: Ch., 8.37. Norwood: First Ch., 54. Peabody: South Ch., 46.34. Rockland: First Ch., 4.70. Rosindale: Ch., 30; balance to constitute Deacons Calvin S. Gordon Honorary L. M. Roxbury: Elliot Ch., 50.33; Highland Ch., 25; Immanuel-Walnut Avenue Ch., 128.55. Salem: Tabernacle Ch., 81.25. Sharon: First Ch., 90. Shrewsbury: Ch., 50. Shelburne Falls: D. C. M., for Straight College, 2. Somerville: Highland Ch., Bible School, 3.47. South Hadley: First Ch., 80. Spencer: First Ch., 64.15. Springfield: First Ch. of Christ, 30.08; Hope Ch., 50.66; Hope Ch., by L. H. T., for Piedmont College, 10. Stoughton: First Ch., 47.48. Swampscott: First Ch., 56.03. Walpole: Mrs. P., pkg. goods for Ryder Memorial Hospital. Waverly: First Ch., 25.75. Wellesley: Ch., 39.26. West Roxbury: Ch., 150. Weymouth: First Ch., pkg. goods for Ryder Memorial Hospital. Williamstown: First Ch., 150. Wilmington: "D. S. Class," for Kindergarten in Porto Rico, 5. Winchendon: North Ch., 5. Winchester: First Ch., 250. Worcester: Bethany Ch., 25; "A Friend," 275.

Woman's Home Missionary Association of Massachusetts and R. L. Mrs. Amos Lawrence Hatheway, Treasurer, Boston, Chinese Circle of King's Daughters, for Chinese Work, 5. Northampton: Edwards Ch. Aux., for Piedmont College, 25.

Legacy

Malden: Sarah A. Dowse, 418.10.

RHODE ISLAND—\$841.30.

Providence: Central Ch., 510; Free Evan. Ch., 31.30. Pawtucket: First Ch., 300.

CENTRAL DISTRICT

CONNECTICUT—\$2,674.63.

(Donations, \$2,474.63; Legacy, \$200.)

Bridgewater: United Ch., 300.11; Miss E., pkg. goods for Ryder Memorial Hospital. Bristol: S. S., for Talladega College, 21. East Canaan: T. D. G., for Straight College, 4. East Haven: Ch., 32.92. Ellington: Ch., 66. Groton: Ch., 81.84. Guilford: First Ch., 27. Hartford: Asylum Hill Ch., 240; Center Ch. Woman's Society, box goods for Ryder Memorial Hospital; First Ch. of Christ, 196.40; Second Ch. of Christ, 97; Mrs. A. L. G., pkg. goods for Ryder Memorial Hospital; W. F. G., for Talladega College, 16; M. H. P., for Talladega College, 50. Litchfield: First Ch., 111. Middletown: M. A. H. B., for Talladega College, 10. Naugatuck: Ch., 175. New Britain: South Ch., S. S., 21; Mrs. F. H. T., 25; Mrs. S. G. W., 5—for Toulaloo College. New Canaan: Cong'l Ch. Woman's Society, pkg. goods for Ryder Memorial Hospital. New Haven: Welcome Hall S. S., 15. New London: First Ch. of Christ, 37.73. Norwalk: Cong'l Ch., box goods for Talladega College. Norwich:

Ch., 37.85. Plymouth: Ch., 44.03. Put-
 second Ch., 30.03. Sharon: Ch., 4. Stam-
 1st Ch., 36.23. Talcoctville: Ch., addi-
 50. Torrington: Center Ch., 55; S. S.
 1st Ch., 18. Waterbury:
 S. S., 3.56; Mrs. B. P. H., for Talladega
 10; M. C. K., for Talladega College, 25.
 Wm. A. A. B., 20; J. S. E., 50; C. H. H.,
 Tougaloo College. Windham: First
 Windsor: First Ch., 21.31. Winsted:
 Ch., 34.34. Woodstock: First Ch., 36.83.
 Missionary Society of Connecticut, by
 F. English, Treasurer, 162.46.

Legacy

Sold: Sarah Northrop, by Cyrus North-
 c., 200.

DEK—\$975.81.

lyn: Flatbush Ch., 207.70; King's High-
 pkgs. goods for Ryder Memorial Hos-
 ews Ave. Ch. H. M. S., pkg. goods for
 memorial Hospital; Lewis Ave. Ch. Er-
 orkers Mission Band, pkg. goods for
 memorial Hospital; Plymouth Ch., pkg.
 for Ryder Memorial Hospital; Plymouth
 nan's Guild, pkg. goods for Ryder Me-
 Hospital; South Ch., 142.88; Tompkins
 Woman's Union, pkg. goods for Talla-
 lege; W. R., for Talladega College, 10.
 First Ch. Women's Guild, two boxes
 y supplies for Tougaloo College; H. W.,
 ladega College, 5. Cambria Center:
 s Missionary Soc., pkg. goods for Talla-
 lege. Candor: Ch., box hospital sup-
 r Tougaloo College. Chappaqua: pkg.
 or Ryder Memorial Hospital. Cincin-
 Cong'l Ch. Miss. Soc., pkg. goods for
 a College. Deansboro: Ch., 15. De
 pkg. goods for Talladega College. East
 ad: pkg. goods for Talladega College.
 : First Ch., 229.73; First Ch., S. S., 19.50.
 pkg. goods for Talladega College. Glou-
 pkg. goods for Ryder Memorial Hos-
 rome: S. E. K., 20. Henrietta: Henri-
 t of Woman's Miss. Union, pkg. goods
 adega College. Irondequoit: Woman's
 ts. goods for Talladega College. Ithaca:
 1, 27.50. Middletown: North Street S.
 or Marion, Ala. Mt. Vernon: Heights
 h., pkg. goods for Ryder Memorial Hos-
 ew York City: B'way Tabernacle, W. S.,
 ds for Ryder Memorial Hospital; Man-
 h., pkg. goods for Ryder Memorial Hos-
 edford Pk. Ch., pkg. goods for Ryder
 1 Hospital; Forest Avenue Ch., Woman's
 r, 20; Manhattan Ch., Miss K., pkg.
 or Ryder Memorial Hospital; Pilgrim
 r. goods for Ryder Memorial Hospital;
 1, for lodge furnishing at Greenwood.
 C. W. A., 25; C. C. J., 20—for Tougaloo
 Newburgh: First Ch., pkg. goods for
 memorial Hospital. Norwood: box goods
 adega College. Orient: Ch., 30. Fal-
 C. E. Soc., for American Highlanders,
 time Bridge; Miss S. A. W., pkg. maga-
 : Ryder Memorial Hospital. Richmond
 rooklyn Hills Ch., Primary S. S., for
 memorial Hospital; Mrs. L. L. L., box
 for Ryder Memorial Hospital; Mrs. O.
 ds for Ryder Memorial Hospital. Roch-
 ra. R. C. H., three pkgs. goods for Tal-
 ladega College. Sheerill: Plymouth Ch., pkg.
 r Talladega College. Syracuse: Geddes
 nan's Guild, pkg. goods for Talladega
 I. C. R., 10; Mrs. H. F. W., pkg. goods
 adega College. Walton: First Ch., 40.20.
 : "Friends," 10. Wellsville: Cong'l Ch.
 : Miss. Union, pkg. goods for Talladega
 White Plains: Mrs. S., pkg. goods for
 memorial Hospital. Woodhaven: Christ
 9; Christ Ch. Miss. Soc., pkg. goods for
 memorial Hospital; First Cong'l Ch., pkg.
 r Ryder Memorial Hospital.

ESSEX—\$859.93.

rove: Union Ch., 18.80. East Orange:
 Ch., 174.20. Montclair: First Ch., 341.50;
 g Ave. Ch., 75; Miss C. S. H., 150; Mrs.
 1, 10—for Tougaloo College. Nutley: St.
 h., 65; St. Paul's Ch. Y. P. Soc., pkg.

goods for Ryder Memorial Hospital. River
 Edge: First Ch., 15.49; Mrs. W. S. H., for
 Ryder Memorial Hospital, 10.

PENNSYLVANIA—\$91.52.

McKeesport: First Ch., 25. Meadville: Park
 Ave. Ch., 30. Philadelphia: Central Ch., 25.
 Pittston: Welsh Ch., 6.52. Pottstown: Mrs. M.
 M., for Straight College, 5.

DISTRICT OF COLUMBIA—\$123.

Washington: First Ch., pkg. goods for Ryder
 Memorial Hospital; Mt. Pleasant Ch., 81; P. H.
 A., 5.50; I. A. B., 50c; Miss L. B., 5; Miss M. M.
 C., 50c; Miss I. M. C., 50c; S. K., 4.50; Miss G.
 J. T., 50c.—for Talladega College; Treasurer of
 T. C. Club, 2; Mrs. E. C. W., 50c; J. F. W., 50c;
 T. W., 6—for Talladega College; H. S. D. A. R.,
 for Pleasant Hill, Tenn., 6; Dr. M. E. G., for
 Talladega College, 10.

OHIO—\$980.81.

Akron: Mrs. V., pkg. goods for Ryder Memo-
 rial Hospital, Akron; E. D. C., for Talladega
 College, 2. Amlin: Mrs. B. B. E., 5. Cleveland:
 First Ch., 18; Cyril Ch., 5; Euclid Avenue Ch.,
 474.65; Pilgrim Ch., 50; A. M. G., for Tougaloo
 College, 10. Columbus: First Ch., 155; Plymouth
 Ch., 33. Davenport: Edwards Ch., two boxes
 goods for Talladega College. East Cleveland:
 Mrs. W. A. D., pkg. goods for Ryder Memorial
 Hospital. Elyria: J. M., for Talladega College,
 10; First Ch., pkg. goods for Ryder Memorial
 Hospital, Humacao, P. R. Marietta: First Ch.,
 113.16. Ravenna: W. H. M. S., box goods for
 Talladega College. Strongsville: Mrs. D., pkg.
 goods for Ryder Memorial Hospital. Wellington:
 J. T. H., 100.

INDIANA—\$144.04.

Congregational Conference of Indiana, by Ed-
 gar A. Brown, Treasurer, 144.04.

MICHIGAN—\$990.56.

(Donations, \$705.86; Legacy, \$284.70.)

Detroit: First Ch., pkg. goods for Ryder Me-
 morial Hospital. Kalamazoo: First Ch. Wom-
 an's Union, for Santee, Neb., 50. Muskegon:
 First Ch. C. E. Society, for Ryder Memorial
 Hospital, 25.

The Michigan Congregational Conference, by
 C. C. Vaughan, Treasurer, 541.86.

Woman's Home Missionary Union of Michigan,
 by Mrs. L. S. Towler, Treasurer, 89.00.

Legacy

Grand Rapids: Adelaide M. T. Herrick, 854.10
 (Reserve Legacy 569.40), 284.70.

WESTERN DISTRICT

ILLINOIS—\$5,670.60.

(Donations, \$2,090.93; Legacy, \$3,579.67.)

Batavia: Ch., 20. Blue Island: S. S., 5. Can-
 ton: F. H. D., for Tougaloo College, 2. Carpen-
 tersville: First Ch., 5.55. Champaign: Ch., 9.20.
 Cherry: Ch., 1.52; S. S., 48c. Chicago: Austin
 Ch., 16.11; Bryn Mawr Community Ch., 57.47;
 Hyde Park Ch., 11.04; Millard Avenue Ch., 12.64;
 Morgan Park Ch., 9.56; New First Ch., 17.83;
 Park Manor, C. E. Soc., 24; Summerdale S. S.,
 96c; Tabernacle Ch., 1.76; Trinity Ch., 7.50;
 Warren Avenue Ch., 7.47; Waveland Ave Ch.,
 6.26; West Pullman Ch., 4.42; Miss C. C. G.,
 10; J. R. N., for Pleasant Hill, Tenn., 10; F.
 H. T., for Fort Berthold Mission, 100; Miss M.
 T. G., for Talladega College, 15; W. H. T., for
 Talladega College, 25; "Friend," 30. De Kalb:
 Ch., 13.25. Depue: Ch., 1.56. East St. Louis:
 Plymouth S. S., 1.85. Galesburg: Central Ch.,
 49.31; East Main St. Ch., 2.29. Gridley: Ch.,
 20. Hinsdale: Union Ch., 39.17; Miss G. M. L.
 B., 75. La Grange: First Ch., 405. Loda: Miss
 H. E. G., for Tougaloo College, 1. Marseilles:
 I. H. B. for Tougaloo College, 10. Moline: First
 Ch., 116.30. Oak Park: First Ch., 150. Prince-
 ton: Ch., 31.22. Roberts: Ch., 3.60. Rockford:
 Second Ch., 195. Rosemond: Ch., 1.20. Seward:
 Ch., 5.42. Sheffield: W. H. M. S., pkg. goods for
 Talladega College. Waverly: Ch., 4.59. West-
 ern Springs: Ch., 11.60. Wyanet: Ch., 5.
 The Woman's Home Missionary Union of Il-
 linois, by Mrs. A. A. Wilson, Treasurer, 537.80.

Legacy

Earlville: Jacob A. Dupee, 3,579.67.

IOWA—\$1,560.00.

(Donations, \$10.00; Legacy, \$1,550.00.)

Dea Molnes: I. G. O., for Tougaloo College.
 10. De Witt: Miss. Soc., pkg. goods for Talladega College. Dike: Pkg. goods for Ryder Memorial Hospital. Grand View: Cong'l Ch., pkg. goods for Talladega College. Green Mountain: Mrs. C. J. E., pkg. goods for Ryder Memorial Hospital. Grinnell: Mrs. S., box goods for Ryder Memorial Hospital. Lyons: Pkg. goods for Talladega College. Monticello: Two pkgs. goods for Talladega College. Montour: Mrs. M., pkg. goods for Ryder Memorial Hospital. Okauchosa: Pkg. goods for Ryder Memorial Hospital.

Legacy

Grinnell: A. K. Hostetter, 1,550.00.

WISCONSIN—\$10.00.

Chippewa Falls: L. B. A., 10.

MINNESOTA—\$721.97.

Arroka: Pkg. goods for Ryder Memorial Hospital. Duluth: H. H. S., pkg. goods for Ryder Memorial Hospital. Glenwood: Pkg. goods for Ryder Memorial Hospital. Minneapolis: Linden Hills Ch., pkg. goods for Ryder Memorial Hospital. Lynnhurst Ch., pkg. goods for Ryder Memorial Hospital. Pilgrim Ch., box goods for Talladega College; Vine Ch., pkg. goods for Ryder Memorial Hospital. Humacao, P. R.; Mrs. L. E. J., for Tougaloo College, 25. St. Paul: Mrs. E. L., pkg. goods for Ryder Memorial Hospital.

The Congregational Conference of Minnesota, by J. M. McBride, Treasurer, 544.57.

Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Fisher, Treasurer, 162.40.

MISSOURI—\$14.00.

Lebanon: First Ch., 8.50. Springfield: First Ch., 5.50.

KANSAS—\$168.06.

Eureka: C. C. N., for Talladega College, 10. Kansas Congregational Conference, by Ruth E. Wood, Treasurer, 158.06.

NORTH DAKOTA—\$264.33.

Elbowoods: Ch. & S. S., for Fort Berthold Mission, 16.50; Mrs. S. W. H., 200.

Congregational Conference of North Dakota, by Bertha C. Stickney, 47.83.

SOUTH DAKOTA—\$12.00.

German Cong'l Conference, 12.

ARKANSAS—\$7.00.

Elerson: Miss R. O. A., for Talladega College, 5. Marked Tree: H. C. R., for Tougaloo College, 2.

PACIFIC DISTRICT**CALIFORNIA (Northern)—\$602.33**

Adin: 1.94. Berkeley: Bethany, 2.21. Fresno: First, 41.32. Grass Valley: Ch., 1.62; S. S., 82c. Lockeford: 6.28. Lodi: First, 48.50. Mill Valley: 1.31. Paradise: 1.45. Petaluma: 25.33. San Francisco: First, 48.50; Ocean View, 6.79; Richmond, 2.43; Spanish & Italian S. S., 48c; L. T. S., for Cal. Oriental Missions, 30. San Jose: W. J. H., for Oriental Missions, 50. Santa Rosa: 6.29. Tipton: 62c. Weaverville: 1.74. Woodside: 1.21.

Through the W. H. M. U. of Northern California, by Mrs. O. W. Lucas, Treasurer, 324.49.

CALIFORNIA (Southern)—\$601.80.

Bloomington: 1.80. Claremont: 55.27. Corona: 31.80. Eagle Rock: 1.68. La Mesa: Central, 6.84. Lemon Grove: 2.90. Little Lake: 61c. Los Angeles: First, 50; East, 1.80; Garvanza, 7.80; Grace, 2.40; Lincoln Memorial, 3.69; Mayflower, 96c; Vernon, 1.87; Miss L. K., for Marion, Ala., 3. Manhattan: Lend-a-hand Society, 1.80. Maricopa: 8.35. Norwalk: Ch., 2.81; S. S., 2.42. Pasadena: F. W. L., 10. Redlands: 9.60. Riverside: 15. San Diego: First, 32.29; La Jolla, 4.80; Mission Hills, 12. San Jacinto: 3.94; also for work in Los Angeles, 10.46. Santa Barbara: First, 8.75; Japanese, 2.40; Mrs. H. F. T., 5. Venice: 4.80. Whittier: 30. Willowbrook: 1.12.

Through the W. H. M. U. of Southern California, 263.84.

WASHINGTON—\$297.45.

Anacortes: Pilgrim Ch. C. E. Soc., for Ryder Memorial Hospital, 5. Clear Lake: S. S., 4. Dayton: 10. Deer Park: 2. Edmonds: 1.

Everett: First, 10. Forks, S. S., 1. Granite Falls: 2. Ione: 4. Kalama: 6. Kirkland: Y. P., 2.50. Monroe: Ch., 4.37; S. S., 2.63. Pinedale: 1. Seattle: Columbia, 2.50; Edgewater Y. P., 2.70; Pilgrim S. S., 7.64; Plymouth, 65. Spokane: Corbin Park, 9; Plymouth, 4. Tuk: S. S., 1. Wash. Vancouver: B. L. A., for Talladega College, 1.50. Walla Walla: First S. S., 2.50.

Through the W. H. M. U. of Washington, 78.11; also for Scholarship at Tougaloo College, 68.00.

UTAH—\$13.00.

Woman's Missionary Union of Utah, by Mrs. C. M. Chandler, Treasurer, 13.

IDAHO—\$13.50.

Lewiston: S. S., 2. Mullan: Y. P., 5. Pomeroy, Y. P., 6.50.

ARIZONA—\$12.60.

Phoenix: Neighborhood Ch., 3.00. Prescott: First Ch., 9.

HAWAII—\$314.60.

Ewa: Hawaiian Ch., 5. Honolulu: Central Union Ch., 300; Kaumakapili C. E. Soc., 2.50. Hanaalei: Waioli H. Ch., 1.75. Hilo: Portuguese Christian Ch., 3.95. Waialua: 1.40.

THE SOUTH, &c.**VIRGINIA—\$1,005.00.**

Burkeville: Hattie L. Flint (deceased), by Laura E. Flint, 1,000. Hampton: Hampton Institute, E. D. P. Jr., for Tougaloo College, 5.

KENTUCKY—\$100.00.

Louisville: Mrs. H. B. S., for Straight College, 100.

NORTH CAROLINA—\$39.90.

Ashville: Bethany Ch., 11. Lewisville: Ch., 8.25. Southern Pines: Ch., 20.65.

SOUTH CAROLINA—\$3.55.

Columbia: Rev. E. N. A., 3.55.

TENNESSEE—\$41.81.

Chattanooga: Dr. O. W. J., for Tougaloo College, 10; L. H., 1; R. J., 50c; V. J., 1; G. W. J., 1; A. W., 2; J. V., W., 6; W. S., 54c. "A Friend," 1; "A Friend," 1; for Talladega College, East Lake: Ch., 2.40; S. S., 4.41. Nashville: Mrs. A. N. J., for Talladega College, 15.

GEORGIA—\$28.00.

Atlanta: First Ch. S. S., 2. Hagan: Eureka Ch., 12. Harrison: Scotts Chapel, 6. Swainsboro: Ch., 7.

ALABAMA—\$7.34.

Marion: C. A. C., for Greenwood, S. C., 1.34.

LOUISIANA—\$17.00.

Baton Rouge: Mrs. R. S., for Straight College, 1. Jennings: J. S., for Straight College, 5. Miles: W. M. S., pkg. goods for Talladega College. New Orleans: Mrs. C. B. B., for Straight College, 5; Mrs. S. D., for Straight College, 1. Rigolets: Miss L. S., for Straight College, 1.

TEXAS—\$25.00.

Dallas: Junius Heights Ch., 5. Houston: First Ch., 20.

FLORIDA—\$26.50.

Pomona: Pilgrim Ch., 4. Winter Park: C. D., 22.50.

PORTO RICO—\$11.50.

Naguabo, Ch., 10. Santurce, Ch., 1.50. Congregational World Movement, \$3,249.37. A. M. A. League, \$250.07.

SUMMARY OF RECEIPTS FOR JULY, 1921.

Donations \$ 28,116.64
 Legacies 6,821.67

Total \$ 34,938.31

SUMMARY OF RECEIPTS TEN MONTHS

(From Oct. 1, 1920, to July 31, 1921.)

Donations \$369,912.92
 Legacies 72,529.24

Total \$442,442.16

ENDOWMENT FUNDS

Talladega College Endowment: (additional) \$1,500.00.

Henry Ward Beecher Memorial (endowment for Talladega College), \$205.50.

SURVEY NUMBER

Vol. 7 No. 9.

OCTOBER, 1921

New Series, Vol. 13, No. 6

A PANORAMA

HRANKLY, the contents of this SURVEY number are intended for earnest people. Those addicted exclusively to light literature should drop these pages at once. Entertainment, however, there should be in them for people who love the worth while. Here is a sweeping panorama of human life, and that where life is interesting, where it is changing and improving, agonizing and conquering; life where the will of man finds the power of God, and that by a process in which we ourselves have a vital part, through our missionary enterprises whose total work is comprehensively surveyed herein.

Enthusiasm is justifiable in the face of the greatness of our denominational adventures. Through them 800,000 earnest souls in America interest themselves in 80,000,000 souls in all quarters of the earth. That is, each of us through our missionary endeavors alone is interested in 100 people in all lands. Some 40,000,000 of dollars in capital is at work in this enterprise; 10,000 paid workers are engaged, and over 100,000 volunteer workers are serving. Geographically, we reach every state in the Union, Alaska, Hawaii, Porto Rico, the Philippines, Europe, Asia, Africa, and the Islands of the Sea. In range of activity, for the *body* we feed the hungry, cure the sick, and enrich the industrial and commercial activities of many races; for the *mind* we provide education for children, youth and adults, and equip for leadership men of many races. We minister to world-wide social order primarily through the making of men, but directly through constructive statecraft. Above all, we reach the *souls* of men with the power of God through the Gospel.

The war precipitated a crisis in this far-reaching endeavor. The doubling of costs everywhere made the normal missionary income wholly inadequate. Sensing the necessity of action the denomination set itself with vigor to meet the emergency, calling this activity the Congregational World Movement. This was but a name for the work of a Commission instructed to bring to the churches all the facts. At the last meeting of the National Council that Commission was merged with the Commission on Missions, which is now charged with this endeavor in addition to its earlier functions. This Survey is the fundamental document of the Commission and the Societies for 1921 and 1922.

As in New Testament days, Christ himself seems to be looking upon one, young, strong, cultured, rich, who is asking the way of life. As the Master looks upon this fine youth among the nations, He loves America, and directing eyes and heart toward the needy, bids us invest of our great resources in the lifting up of fainting men. To us Congregationalists doubtless He is not commanding, "Sell your *all* and give to the poor," but surely He is saying no less than that out of our abundance we should provide fully for the needs which lie at the door of our responsibility as represented in these pages. Surely we will not turn away sadly because we love ourselves and our possessions better than Christ and His brethren.

HOW TO USE THIS SURVEY

SHOULD these printed pages remain in the bindery they would never accomplish their purpose. Equally, they will fall short of their object unless they find their way clear through to the minds and hearts of hundreds of thousands of responsive Christians.

The individual will find in these pages aid in determining how much and where he wishes to invest in the welfare of his fellow men by way of regular contribution. Perhaps he will have accumulated more or less capital which, rather than convert into coupon-yielding bonds, he would prefer to invest where the dividends will be redeemed human life. This SURVEY will guide him in such investment. It may be that this investment will need to be made in the nature of a legacy, or of an anticipated legacy, called a Conditional Gift, concerning which the Commission, or any one of the Societies, will be happy to furnish detailed information. Finally, he may pass on this SURVEY to someone else, or lead some group in the study of its pages. Some subscribers will have two copies of the SURVEY because it is printed by both THE MISSIONARY HERALD and THE AMERICAN MISSIONARY. This will be a welcome duplication to those whose interest prompts them to pass it on.

Missionary committees and leaders will find this their fundamental text. The general missionary committee will want to make the facts here given the basis of the budget taken in connection with the apportionment sent by their Association or Conference. (See page 62.)

The Every Member Canvass Committee will desire to have every canvasser intimately acquainted with the details of the missionary budget of his church. Such information is here in compact form. It might be well for every canvassing team to carry a copy with them for reference. Likewise, the missionary committees and leaders of the various organizations—Woman's Society, Sunday School, young people's organization, men's organization, etc., should make specific use of detailed information here given in connection with whatever missionary program may be put on, that definite denominational information may accompany general instruction.

The pastor needs a text-book of concise information on the missionary program of the denomination. He will therefore want this SURVEY at hand for constant reference. He will discover here also a storehouse of homiletic material for various needs, and particularly for missionary sermons. For determining the missionary program of the church and its departments the SURVEY is indispensable. He will want to see that there is a copy in the hands of every responsible leader, and that they understand its value.

Study groups, whether in schools of missions, which are most desirable, or in mission study classes, Church School classes or other organizations, may well use the SURVEY as a text-book for a given course, for which purpose the Missionary Education Department of the Education Society will provide helps. Where other text-books are used, supplemental material should be presented from this denominational handbook.

Additional copies for use of committees, classes, etc., will be furnished gratis by the Commission on Missions. Order through Rev. H. D. Sheldon, 287 Fourth Avenue, New York City. (Board bound copies, 25c.)

These methods are only suggestive, and the inventive mind will find many ways in which to make practical use of this material. "If ye know these things, happy are ye if ye do them."

THE ROMANCE OF THE TREASURY

SORDID finance? No! Spiritual Romance. Out from the love of past generations, through legacies and funds, \$1,500,000 flows annually through your missionary treasuries—Spiritual Romance! Like the transfusion of blood, the life resources of some half million souls in Congregational churches is constantly going into the veins of millions to the ends of the earth, as represented in anywhere from \$3,000,000 to \$5,000,000 annually—Spiritual Romance! In the last two hard years the Congregational people of America have more than doubled their missionary contributions, never from sordid, always from unselfish motives—Spiritual Romance!

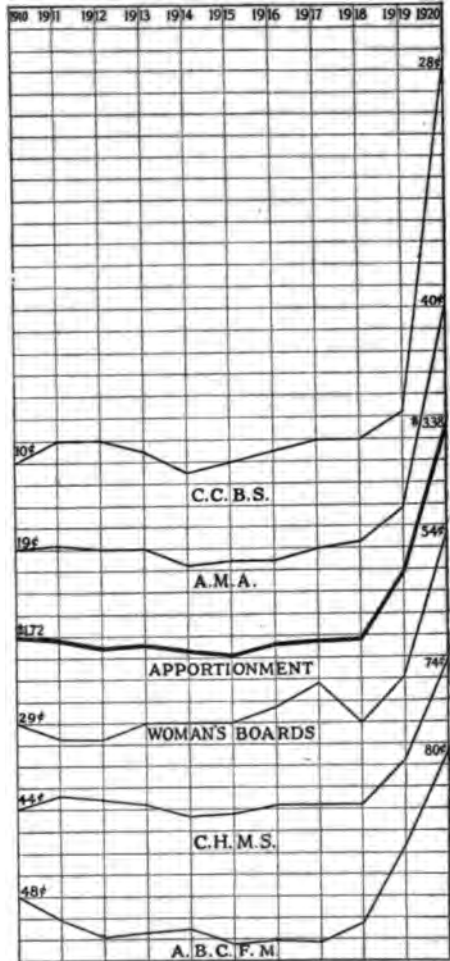
The illustration makes graphic this spiritual dynamic. The vertical lines represent the years from 1910 to 1920. The horizontal lines, the percentage of increase (10 per cent per line) for each Society name and in the case of the heavy black line that of the total. Starting points are arbitrary. The figures show per capita giving in 1910 and 1920. That leap upward of every line in the last two years registers the fact of deep, unselfish interest in hundreds of thousands of Congregational Christians. This is the Romance of the Treasury.

Let us not miss the weighty consideration that this Romance of the Treasury has meant the enrichment of the spiritual life of our churches.

Testimonies are offered on every hand that earnest response to the Congregational World Movement calls have occasioned notable improvement in the total life of the churches. There is space for one in condensed form. The pastor at Merrimack, New Hampshire, writes that he shrank from the endeavor, but setting himself to it, a church that contributed \$76 two years ago paid in \$482 last year, and the full apportionment of \$645 is assured for 1920. As a result, people who had little interest in the church are now devoted. Some 50 are enrolled in three Bible Study Groups, where none cared before. He adds:

"We are receiving more than twofold value for every dollar we have contributed. . . . This church is beginning to show real signs of life. . . . I can truthfully say that the Congregational World Movement is the best boon that ever came to this church, and if the people will only keep step with that Movement, I am confident that we can build up a strong, vigorous church."

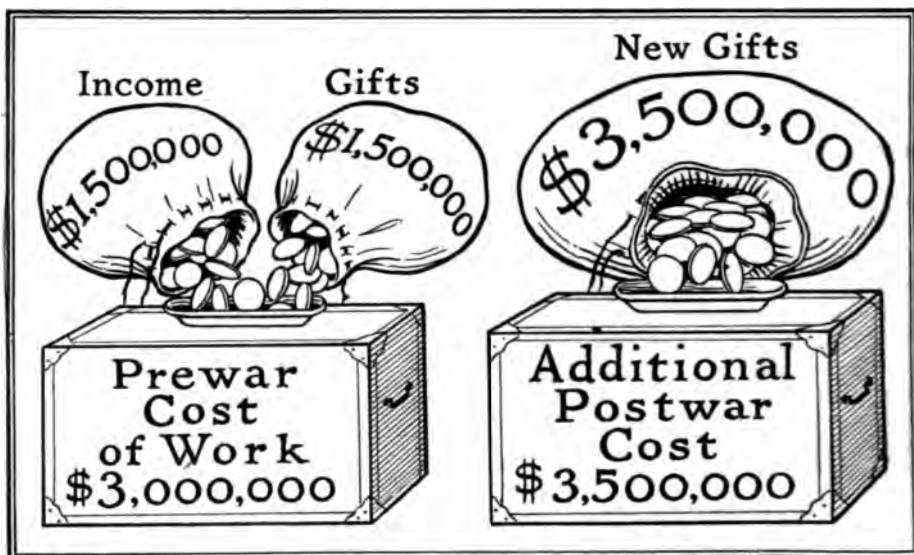
Jesus was right. "It is more blessed to give than to receive."



THE MISSING MILLIONS

WHAT, are there still empty bags? Is not the increase of 102 per cent sufficient? If there were an increase of 102 per cent in *missionary resources*, it would be. But why isn't there if the gifts are 102 per cent higher? (1) Not all of the 102 per cent goes to missionary treasuries. Educational institutions and miscellaneous causes receive 14 per cent. (2) The increase applies to but one source of receipts, namely, contributions, not to legacies, funds, etc., yielding heretofore about half of the total. Hence the increase in missionary resources was but 45 per cent. This leaves \$1,500,000 short of urgent need.

The supply of this shortage is not sought for the purpose of enlarging our work, desperate as is the condition of the world, but for maintaining the established activities with such development as cannot be avoided where the sacrificial investments of the past have left us rich privileges of the harvest.



The smaller chest represents the total prewar receipts for missions, with two bags showing two sources for filling it, half from income of funds, legacies, etc., and half from gifts of the living. The larger chest represents additional money required for postwar needs for the same work, plus \$625,000 for causes not in "prewar costs." This chest is larger because the *additional* money needed is \$500,000 more than total "prewar costs." There is but one bag, because funds are the accumulation of generations for which we cannot wait. Therefore, contributions needed are the former \$1,500,000 plus \$3,500,000, or \$5,000,000, i.e., more than three times prewar contributions.

The consequences of this shortage are briefly: the American Board—one year's debt \$242,000—necessity of drastic retrenchment unless the gap can be closed. The American Missionary Association—physical plant deteriorated in some instances to the point of collapse and condemnation; cut from current budget, \$62,000. The Home Missionary Society—562 fewer mission stations and churches; 344 missionaries dropped; debt \$20,000 (see page 27). Other Societies, similar conditions. The dead, from whom have come our receipts from "other sources," cannot respond to our appeal. The one resort is to ask the living to heighten the Romance of the Treasury, go "the second mile," and provide for the critical needs set forth in this SURVEY.

THE AMERICAN MISSIONARY ASSOCIATION

Through this society we Congregationalists minister to certain racial groups whose need of friendly help is greater than that of most Americans:

THE INDIAN, climbing the difficult path to civilization.

THE NEGRO, toiling up from slavery to political and economic freedom.

THE AMERICAN HIGHLANDER, hemmed in from modern life by his southern mountains.

THE CHINESE AND JAPANESE, unwelcome guests on the Pacific.

THE MEXICAN within our border, so often treated with contempt.

THE PORTO RICAN, whose beautiful, fruitful island—overcrowded, haunted by poverty and disease—has lately come under our flag.

Friendly help to these neighbors is supplied through noble gifts and sacrificial service in hundreds of missions, churches, and outstations, in half a dozen Christian colleges and scores of Christian schools—normal, industrial and agricultural—by social and community effort and by a ministry of healing in clinic and hospital for tens of thousands. It has thus become one of the foremost agencies for human betterment known to the nation.

It is proposed to mark the *Seventy-fifth Anniversary* of the Association by a notable meeting in New London, Conn., November 7th and 10th. Pastors and teachers are urged to rehearse in the ears of their young people the thrilling story of the Association, placing the name *Amistad* beside that of *Mayflower*.



THE AMISTAD

THREE YEAR BUDGET COMPARISON

	1919-1920	1920-1921	1921-1922
General Expenses	\$108,645	\$106,080	\$115,741
Southern Schools	220,971	325,705	303,595
Negro Churches	34,000	43,000	43,500
General Field Account	38,135	64,000	48,150
Porto Rico	21,760	30,300	30,280
Indian Missions	31,391	37,521	39,110
Oriental Missions	16,250	23,000	14,000
Mexican, etc.	23,958	18,290	13,081
Hawaii	4,000	6,500	3,000
Mormon .....	.....	15,604	6,500
Contingent, detailed in Survey.....	.....	280,000	275,100
	\$494,110	\$950,000	\$892,057

Note: (1) the increases necessary in current work, 1920 and 1921; (2) the cut in appropriations, 1921 and 1922, and (3) that none of the items contingent on receipts could be undertaken in 1921, leaving them the more urgent in 1922. Loss of income through omitted dividends necessitated using legacies to avoid debt and a cut of \$62,000 in the regular work in 1922. The contingent items, as important as the regular, are all listed in later pages.

THE NEGRO

Numbers and Distribution

THE Census Bureau announces that in 1920 there were ten and one-half millions of Negroes in the United States, which means that every tenth man among us is of African blood. It also states that, notwithstanding the recent migrations of colored workmen from the South to northern industrial centers, 85% of our Negro population is still to be found south of the Mason and Dixon line. Amid this vast multitude, nearly nine millions in number, there is room at one and the same time for two opposite streams of tendency—a stream of progress and a stream of retrogression.

Progress

The onward and upward movement of the race in recent years has been conspicuous and most gratifying. Of this splendid advance we have evidence on every side. Illiteracy is diminished. A steady gain in thrift, industry, intelligence and general well-being, are made evident by increased farm holdings, industrial operations, commercial enterprises, savings bank accounts, etc. The number of men and women of genuine light and leadership is steadily increasing, while some of African blood by notable achievements in the world of art, science, music, education, letters and statesmanship, have won for themselves places of world-wide distinction.

In this forward movement the churches and schools supported by The American Missionary Association, with others of the same class, have had a large part. The Jones Report to the United States Bureau of Education declares that "with the exception of the state agricultural and mechanical schools, they have furnished the only facilities for industrial and agricultural training. Above all they have been and still are the chief agencies for the development of

sound ideas of life, physical, mental and moral."

Retrogression

While all that has been said about the progress of the Negro is unquestionably true, the very opposite is at the same time also true. There is no reason to doubt the substantial accuracy of Mr. Howard Snyder's Plantation Pictures in which he has recently given to the readers of the Atlantic Monthly and the Century Magazine an account of the condition and character of the Negroes among whom he lives. A shiftless, indolent, insolent, irresponsible set they are—dirty, lazy, disorderly to the last degree, desperately ignorant and appallingly immoral—a folk to whom religion seems to be a mere emotional experience, having little or nothing to do with right conduct.

It is to be feared that the people he described are not exceptional but typical of millions of neglected Negroes in various parts of the South who have never felt the first breath of the modern spirit and whose condition is no better today—is possibly even worse—than that of their fathers fifty years ago. Such an element in the population—especially when it is numerically large and even, in some regions, a majority—can be nothing less than a menace of the gravest sort to entire communities both to person and to property. So long as such conditions obtain it is impossible to expect any great degree of prosperity and happiness. The foremost white citizens of the South in increasing numbers are becoming keenly alive to the perils of the present situation and are earnestly advocating the same thing that the editor of the Atlantic Monthly suggests as the single sovereign remedy for the present lamentable condition, to wit: "Schools and more schools."

School Privileges

Public schools in many rural parts

of the South are, even for white children, none too good; for colored children they are simply wretched. The amount per pupil expended respectively for colored and white children by the counties where a dozen of our A. M. A. schools are located varies from \$1.13 for colored and \$7.03 for white in the worst, to \$11.53 for colored and \$27.41 for white in the best counties.



HAND SCHOOL, TOUGALOO—FOURTH GRADE

Teacher Training

The most serious of all the difficulties in maintaining an effective system of public schools for colored children is the lack of properly trained teachers. Only colored teachers are permitted by law and the opportunities for teacher-training provided by the state for colored youth are few and meager. In Georgia and Alabama, for example, 70% of the colored school teachers have temporary emergency certificates, representing a schooling of less than eight elementary grades. For trained teachers the colored schools of the South must depend almost wholly upon private institutions founded and supported by northern philanthropy, among which our A. M. A. schools have a leading place.

Summary of Work and Needs Among Negroes

The most extensive work of the A. M. A. is that for the Negroes. In church work there are 72 mission-

aries, 15 churches with 13,500 members and 8,000 in the Sunday Schools. The full apportionment of the Association would hardly provide any increase here, great though the needs are.

In educational work there are 32 schools; 5 elementary, 19 secondary, and 8 higher. Here deterioration of the plant has been such as to cry to heaven for relief. If the full five million dollars is raised it will be possible to appropriate approximately the following sums:

For rebuilding the Girls' Dormitory at Moorhead, Mississippi, destroyed by cyclone in 1918, \$15,000; dormitory at Troy, N. C., destroyed by fire in 1920, \$12,000. For completing building, standing unfinished for several years at Memphis, Tennessee, \$15,000. For replacing barns now collapsing at Cappahosic, Va., and Mt. Hermon, Mississippi, \$15,000. For a small beginning on repairs in buildings in critical condition at Straight College, \$15,000. For providing Domestic Science Building, Marion, Ala., where three-fourths of the candidates cannot be taken in the tiny kitchen, \$13,000; and for a dormitory for boys at Dorchester Academy, Ga., where the far-aways walk as much as seventeen miles daily, there being no dormitory room for them, \$11,000. For the replacing of demolished academic building at Tougaloo College, \$45,000. None of these can be touched out of the current budget.

The supervisor of white elementary rural schools in one of the Southern states reports: "The negro schoolhouses are miserable, beyond all description. They are usually without comfort, equipment, proper lighting or sanitation. Most of the teachers are absolutely untrained and have been given certificates only because it is necessary to have some kind of a Negro teacher. I have found only one in which the highest class knew the multiplication table."

PORTO RICO

A POPULATION of a million and a quarter, about the same as that of Connecticut, is crowded into a space smaller by one-sixth than the nutmeg state. Nine-tenths of these are peons. Of industries the island has very few. There is some manufacture of tobacco and cigars, a very little weaving of hats and lace-making, but the chief employments are those of agriculture.

Four centuries of colonial life under Spanish rule have left their stamp upon the people. They have neither in thought nor in language any real equivalent for such words as "commonwealth," or "home." They do not understand democracy. They have no traditions of great men and great achievements. Patriotism is a flower recently planted and thus far of scanty growth. Religion means either the performance of certain rites and ceremonies demanded by decrepit and corrupt types of Catholicism, or else it means a matter of opinion; of the spiritual life and all that is involved in following Jesus Christ the average Porto Rican has but a faint conception.

Missionary work for Porto Rico is divided among the denominations in most brotherly fashion. Each has its allotted place for which it is entirely responsible. Preachers are trained in a Union Theological Seminary. We Congregationalists have a parish of our own in a melilla, or slum portion

of the city of Santurce, and we are also solely responsible for a section (with a population of about 125,000) at the extreme eastern end of the island in the province of Humacao.

We minister to the Porto Ricans by means of a group of churches and outstations, with Sunday schools and extensive community service. At *Blanche Kellogg Institute*, in Santurce, we have an excellent training school for girls who are there fitted to become Christian workers and home-makers; at this point is also located the *Lucy Elizabeth Fairbanks Settlement House*, where a most gracious and beautiful work goes on for the poor of the community, which includes industrial training for children and a clinic for babies; and at Humacao we have a very wonderful work in the *Ryder Memorial Hospital*, where, in the course of the last ten years our resident physician has prescribed no less than 10,000 times for hookworm; where we minister annually in clinic and in wards to some 24,000 sufferers, healing the lame, the sick and the blind and those with various torments, and thus practicing the gospel of love and service which we proclaim to the waiting multitudes of patients in the hospital portico and in all our churches and missions. The Porto Rican work is very flourishing. It would be hard to imagine how any missionary effort could be more fruitful.

In church work there are 2 ministers, 6 woman missionaries and 14 native workers serving through 11 churches with 900 members. In medical service there are 1 physician, 4 American nurses and 4 Porto Rican nurses in training. The needs are many and urgent. If the total apportionment is raised we shall be able to provide for a dispensary and clinic now unprovided for except in the physician's home, and a kitchen and laundry for which there is nothing; total cost \$25,000.



ARRIVAL OF PATIENT AT RYDER
MEMORIAL HOSPITAL

OUR ORIENTAL NEIGHBORS

THE Oriental is here and by our invitation. First came the Chinese in large numbers to do our hard work. Chinatown in San Francisco was built and smaller Chinatowns in many other cities. Here our first Oriental work was begun in 1852 and we were the first on the field. Chinatown has gradually grown smaller but the need of work for that race has not diminished. We have now nine missions to the Chi-

ful and challenging opportunities.

The serious problem before us is that of housing. We have crowded them into impossible rooms not only insufficient but unattractive. The Japanese church shown here is a store room. A Sunday School of 150 children, a church service of 125 and evening schools during the week are conducted—all in a small store room. Many of the Oriental mission houses are no better. Thou-



JAPANESE CHURCH

nese. The work has been important not merely for what it has accomplished for the people here but for the missionary zeal which has been built up among them for their home and.

Then came the Japanese, forming what is now known as the Japanese problem. Alert, intelligent, enterprising, anxious for Americanization and responsive to the Christian Gospel—they afford us one of our most hope-

sands of these Orientals look to us for the fuller expression of the Gospel of the Brotherhood of Christ.

The full apportionment would allow a beginning toward providing buildings for our poorly housed Japanese and Chinese missions, perhaps \$25,000.

The Hawaiian Board is affiliated with the Association and is doing a supremely important work, especially among the Orientals.

THE HIGHLANDERS

FROM the beginnings of Berea, the Association has been carrying on the highest type of educational work among the Highlanders of Kentucky and Tennessee, North Carolina and Georgia. Gradually the educational standards have been lifted up, thousands of the best young people of the mountains have been educated and moved out. The late war revealed to us how vast is the illiteracy and the ignorance of Americanism among this people. It is doubtful if any work in the country has brought back better returns than our investments here for more than

longer functions as a missionary school. The community henceforth will assume the responsibility for the high school education of its own children. Saluda, as an A. M. A. school, will be closed but the work will go on.

The money received from the sale of the Saluda buildings, together with a special legacy for mountain work, will be used at Pleasant Hill and all our energies concentrated there. The present condition of the plant, however, will necessitate much larger investments than these resources supply. It must be made *the outstanding school* in the heart of the



GIVE THEM A CHANCE

fifty years. Gradually our work has been reduced until now we have but two schools for the Highlanders looking to us for support—Pleasant Hill and Piedmont. It is the consensus of opinion, both that of the state authorities and our own corps of workers, as well as the local residents, that Saluda Seminary no

mountains for Christian education.

The needs of Piedmont College have been well advertised but they can hardly be exaggerated. The college will close the year with a large debt. Its students are of the highest character and ability. The college sends them forth not only scholars but Christians.

THE INDIANS AND THE MEXICANS

THE Indian is as independent in spirit as in the days when he was lord of America. But he has not learned to take care of himself and shows little initiative.

The Protestant work on four reservations in the Dakotas has been allocated to the Congregationalists. From the reservations, those who can afford it send their children to Santee Normal Training School. From Santee, a large per cent of the best Indian leaders have come. This year Frank Black Hoop, an alumnus, returns as the leader of the band and instructor of music. He was graduated from Hampton last June, and while there led the great Hampton



PHILIP FRAZIER AND MOTHER

Band. In another year, Philip Frazier, a Santee alumnus, will finish at Oberlin College, and return as a leader among his people. His mother still thinks and talks entirely in Dakota. The affection and reverence Philip has for her is an object lesson to millions of American sons and daughters.

Unless the five million apportionment should be exceeded, it will not be possible to enlarge or improve either the Indian or Mexican work. A merely casual reading of these dispassionate pages is enough to show how modest is the five million apportionment as it affects the A. M. A.

One out of every eight Mexicans

on the American continent is now reported to be on United States soil. They are scattered in every border city, and are much in evidence in cities like San Antonio and El Paso. But many of them are scattered in little adobe villages throughout New Mexico from ten to thirty miles from railroad centers. Here they live a primitive group life, knowing little of the real values of life. The only open door to these priceless treasures are the small and inadequate mission schools.

The American Missionary Association is making five contributions to the uplift of these Mexican people by maintaining four village schools, a settlement house and a boarding industrial school for boys and girls.

Thirteen hundred and sixty-five dollars runs one of these village schools. The parents, very poor, show their gratitude through contributions in chickens, eggs and fire wood.

Rio Grande Industrial School

Five miles from the beautiful city of Albuquerque, on the Rio Grande River, stand two commodious buildings that form the living quarters and recitation rooms of sixty Mexican young men and women. The school possesses 160 acres of splendid farm land under the care of a trained farmer who is educating the boys in better methods adapted to the needs of the Southwest. There is also a Manual Training School where the boys are taught the best methods of wood and iron work, and the girls educated in farm, dairy and domestic science.

Some ten years ago, there came from the village school at Cubero a Mexican girl, one of the eight children of a widow. She finished at Rio Grande and secured a scholarship at Schauffer Training School. She has returned to Cubero, married the best man in the town and maintains the neatest, cleanest and most refined home in the community.

CONGREGATIONAL EDUCATION SOCIETY

THIS SOCIETY co-operates with our churches in training our entire Congregational constituency for Christian living and service. It outlines the religious education program, leads in its realization and co-operates with the Publishing Society in furnishing any religious education literature. Its work underlies that of all our missionary societies and agencies.

THE CHURCH SCHOOL

THE field of operation is the 743,000 members of our 6,000 Sunday Schools. The Society seeks to awaken our churches to their opportunity, to assist local church leaders in planning their program, to furnish study courses for training teachers and leaders, to see that best graded lessons are used, best equipment provided, the whole program unified.

With children and youth, where work counts for most, the effort of the Society centers. The supreme opportunity of the church to claim the future is with its school, from which comes 75% of all increase in church membership, and from whose ranks 40% are now lost to the church, largely through avoidable inefficiency, and chiefly during the adolescent period. We are wholly without expert guidance in this critical period and to supply this serious deficiency we have included in the budget, contingent on increased receipts, "Intermediate Church School Secretary," \$6,000.

Two of the most timely movements of the day for meeting the lack of adequate religious education are the religious day school and the daily vacation Bible school. Other denominations are furnishing literature and promotional secretaries. For this compelling challenge we ask \$11,000.

YOUNG PEOPLE

THIS department seeks to help our churches into successful work with young people:

By developing sympathetic local leadership.

By helping our churches really to understand young people, giving them a much larger place in the life of the church and developing a program intended to enlist them permanently in Christian service.

By suggesting programs for different groups, plans whereby these may be co-ordinated in the local church and linked up to the denominational program through the Pilgrim Federation.

By conducting denominational rallies and institutes at interdenominational gatherings, promoting young people's meetings in connection with District Associations, State Conferences and National Councils, and by planning special week-end institutes and summer conferences. Only \$450 a year (!) has been available for this strategic service and the work has had to be done incidentally by those burdened with other responsibilities. The young people deserve better of us. For the securing of a Young People's Secretary and the support of the department we ask an increase of \$8,000.

STUDENTS

THE task here is to reach for Christ and Christian service, primarily through the efforts of student pastors, our 20,000 Congregational students at tax-supported educational institutions. There are in the United States not less than 30 educational institutions, aside from our Christian schools, in each of which there are over 200 Congregational students.

From these are to come leaders of American life in all its phases. From them we may secure splendid religious leadership if their interest is conserved and directed. We now aid in the support of 21 student pastors. We should have not less than 27 such leaders. In this budget we ask for support to place six more, in university centers, still leaving teachers' colleges untouched, calling for an increase of \$13,000.

In many such institutions as those at Ann Arbor and East Lansing, Michigan, equipment is utterly inadequate to handle student work. The local churches cannot meet the demands. Our student pastors need homes and facilities without which spiritual values are sacrificed. To make a small start here we place in our budget, contingent on receipts, \$34,000.

A supreme aim of the student department is to enlist our choicest youth for Christian leadership. No subject received such serious consideration at the recent meeting of the National Council. In co-operation with the special Recruiting Commission appointed by the National Council, and with the help of the Missionary Societies, State Conferences, etc., a persistent effort will be made to stir our entire membership, to interest every home, church, minister, Church School teacher, and young people's worker in united effort to secure recruits for Christian leadership. The National Council authorized expenditures up to \$15,000 for recruiting. This is a legitimate charge against this Society. We do not see the possibility of including more than \$11,780, an increase of \$3,500.

The original function of this Society was aiding students in preparation for the ministry. The amount we now give or loan is pitifully small, while some men and many women are denied aid altogether. The budget calls for \$17,900, an increase of \$9,000.

SOCIAL SERVICE

SINCE it is the task of the church to permeate all human life with the spirit and program of Jesus Christ, it is the aim of this department:

1. To promote through institutes, conferences and all available means that spirit of brotherhood which alone makes possible a solution of our burning problems.

2. To supply reliable data of successful social experiments and critical situations.

3. To suggest ways and means of building a better social order.

4. To promote discussion groups and open forums in our churches.

5. To provide a manual of social service for the local church, with leaflets adapting the program to special types of community.

6. To secure recognition for the social point of view in curricula, teacher training and programs for young people.

7. To prepare and suggest study courses for social study groups.

More and better literature is insistently called for by pastors. To supply this, with the consequent additional clerical work, we ask a modest increase of \$2,000.

MISSIONARY EDUCATION

OUR program of religious education must be inspired by the spirit of service or it fails to be truly Christian.

The Missionary Education Department works with all our missionary societies. Its function is that of developing a program of study and of training in service and giving that shall create vital interest in the work of all.

This Department works through personal interviews, correspondence, conferences, institutes, addresses in churches, and the distribution of literature.

Some of the specific ways of working are as follows:

1. The Missionary Education

Chart plan for Church Schools. (See leaflet, "Missionary Education in the Church School.")

2. Suggested plans and methods for special programs in individual schools by correspondents or personal interview.

3. Publication of the Manual of Principles and Methods of Missionary Education, manuals on the Graded Program and leaflets on special topics.

4. Promotion of local Schools of Missions and of conferences and institutes, especially during the summer.

5. Distributing information as to plans and methods that have worked.

For constructive work in this new department of such vital consequence to the entire denominational program a little more money is needed for clerical work and printing, increase, \$2,000.

DISTRICT AND FIELD WORK

IN addition to the field work constantly being done by general and departmental secretaries, there are ten district secretaries commissioned to carry this en-

tire religious education program to our churches. These secretaries assist state conferences and local churches in all phases of work represented by this Society. The personal attention of these secretaries is given to religious education problems, plans and programs. Their offices are equipped to meet local needs. They are freely at the service of our churches.

Calls from the churches and Sunday Schools for more help are insistent. Two additional workers are urgently demanded at once. The splendid success of the work increases expenses. Moreover, when we must replace men or employ new ones, our old salary scale is not adequate to secure satisfactory men. Wisdom demands that the budget be lifted from \$51,099 to \$68,099, an increase of \$17,000.

ADMINISTRATION AND PUBLICITY

GROWING work calls for enlargement of oversight budgets. Therefore for increased rent, clerical help and printing we are compelled to ask for an increase of \$5,000.

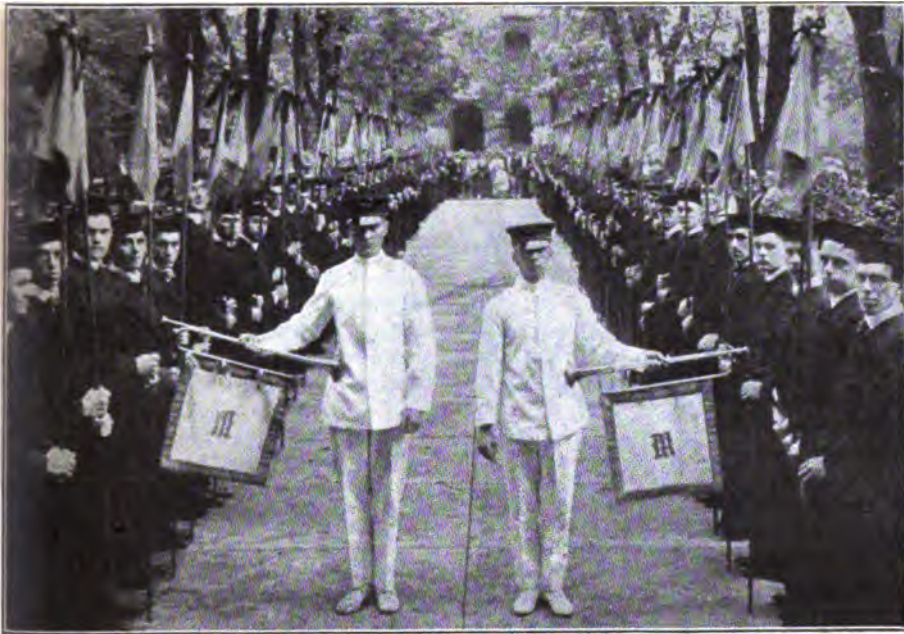
THE BUDGET

	1921	1922
General Administration, Rent, Publicity, Salaries (see p. 14)	\$29,755	\$34,755
Social Service Department (p. 13)	12,102	14,102
Missionary Education Department (p. 13)	12,846	14,846
Student Department (p. 12)	8,280	11,780
Young People's Department (p. 12)	450	8,450
Student Aid (p. 13)	8,900	17,900
University Pastorates (p. 13)	19,363	32,363
District Secretaries, Assistants and Offices (p. 14)	51,099	68,099
Contingent	5,000	5,000
Subsidy <i>The Church School and Pilgrim Elementary Teacher</i>	7,000	7,000
Intermediate Secretary and Expenses (p. 12)		6,000
Deficit from last year	17,300	17,300
Religious Day Schools (p. 12)		11,000
Equipment for University Centers (p. 13)		34,000
Subsidy <i>Congregationalist</i>	23,000	23,000
Education Society apportionment administered by States	7,600	7,600
Total Budget	\$202,695	\$313,195
Income Permanent Funds and Legacies	38,000	38,000
Needed from Churches	\$159,408	\$275,195

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

CONGREGATIONALISM is the mother of colleges and educational institutions. These have inherited the spirit of liberty of their mother. They recognize the relationship to Congregational churches which the facts justify, and in the past generation many of them have slipped away from any vital connec-

war brought crises to many of the weaker institutions which were occupying fields of importance. With income at a dead level or decreasing, the problem was how to meet mounting expenses. Some were closed; some suspended temporarily; others now face the necessity of one or the other course.



MAKE WAY FOR OUR FUTURE LEADERS

tion, not to say legal connection, with the church fellowship because there has been no vital connection between colleges and institutions, financially speaking. This spirit of independence, normally commendable, has resulted in institutions irresponsible to the churches and churches with little sense of responsibility for the institutions. This has been lamentable from the standpoint of both.

Financial conditions following the

In view of the financial crises in our educational institutions they were included in the Emergency Fund and in the apportionment of 1921. So far the results have not been over satisfactory, not only because the returns have been meager, but because the puzzling questions involved of relative need and importance of institutions, together with the conditions under which aid should be given, were so great as to be almost

insolvable, while the churches themselves have been puzzled as to why certain ones, if not most of the institutions, should be objects of their regular benevolences.

Facing these quandaries, the Congregational World Movement requested the Commission on Missions to appoint a committee for a careful study of the situation. This committee having gone into the question most carefully reported at the meeting of the National Council, and after careful consideration a plan was adopted recommending the establishment of The Congregational Foundation for Education. The action provides for a board of eighteen trustees, one-third pastors, one-third educators and one-third laymen. The executive officer of the Foundation is to be the president, employed to give all his time to the Foundation.

The financial operations are to involve (a) the continuation in the apportionment for 1921 and 1922 of the 7 per cent for institutions, to be handled by the Foundation; (b) the president and trustees to raise additional money sufficient to bring the current funds to \$500,000 annually during these two years, and to raise in subsequent years a like amount or more; (c) the trustees and president to plan for raising an adequate endowment, determining its amount and the processes after consultation with the State Conferences so far as possible.

The purposes of the Foundation are expressed in the recommendation of the Commission on Missions adopted by the National Council at Los Angeles:

1. To promote the ideals of the churches of the Congregational fellowship through institutions of secondary and higher education which possess those ideals and share in that fellowship.

2. To make available the resources of our fellowship for the counsel and encouragement of these institutions in the realization of our common purposes.

3. To establish a permanent fund, the income of which shall be used to aid the

upbuilding and maintenance of these institutions.

4. To provide an agency for the study of the educational problems of these institutions and for the administration and distribution of these funds in such ways as shall best further the common interests and ideals of these institutions and our churches, by the maintenance in these institutions of high standards of educational efficiency and moral and religious purpose.

The needs of our educational institutions vary from those of strong corporations which yet can enlarge their work indefinitely to those of missionary institutions which face emergency, and even death. Doubtless the churches do not feel that the apportionment should make provision for the stronger institutions, and probably they will welcome the plan under which even the weaker missionary institutions may be counseled and aided more wisely and more adequately than could be done under the missionary apportionment.

In the confidence of this ultimate success on a large scale the Commission on Missions urgently requests the churches to look upon the 7 per cent retained in the apportionment for 1921 and 1922 as one of the important items of that schedule. Its payment will put the Foundation upon its feet for action and enable it to meet a few of the more serious crises in the lives of our weaker institutions. Immediately the moral value of such backing will make it possible for the institutions themselves to secure more support locally, thus giving opportunity to the Foundation for finding itself, making its plans and actually carrying out its purposes. The Commission therefore confidently asks the churches to provide through their apportionment the sum of \$350,000 for the next year. It is our confident expectation that the Foundation will henceforth be able to render substantial assistance and fraternal guidance which will make it unnecessary to include these institutions in the apportionment, except for local groups of churches, and at their option.

THE CHURCH EXTENSION BOARDS

What Are the Church Extension Boards ?

THE name, "The Church Extension Boards," does not stand for a specific corporation but is a convenience for designating three distinct missionary corporations which are administered by a common Board of Directors, with a common General Secretary and a common Treasurer. These are: The Congregational Sunday School Extension Society, The Congregational Home Missionary Society and The Congregational Church Building Society. The reason for the common administration is obvious in that these three organizations have immediately to do with the interests of the local church.

What Does the C. S. S. E. S. Do ?

The functions of the C. S. S. E. S. are fourfold: (a) The planting of mission Sunday Schools; (b) The nourishing of mission and branch Sunday Schools; (c) The aiding of Sunday Schools in securing proper literature; and (d) Co-operation with the Education Society in the religious education program of our Church Schools. (See Tabular Report, Page 18.)

What Does the C. H. M. S. Do ?

The functions of the C. H. M. S. are fivefold: (a) The organizing of new churches; (b) The aiding of weak churches (see page 29); (c) The doctoring of sick churches; (d) The burying of dead churches, including the winding up of affairs of churches no longer needed and the merging of churches where there is overlapping; and (e) The fostering of all our churches, that is, this Society maintains a force of 85 Superintendents, Assistant Superintendents, General Missionaries, Pastors-at-Large, etc., who give their entire time to promoting the whole denominational program in associations, conferences and local churches. The Program of Evangelism, for example, is subsidized and forwarded by the Home Missionary Society and its affiliated state and city organizations. Likewise, anything that will advance the work of the churches is of concern to this Society.

What Does the C. C. B. S. Do ?

The C. C. B. S. assists churches in securing adequate church buildings and parsonages for their ministers. This is done by making grants practically gifts to the churches except that they are covered by mortgage and are recoverable in case of the failure of the church, and loans with no interest or low interest, payable in installments covering usually ten years on church buildings and five years on parsonages. Incidentally, a multitude of services is rendered to the churches, affecting property, such as proper titles, insurance, taxes, location, architecture, etc.

The Church Extension Boards, then, constitute the fellowship of all the churches in promoting the welfare of all the churches by all possible means.

The Tabular Report on the following page will amply reward minute study by those who are concerned that the churches of the Pilgrim faith should be faithful to their commission. The home missionary statistics apply to home missionary churches only, except in the last column where, aside from Connecticut and Massachusetts, the need for men applies to all the churches.

TABULAR REPORT OF HOME MISSIONS IN 1920

States	No. of workers	No. of churches	No. church members	No. ac- cessions	Churches built	Churches organized	To self- support	Men needed
California, No. . .	34	46	2,080	409	0	3	1	0
California, So. . .	54	53	2,760	672	3	1	11	5
Connecticut . . .	63	69	3,004	228	0	1	1	4
Illinois	61	55	6,246	765	0	0	3	7
Iowa	22	18	1,344	214	0	0	0	10
Kansas	21	17	1,922	230	0	1	0	18
Maine	69	106	3,010	165	1	2	0	14
Massachusetts . .	144	173	10,941	906	1	1	15	7
Michigan	53	64	3,634	706	1	2	1	8
Minnesota	37	93	3,345	472	3	3	0	8
Missouri	22	24	2,114	187	1	0	3	1
Nebraska	16	11	593	95	0	0	0	37
New Hampshire . .	39	48	1,705	107	0	0	2	5
New York	73	68	5,385	434	2	2	4	7
Ohio	35	26	3,845	653	1	0	1	0
Rhode Island . . .	12	13	1,000	129	0	0	2	0
Vermont	48	37	1,601	85	0	0	0	7
Washington	52	61	2,823	474	0	2	1	10
Wisconsin	49	77	2,997	203	0	3	2	12
National Territory	540	803	28,320	3,615	12	17	3	131
Total	1,444	1,862	88,669	10,749	25	38	50	291
1919	1,437	1,846	87,381	9,555	20	19	37	269

SUMMARY OF REPORT OF C. C. B. S. FOR 1920

Grants and loans paid to churches in 1920	\$465,726
Appropriated in 1920, 99 grants amounting to	\$238,137
Appropriated in 1920, 68 church loans amtg. to . . .	196,715
Appropriated in 1920, 48 parsonage loans amtg. to . .	71,675
215 grants and loans amtg. to	506,527
No. of applications left over to 1921, 133 amounting to	436,275
Amount of loan funds at work in churches July 1	1,023,000
Value of property on which aid paid in 12 months	2,310,000

SUMMARY OF REPORT OF C. S. S. E. S. FOR 1920

Number of field workers	54
Number of new mission Sunday Schools organized	109
Number of mission Sunday Schools reorganized	37
Number of Sunday Schools visited by C. S. S. E. S. workers	2,623
Number of conventions and conferences participated in	872
Grants of lesson literature in 18 states amounting to	1,290

SOME SAMPLES OF FRONTIER WORK

(By "Frontier" is meant chiefly the remote sections of the states between the Mississippi Valley and the Pacific Coast, plus Alaska. Thousands of extensive communities sparsely settled are without religious ministry or served by home missionary workers. *The Snowy Mountain Parish* is an example, etc.)

THE SNOWY MOUNTAIN PARISH.

THE At the foot of the Snowy Range of mountains in Central Montana lies this great field. The student pastor in order to reach all of his preaching points makes a round trip of sixty miles a Sunday. His schedule includes three Sunday Schools and five preaching engagements, a rather full program. The people of this region mainly are dry farmers and in spite of drought are making good. At present the houses of wor-

a section of country taking in Bountiful and Sandy, near Salt Lake City, Plymouth Church in the city itself, almost under the shadow of the Mormon Temple, and Five Points, a district on the outskirts of Ogden. In this fourfold field, Sunday School and Young People's activities are in session every Sunday, and many week-day activities are also organized. These indicate the possibilities all over the state and amid frontier conditions everywhere.



A SNOWY MOUNTAIN PROSPECT

ship are poor little boxes of buildings or log cabins. With the return of prosperity several points will be ready to build. The citizens are intelligent and resourceful and will not always remain upon the home missionary list. Such work is a good investment. It takes a high-grade man to serve such a field, and he must be paid a living salary.

A MESSAGE FROM UTAH. One of the outstanding opportunities along Sunday School Extension lines is in

If the whole apportionment is received, it will be possible to add \$100 to each home missionary's salary, conditioning it on the churches served doubling the amount, also to restore of the lost workers 100 on the frontier at a total outlay of \$30,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of \$140 each, and the Church Building Society could aid in securing needed buildings at an average of \$445.

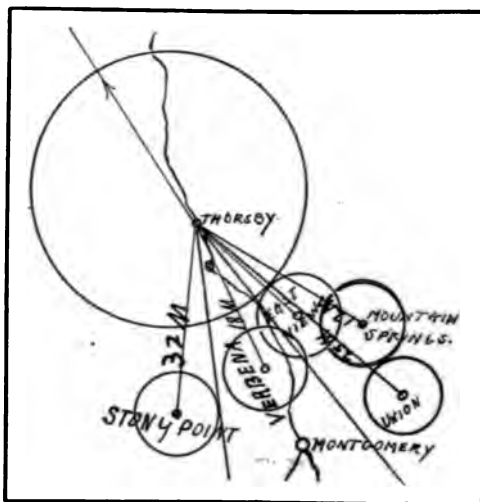
SOME SAMPLES OF RURAL WORK

COLLBRAN, Colorado, as a demonstration parish is becoming known throughout the land. (See former SURVEY, page 30.) The response of the people of Plateau Valley to the larger program has been remarkable. In a recent financial canvass it was discovered that nearly everyone within a radius of ten or fifteen miles had given something to the work. Through a comity arrangement the Methodist church at Plateau City has been turned over to Congregational direction as a part of the larger parish for a definite period of years. The spiritual interest seems to have deepened in the face of the financial drives. The parish car with its electric generator and moving picture outfit is kept in constant use. During the summer, a worker under the Sunday School Extension Society conducted Sunday Schools in the outlying regions, successfully directed the Camp Fire Girls, and assisted in other forms of Bible study, recreation, the putting on of pageants, etc.

The first unit of the parish house will be ready this fall, providing rest rooms, kitchen, dining room and other forms of social service.

In Alabama, a state six and one-quarter times larger than Massachusetts, and entirely rural, Thorsby stands for community building, with a program of religious and educational ideals. The town itself, with a population of about 600, is located geographically in the center of the

state and constitutes the hub of Congregational activities in Alabama, where within an area of 52,000 square miles there are sixty Congregational churches with about three thousand members and two thousand Sunday School pupils. Thorsby has become one of the "Larger Parish Centers," and the Thorsby Institute has developed into The Alabama Religious and Educational Institute, with a state-wide program. Under the direction of the Congregational Church Extension Boards, with its expanded program, it stands for concrete demonstrations of the greater possibilities of community life and development, with the church as the center. In addition to the pastoral leadership and Institute faculty, a Sunday School Extension worker has been appointed whose task is that of developing Sunday Schools.



THORSBY LARGER PARISH

The Director of Rural Work has for his function the initiating of demonstration parishes similar to Collbran and Thorsby. For forty-eight states we have just one specialist in this department. If the full apportionment is provided, it will be possible to place three more at a cost of \$15,000. The full budget will also allow us to restore 100 of the missionaries dismissed, at a cost of \$30,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of \$140 each and the Church Building Society could aid in securing needed buildings at an average of \$445.

SOME SAMPLES OF FOREIGN-SPEAKING WORK

IT is an anxious moment for the immigrant who lands at Ellis Island. Home missionary activities begin at this point where we are supporting a social worker who seeks to render all possible service as the newcomer enters the United States. Through twenty nationalities we are now working in every part of the land. Various groups look naturally to the Congregational church for leadership. It is a problem of raising up leadership within the various groups, of erecting houses of worship, and of assisting in the salaries of ministers. It is pathetic to witness the heartfelt appreciation of those who are helped by the Society.

As a sample of the work with the twenty nationalities listed below, study the record of the German churches, largely German-Russian, as given in the last Year Book. Total churches, 244; members, 17,657; Young People's Societies, 3,495; additions, confession, 1,823; by letter, 624; total, 2,477; removed, 1,443—

1,004 gain; total benevolences through missionary societies, \$20,221; Pilgrim Memorial, \$1,164; other Congregational gifts, \$17,877; undenominational offerings reported, \$28,948; Woman's Home Missionary Federation, \$605; grand total, \$68,815.



AN ANXIOUS MOMENT

tion, \$605; grand total, \$68,815.

Loveland, Colorado, may be taken as a typical German-Russian church. It was organized in 1901, with twenty-five members, the first church erected in 1905, the second in 1915, seating about 1,200 people, the church property, valued at pre-war prices at \$20,000, could not be duplicated for \$60,000; total membership, 378; total benevolence 1920, \$1,893.

The entire apportionment would enable us to return to service about forty foreign-speaking workers at an annual cost of \$10,000. The Sunday School Society would be able to prepare the way for these missionaries at a cost of approximately \$140 each and the Church Building Society could aid in securing needed buildings at an average of \$445.

FOREIGN-SPEAKING MISSIONS—1920

Armenian	19	Polish	1
Assyrian	1	Portuguese	2
Bohemian	4	Slovak	10
Chinese	1	Spanish	14
Dano-Norwegian	22	Swede-Finn	2
Finnish	52	Swede	48
French	4	Syrian	1
German	89	Turkish-Armenian	1
Greek	3	Welsh	6
Indian	2		
Italian	22	Total.....	304

SOME SAMPLES OF CITY WORK

EARLY home missionary work was exclusively for frontier and rural places. But America has come to be a country of cities. More than half our population are city dwellers.

The city is a home missionary field. It calls for heroic service and large initial expenditure. The denomination which does not broaden its base in the populous and resourceful cities is certain to deteriorate.

The Extension Boards now have a Director of City Work, Rev. L. H.

fifty, are organized. The present plant is worth \$100,000. It was secured by grants and loans from the Church Building Society.

This is the only church in the community. The hearty co-operation of the tourist colony as well as of permanent residents is enlisted. There will need to be no permanent outlay of missionary money.

Another city development of different character but of urgent importance is in Canton, Ohio, where we have a church of more than 800 mem-



MIAMI BEACH, FLA., ARCHITECTS' PLAN

Royce, whose whole time is given to starting and developing churches in our city centers.

Mr. Royce has lately concentrated his attention upon a growing suburb of Miami, Florida. A long peninsula across Biscayne Bay is the ocean front of the city. It is rapidly being settled. A fine Spanish Mission church was planned to meet the needs of the hundreds of people there. The auditorium and parsonage are already completed. A church of 32 charter members, a Sunday School of 125, and a Woman's Association of

bers, representing 500 families. It is in a teeming manufacturing center. They have built for community service. They provide for physical, social and recreational needs. The church plant is valued at \$250,000. The Church Building Society has given generous aid with grants and loans.

Other city cases of extreme urgency calling for exceptional aid are Hancock, Michigan, which in sixty years has sent to our benevolent societies \$47,000 and is now caught in its building crisis by a labor upset which



MIAMI BEACH, FLA., AUDITORIUM AND PARSONAGE

cripples it; Wichita, Kansas, United Church, which has in hand a new building to cost \$130,000 to meet extraordinary needs; two churches in Greater New York to care for the thousands of Negroes of the recent migration; Chattanooga, Tennessee, where Pilgrim Church is struggling to secure a \$60,000 plant.

For the entire country, with more than a hundred great cities, we have only one man for this important city work. The full apportionment

would permit us to employ three more city specialists at a cost of \$15,000 for salary and expenses. It would also permit us to restore to service 100 city missionaries, one to each of 100 cities. The cost would be about \$30,000. The Sunday School Society could prepare the way for them at a cost of \$140 each; the Church Building Society could aid in securing buildings at an average of \$445 or ten times that amount for one-tenth of them.



CANTON, O., FIRST CONGREGATIONAL CHURCH

SOME SAMPLES OF WORK IN EDUCATIONAL CENTERS

ONE of the most significant developments of recent American life is the rapid growth of tax-supported institutions of higher education. There are now over 250 such institutions, including universities, agricultural and technical schools, with state normal schools and colleges. Frequently these great institutions are located in small communities whose resources are wholly inadequate to meet their religious needs. To quote the I. W. M. Survey:

"Many surprising conditions are being disclosed. A few instances will illustrate. One state college with 2,000 students during the twelve months is in a small community with but one church whose building will not seat more than 250 people. Another is five miles

distant from the nearest church. Another is served by two little churches with less than forty members each, with buildings so small and so badly located that they are almost useless. There are many student communities without a church that is able to support a ministry adequate to the needs of the faculty and students."

The local communities are not only unable to provide the religious care for such institutions, but it is not their exclusive responsibility. As the students come from all over a state or from all states, so the responsibility for adequate religious equipment and service should be shared by the state and national religious organizations. Take as an example the opportunities at Ann Arbor, Michigan.

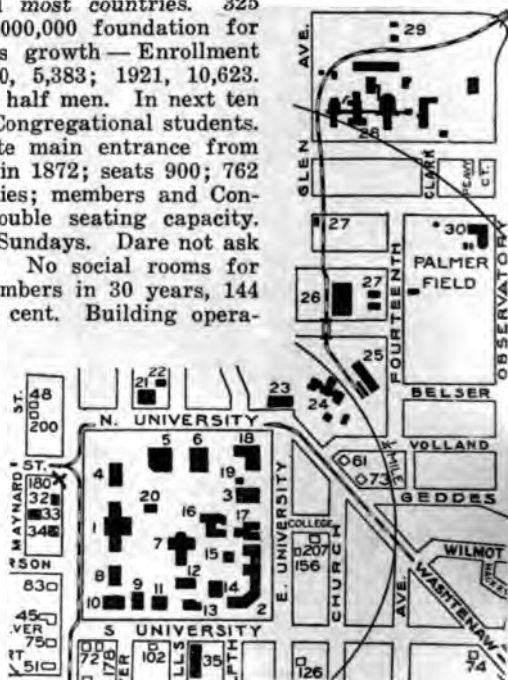
ANN ARBOR

Home of the University of Michigan

Net University enrollment, 10,623. School of Music, 600; High School, 900. Total student population, 12,000. 3,500 to 5,000 other transient residents. Students from all states and most countries. 325 foreign students in 1921. \$2,000,000 foundation for Oriental women. Tremendous growth—Enrollment 1890, 2,153; 1900, 3,441; 1910, 5,383; 1921, 10,623. Congregational students, 1,067, half men. In next ten years, 5,000 to 8,000 different Congregational students. Congregational Church opposite main entrance from city. See cross at 180. Built in 1872; seats 900; 762 members; 152 in faculty families; members and Congregational students, 1,829, double seating capacity. People regularly turned away Sundays. Dare not ask for new members—no seats. No social rooms for student work. Increase in members in 30 years, 144 per cent; University, 365 per cent. Building operations imperative.

LEGEND

- 180, Cong'l. Church
- 1, Univ. Hall
- 4, Law Building
- 32, 33, 34, U. Bldgs.
- 83, Zeta Phi Frat.
- 45, Mich. Union
- 75, Sigma Chi Frat.
- 51, Alpha Delta Phi
- 200, School of Music
- Black rectangles, University buildings
- Open rectangles, Public buildings



But little imagination is necessary to be gripped by such a situation. Right at the main entrance from the city, surrounded by 10,000 alert students from everywhere and going back to everywhere to be leaders in all phases of human life, what a strategic opportunity to mold the world! But, although the state appropriated at the single session of 1920 \$4,800,000 for buildings and equipment, the church, built forty-nine years ago, turns students away regularly for want of room and has no equipment for work among students. It is too much to ask that a small community should assume this service unaided. The local church is willing to do its best. It has plans for building operations. Certainly it would not be too much to ask that over and above normal assistance that church should have the backing of the Building Society for \$25,000 at the very lowest. The full apportionment would make this possible for Michigan one year, and for some other state each year. It seems too little to ask when we consider that in the student bodies of to-day are found the world's leaders of tomorrow.

Or we may turn to the State Agricultural Colleges. We might as well stay in Michigan for this sample also. At East Lansing, Michigan, is located the State Agricultural College. It is a typical case of the small town with the comparatively large institution calling for service beyond its resources and centering responsibility there that is denomination wide.

Here is a clear field with no over-

lapping. Population 3,000; enrollment 1,500; only one church, with other denominations assisting in student work. Here is a strategic opportunity; a procession of youth determining their futures; church members to be kept close to church work, and others won to the church; possible recruits to be won for the rural ministry that will do the job; a supply of agricultural missionaries for all the fields of the American Board in China, India, Africa, the Balkans, etc., if properly cultivated.

Plans are under consideration for a combination of four denominations. If this is not feasible doubtless the present plan will continue with three other bodies assisting in maintaining a student pastor and other workers. To make good there should be a plant costing from \$100,000 to \$200,000. The town is devoted to the work and can possibly provide half of the amount. The churches of the state will co-operate. The ordinary grant for a town of 3,000 from the Building Society would not exceed \$5,000. Five times that amount would be too little for the challenge here where work is for students who cannot build church buildings but who can build the Kingdom of God. To make a grant of \$25,000 would cut off from aid ten average churches of the 80 now on the waiting list. We need such grants for perhaps 50 such opportunities, but unless the additional money required is given, it will be impossible to meet such strategic opportunities. Our churches will surely heed such a call.



SOME SAMPLES OF NEGRO WORK

THE Negroes of the North, mostly migrants, present a great unmet missionary opportunity. The exodus, the depression—then what? Problems by the score, of adjustment, social, political, religious, economic. Numbers returned South, but many still come North, evidently here to stay. They spread out and settle down. Thus the race problem is permanently nationalized.

What are our churches doing? The Negro Department of the Home Missionary Society is in touch with the constituency where the opportunity is great, advising and co-operating.

Out of thirty Negro churches, two are new, four are yet unrecognized, and there is a call for six more at the very least. They lead in social service. At Springfield, Dr. DeBerry has the most extensive plant in America, employing eleven workers. In Brooklyn, Dr. Proctor is projecting a great successful program. New Haven and Hartford have two workers each. Chicago and Cleveland are adding social workers. The new work under Dr. Garner in New York

is calling for a staff to meet the largest single opportunity of the country. Detroit, the major success of the year, has

grown from twenty-five to one hundred and fifty members, has a plant worth \$23,000 against nothing a year ago, has two workers, a community program, including a home for working girls, club rooms for boys, work for unemployed women, motion pictures. This group of churches is handicapped, not by a lack of leaders of training and vision, but for equipment equal to the opportunity.

Rev. H. M. Kingsley, as Director of work among Negroes in the North, has responded to calls from churches and groups in Boston, New York, Buffalo, Cleveland, Chicago and other cities. He started Plymouth

Church at Detroit and assisted in getting Dr. Garner to come to New York. He cannot begin to respond to the urgent calls for his services. He is equally at home in churches, conferences, among groups of laborers in street meetings or discussion groups.

His services are exceedingly valuable as an interpreter of present conditions as well as a superintendent.



PLYMOUTH CONGREGATIONAL CHURCH,
DETROIT



OFFICERS OF PLYMOUTH CHURCH

WHAT DO WE NEED IN CHURCH EXTENSION?

1. Men. We need more men, but especially stronger men. Ministers themselves are foremost in confirming this statement. Doubtless, about one-half of our ministers do not have regular college and seminary training. We hasten to say that education cannot replace piety, and hasten again to insist that piety cannot make good the want of education. Both are essential.

By last year's Year Book, of 5,924 churches, 1,331 were pastorless.

There are 650 fewer pastors serving churches than in 1914; 93 were ordained in 1920; 139 died. Many were diverted to other callings.

The Extension Boards are seeking (1) a grading up of our work all along the line; (2) to see that every minister has a man's job; (3) the elimination of overchurching; (4) the proper development of the individual field; (5) an adequate support for every minister (See page 28).

The Home Missionary Society appeals for five bands of young men to go out under guarantee of at least \$1,500 and house, or equivalent, with automobile where necessary: a Rocky Mountain Band; a Montana Band; an Oklahoma Band; a Washington Band; and a Dixie Band, each of five strong men.

2. Money. Money needs are expressed at the minimum in the full apportionment; there is no overload. The increase of salaries is imperative. 70 per cent of missionary pastors have less than \$1,500 per year; 28 per cent are under \$1,000. The full apportionment would make it possible to add on an average \$100 to each home missionary salary, requiring the churches served to do at least as much, and to promote salary increases for all pastors.

The restoration of the force to its full quota is the second essential. We have dropped 344 missionaries since 1914. There are 562 fewer home missionary stations than in 1916; 27,485 fewer pupils in home missionary Sunday Schools, and the average cost for a year's labor is 70 per cent higher. Here the church's nerve of growth is cut.

Better building equipment is the third challenge. Compare the rapid advance in business and public buildings with that in church construction; note that more than two-thirds of our churches are handicapped by inadequate building facilities, and realize that not to speed up our building construction is to tie the hands, especially of the pastors. That way lies failure.

Sunday School extension we have been playing with. Think of a great nation-wide denomination spending less than \$100,000 annually on extending the Sunday School, when two-thirds of our Protestant children and youth are without religious education! We ask that it be increased to \$125,000.

What was done with the money is the natural question asked. One is told that in two years home missionary contributions have increased 86 per cent, and the others comparably. (1) Unescapable expenses were met—rents, travel, printing, promotion, all increased unavoidably. (2) Toward restoring the 351 missionaries dropped since 1914, 7 additional men were put at work. (3) The major portion of the money went to increase low salaries. So nearly as can be gathered from twenty treasuries this has amounted to about \$150,000, or an average increase per pastor of something over \$100. (4) Building grants have averaged \$792 higher than in 1919, an aggregate increase of \$78,408. With the Sunday School Extension Society it has meant better salaries for the field force and the employment of twenty college students for summer work.

The askings therefore for *new money* are:

For the Home Missionary Society to restore 344 workers to the force....	\$134,660
Increase in pastors' salaries	233,000
Services outlined in Survey of the Sunday School Extension Society.....	47,624
Building Society, toward meeting the tremendous building demands....	178,000

PASTORS' SALARIES

VERY able-bodied pastor should receive at least \$1,500 and parsonage. The following table is a study of salaries from this standpoint. The order followed is that of percentages below the minimum. Districts are those of superintendents' areas. (See notes for states.)

1920 Salaries by States and Superintendency Districts

States and Dist.	Under \$1000	\$1000 —1400	\$1500 —1900	\$2000 —2500	\$2500 and over	% under \$1500
Missouri.....	4 = 10%	7 = 17%	12 = 28%	13 = 31%	6 = 14%	26%
Kansas.....	7 = 9%	19 = 26%	30 = 40%	15 = 20%	4 = 5%	34%
aRocky Mnt.....	7 = 10%	18 = 25%	22 = 30%	17 = 23%	9 = 12%	34%
Rhode Island....	6 = 18%	6 = 18%	9 = 28%	8 = 24%	4 = 12%	36%
Iowa.....	27 = 13%	50 = 24%	65 = 32%	54 = 26%	11 = 5%	37%
bMiddle Atlantic..	20 = 18%	23 = 21%	31 = 28%	19 = 17%	18 = 16%	39%
Minnesota.....	24 = 17%	34 = 24%	42 = 29%	31 = 22%	11 = 8%	40%
Illinois.....	39 = 15%	63 = 24%	72 = 28%	57 = 22%	30 = 11%	40%
California, S.....	15 = 15%	23 = 24%	36 = 36%	11 = 11%	14 = 14%	40%
cSouthwestern....	1 = 8%	3 = 25%	4 = 33%	2 = 17%	2 = 17%	40%
dCentral South....	6 = 13%	14 = 31%	12 = 27%	7 = 16%	6 = 13%	42%
Indiana.....	2 = 8%	8 = 33%	6 = 25%	4 = 17%	4 = 17%	42%
Nebraska.....	13 = 10%	43 = 33%	50 = 39%	18 = 14%	5 = 4%	43%
Ohio.....	50 = 27%	35 = 19%	39 = 21%	36 = 19%	26 = 14%	45%
New York.....	52 = 21%	69 = 28%	47 = 19%	43 = 18%	34 = 14%	46%
California, N.....	10 = 12%	29 = 36%	25 = 30%	10 = 12%	8 = 10%	48%
Wisconsin.....	41 = 25%	37 = 23%	38 = 23%	36 = 22%	11 = 7%	48%
Massachusetts....	76 = 15%	172 = 34%	104 = 20%	84 = 16%	77 = 15%	48%
Connecticut.....	55 = 20%	80 = 30%	68 = 25%	51 = 15%	27 = 10%	50%
Washington.....	33 = 29%	23 = 20%	36 = 32%	17 = 15%	5 = 4%	50%
South Dakota.....	21 = 20%	32 = 31%	39 = 38%	9 = 9%	2 = 2%	51%
Michigan.....	46 = 24%	61 = 31%	43 = 22%	29 = 15%	15 = 8%	55%
Oregon, Idaho....	12 = 19%	24 = 39%	14 = 23%	9 = 14%	3 = 5%	58%
North Dakota....	21 = 32%	19 = 29%	15 = 22%	10 = 15%	1 = 2%	61%
Vermont.....	31 = 20%	70 = 46%	34 = 22%	13 = 9%	4 = 3%	66%
Montana.....	26 = 45%	14 = 24%	10 = 17%	6 = 10%	2 = 4%	70%
Maine.....	79 = 48%	33 = 20%	31 = 19%	15 = 9%	6 = 4%	72%
New Hampshire....	47 = 30%	68 = 43%	22 = 14%	12 = 8%	8 = 5%	73%
Hawaii.....	46 = 65%	9 = 13%	6 = 9%	6 = 9%	3 = 4%	78%
eSoutheastern....	60 = 66%	15 = 16%	7 = 8%	4 = 5%	5 = 5%	84%
fColored.....	55 = 75%	16 = 22%	2 = 3%	0 = 0%	0 = 0%	97%
Totals.....	932 = 23%	1137 = 28%	971 = 24%	636 = 16%	361 = 9%	51%

WE ARE GAINING.—We added \$600,000 to pastors' salaries last year. The average salary in 1920 was 11.8% higher than in 1919 and 45% above 1916. In 1919, 63% fell below the \$1,500 minimum, and 29% below \$1,000, as compared with 51% and 23% in 1920.

MUCH REMAINS TO DO.—Over half of our pastors are without a living wage, 23% receive less than \$1,000. The average salary is \$1,600. \$1,400,000 should be added to salaries at once.

WE HAVE A PLAN.—A definite, persistent campaign is on to stimulate churches to increase salaries. \$700,000 is needed to lift low salaries to the \$1,500 minimum. Another \$700,000 should be added to salaries now above the minimum, but still inadequate. The C. H. M. S. asks for \$233,000 to aid weak churches on condition that they provide the other two-thirds.

NOTE.—aRocky Mountain; Col., Utah, Wyo. bMiddle Atlantic; D. C., Md., N. J., Pa., Va., W. Va. cSoutheast; Ark., N. M. dCentral South; Ark., La., Okla., Tex. eSoutheast; Ala., Fla., Ga., Ky., Miss., N. C., S. C., Tenn. fColored Conventions; Ala., Ga., La., N. C., S. C., Tenn., Tex.

WHAT WOULD HAPPEN IF THE NEEDS WERE NOT MET?

NO one can give categorical word as to what will happen in a world in which Divine Providence rules. But speaking from the standpoint of human observation, three things would seem to be expected from failure in this particular.

1. The Church of the Pilgrims would deteriorate. Church extension work has to do with the beginning and continuing life of the churches. In its strength the churches are strong, in its weakness the churches are weak. A survey is a diagnosis discovering weak spots. We note three symptoms demanding attention: (a) *A certain element of weakness* which calls for vigorous extension work. 61 per cent of our churches report 100 members or less; 38 per cent report 50 members or less; 44 per cent fail to report any additions on confession; 14 per cent of our membership is on the absentee list; three times as many members are dropped as are taken from our roll by death. (b) *The loss of churches*. 96 churches were dropped from our list in 1920; 61 new churches were organized—a net loss of 35. The record for five years is: in 1915, 6,103 churches; in 1916, 6,089; in 1917, 6,050; in 1918, 6,019; in 1919, 5,959; in 1920, 5,924—a loss of 179. Had we maintained the average addition of new churches before 1914, that is, 139 per year, we should have shown a net gain of 73, a difference of 252. (c) *Relative loss of members*. The Protestant gain in the census decade amounted to 23.4 per cent. The Congregational gain 9.2 per cent, two-fifths that of the Protestant churches as a whole. The gain in population was 14.9 per cent against our 9.2 per cent, or less than two-thirds as fast as the population.

These figures are not recorded as the whining of the pessimist, but as facing the facts squarely, in confidence that the appeal for church extension work will make it possible to recover our position in the column of advance. In this we have occasion for courage in the fact that 1920 saw the largest number of accessions in our history and a net gain of 1.35 per cent, restoring the Congregational churches to an average increase equal to that of the population of the country. *Given adequate resources in men and money the Church Extension Boards can and will convert retrogression into procession.*

2. We should lose our spiritual life. No individual, church or denomination can hope to retain spiritual life while facing religious obligations and opportunities without concern and without endeavor. That the Congregational Christians of America should have no concern about their obligations is beyond thought. Moreover, the pages of this SURVEY make evident that the concern is vital and the determination to meet the case strongly is firm.

3. Christ's Kingdom would recede. True, the Lord God may deal with other forces. The fact is ultimate, however, that so far as we are concerned, if we fail to meet the present opportunities the Kingdom of Heaven will fail.

The fundamental challenge to American Christians who believe in the redeeming power of Jesus Christ is the fact that of our Protestant population old enough to consider church membership, there are two who are not members to one who is, and that of those under twenty-five years of age, there are two not in Sunday School to one who is. All the churches deal with this situation, but Church Extension forces are their shock troops for advance.

The budgets on the following page show the money needed for reinforcements that will surely turn retreat or mere holding on into victory and progress. They are based on the continuation of the amount of work done last year at the same cost, with additional items specifically noted in the preceding pages, making up the contingent budget which cannot be appropriated until the money is assured.

HOME MISSIONARY SOCIETY BUDGET FOR 1922

	1920 Net Receipts	1920 Ex- penditures	Current Budget	Needed Budget
National Society.....	\$390,128	\$410,954	\$423,698	\$547,774
Cal. No.....	17,337	18,636	26,570	27,000
Cal. So.....	29,675	19,371	20,101	25,000
Conn.	45,902	45,902	39,460	50,000
Ill.	33,353	22,926	34,360	35,000
Iowa	20,277	16,557	25,000	25,000
Kans.	14,636	14,814	15,530	19,000
Maine.....	20,922	20,763	22,840	27,000
Mass.	94,350	97,625	107,529	125,000
Mich.	29,085	25,827	29,410	30,000
Minn.	41,310	33,699	42,457	43,000
Mo.	8,895	8,487	13,165	13,000
Neb.	15,410	14,473	15,920	18,000
N. H.	15,332	14,261	18,100	18,500
N. Y.	42,161	36,678	40,345	48,000
Ohio	15,373	18,469	20,316	24,000
R. I.	6,687	5,503	6,415	7,000
Vt.	17,801	20,622	25,612	26,500
Wash.	20,592	21,238	25,500	28,500
Wis.	25,862	20,007	22,000	26,000
City Societies.....	131,627	130,254	143,280	169,000
Total	\$1,036,715	\$1,027,066	\$1,117,608	\$1,332,274
Less Income from Investments, Legacies, etc.....				332,274

Contributions needed..... \$1,000,000
(Of the total budget, for N. Y. office and national field work: 1920, \$92,866; current budget, \$85,950.)

CHURCH BUILDING SOCIETY BUDGET FOR 1922

	1920	1922
New York Office and National Field Work.....	\$74,018	\$44,200
District and department field work.....	16,513	190,000
Property upkeep, taxes, legal fees.....	6,006	6,000
Grants and loans to churches.....	467,944	633,800
Total.....	\$564,481	\$703,000

(Current C. C. B. S. Budget about \$600,000.)

Less estimated income:

Repaid loans and grants.....	\$185,000	.....
Property sales.....	38,000	.....
Legacies, interest, etc.....	55,000	.....

Total.....\$278,000 \$278,000

Contributions needed.....\$425,000

SUNDAY SCHOOL EXTENSION SOCIETY BUDGET FOR 1922

	1920	1922
New York Office and National Field Work.....	\$22,855	\$19,426
Missionary Service of National Office.....	38,414	61,590
Missionary Service of Cooperating States.....	15,694	25,200
Grants of Literature.....	1,291	2,400
Survey items contingent on receipts.....	.....	16,384
Total.....	\$78,254	\$125,000

(Current C. S. S. E. S. budget, \$118,194.)

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE work of this Board is to aid Congregational ministers retired from service, widows of ministers and orphaned children of ministers who are too young for self-support. Fourteen State Relief Societies co-operate in this task. Grants are made on the ground of service rendered and to meet the disasters of life, poverty, sickness and sudden death.

The Year 1920

The National Society received from gifts and other incidental sources, \$74,349.15 (besides \$6,712.67 from State Societies); from interest on endowment, \$60,129.97, and from legacies, to be added to endowment, \$15,635.73. \$92,058.53 was paid to 383 grantees and \$19,571.24 to State Societies for distribution by them.

The State Societies received \$24,045.87 from contributions (in addition to \$19,571.24 from the National Society); \$21,607.48 from investments, and \$3,729.90 from legacies. \$53,843.56 was paid to 287 grantees and \$6,712.67 to the National Society.

A study of these figures shows how meager are our pensions to life-long servants of the churches. Surely none will argue that our askings under the \$5,000,000 apportionment are extravagant.

The National and State Societies therefore disbursed \$145,902.09 to 670 pensioners, representing upwards of 1,000 persons.

Multiplying Appeals

The day (August 10) that this page is prepared, the mail brings the following applications:

1. From Vermont. For one of the most beloved ministers, retiring from a pastorate of 38 years at the age of

85, having completed 56 years in the active ministry.

2. From Illinois. For the widow of a former officer of the National Council, left with three young children, who has sought heroically to support herself and her little ones by teaching school.

3. From South Dakota. For a man 75 years of age, retiring after noble and self-sacrificing service.

4. From California. For a faithful minister and his wife that their meager grant of \$150 should be doubled.

5. From Washington. For clothing for a man 76 years of age and his wife, 72 years.

Imperative and Increasing Obligation

The Board's full apportionment in 1922 would add approximately 20 per cent to its present income, exclusive of legacies. As the endowment far more than covers all expenses, this entire increase would go to meet new applications; to enlarge the present inadequate grants; and to enable the Board to make a beginning of the proposed "Service Pensions" to all retired ministers deprived of the reasonable comforts of age, not as relief from destitution, but as a tribute of esteem for noble service, rendered with such slight return as to leave old age unguarded. Applications pending today, if granted, would threaten a deficit by the end of the year. Moreover, the number of applicants is bound to increase until a large proportion of our ministers reach the years of age guarded by the beneficent provisions of the Annuity Fund. Our respect and love for our veterans enhance the imperative, "*Now when I am old and gray-headed, forsake me not.*"

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

THE Annuity Fund is the organization authorized by the National Council to provide annuities for Congregational ministers in co-operation with the ministers and the churches and to administer for this purpose the income of the Pilgrim Memorial Fund and other endowments.

This Fund was temporarily placed upon the Apportionment Schedule in 1921, in order that the older men now annuitants, or about to become annuitants, may receive the largest practicable benefit from the movement for the protection of the ministry, and the raising of The Pilgrim Memorial Fund.

Of the maximum annuity of \$500, contemplated by the certificates under the "Original Plan," the member's payment provides \$100 and the income from the Endowment Fund at the present time provides \$200. The churches are asked to provide the remaining \$200 by the assignment, for this purpose, of a small percentage in the Apportionment Schedule. Without this provision many men would pass through their old age with only a portion of the annuity they had hoped to receive, for the trustees would not be warranted in making full payments while the Pilgrim Memorial Fund, the chief endowment of the Annuity Fund, is only partly collected. For 1922 one per cent of the Apportionment is so assigned.

For a Few Years Only and Not for Endowment

These contributions from the churches are not to increase the permanent funds. When, in the judgment of the Actuary and the Trustees, the Endowment, which is increasing steadily day by day, can safely as-

sume the payment of the full annuity, a place in the Apportionment will no longer be required.

Approved by the National Council

The National Council at Los Angeles unanimously adopted the following resolutions presented through the Commission on Missions:

"WHEREAS, The ministers now advanced in their ministry will not be able to make requisite accumulation for an old age annuity under the 'Expanded Plan' in the comparatively brief period of active service remaining to them, and

"WHEREAS, The 'Original Plan,' more favorable in its immediate results for these older men, is unable with the present endowment to pay the full benefits provided by the certificates of membership, therefore,

"The Commission on Missions recommends the continuance of the provision through the Apportionment Plan to enable the Annuity Fund to maintain these annuities under the 'Original Plan' at the maximum after January 1, 1922. This will provide for all members of this Fund who have served the churches for thirty years an annuity of \$500."

Fulfillment of Sacrificial Foresight

More than 1,000 men are members of the Annuity Fund under the "Original Plan" and are making annual payments from their scanty salaries in the faith that the churches will provide their full part. By devoting to this purpose \$1.00 in each \$100 given under the Apportionment, we assure these faithful ministers that the modest protection of their age to which they have looked forward will be forthcoming. *The churches surely will keep faith with these men of God.*

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE Congregational Woman's Home Missionary Federation is the national body which represents the several Woman's State Home Missionary Unions in their work for the advancement of Congregational Homeland Missions. It was organized because of two needs increasingly felt in our woman's home missionary work. One of these was the need of a central body which should represent Congregational women interdenominationally, since separate Unions could not speak for the denomination; the other the need of a similar body to make efficient the work undertaken by the state organizations through a closer linking together of interests and through definite promotion along the lines of education and activities.

Unity in the Federation gives standing with the National Council and the National Homeland Societies. Through the Federation, Congregational women are represented on the Council of Women for Home Missions and thus share in the larger interdenominational activities and interests which are becoming more and more impor-

tant. In 1919 the Federation assisted in financing representatives at twenty-three such Conferences.

Working through its constituent State Unions, the Federation provides home mission programs and literature, promotes mission study

classes and conferences, projects home mission campaigns and enterprises, and by these means develops in our women an intelligent interest in and support of denominational responsibilities.

Through the Pilgrim Prayer Guild the Federation co-operates with the Commission on Evangelism. The Guild is a Fellowship and its purpose is to deepen the prayer life that this unused power may be released for service by those women who for any reason are unable to engage in the more active service for the Kingdom of God;

to bring these women into heart-warming touch with those who are able to assemble at stated times for prayer, study and work; to direct this work that it may be the controlling influence in personal co-operation of life, service and gifts. Literature is provided and devotional

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THROUGH
State Unions, Association,
Alliance or County
Organizations
and
The Local Church

PROMOTES
Efficient Organization
Mission Study
Summer Conference Attendance
Work for Young People
and Children

An intelligent interest in
and support of the work of
the Home Societies

reading recommended, including the Lenten Fellowship of Prayer provided by the Commission on Evangelism of the National Council.

OUR FINANCES

Heretofore the income of the Federation has come from funds pro-rated among the Homeland Societies and also from dues of the State Unions based upon the annual receipts of the Unions.

In order that the Woman's Home Missionary Federation may more fully represent the Woman's State Home Missionary Unions nationally, some change in its financing is imperative. The necessary promotional expense incurred by the State Unions in raising their share of the money for national benevolence should be credited on apportionment.

At a meeting of the secretaries of the National Homeland Societies June 16, 1921, the following recommendations were offered by a subcommittee of the Federation, were approved by the secretaries and later favorably voted upon by the Commission on Missions June 25, as follows:

(1) That the Unions retain 5 per cent of their total contributions to the Homeland Societies to meet the promotional expense of raising the money. In this case the National Societies will not rebate 5 per cent of these gifts as heretofore.

(2) That the State Unions pay to the Federation not less than 2 per cent of their total receipts to finance the Federation.

On the basis of the increased apportionment this will furnish an income which will make it possible for the Federation to do the expanding work it is called upon to do; this plan to become operative January 1, 1922. The total receipts of the State Unions will be reported in the C. W. H. M. F. column in the National Council Year Book.

THE STATE UNIONS

Thirty-nine State Unions are united in the Congregational Woman's Home Missionary Federation. Each Union is responsible within its own territory for the carrying on of the woman's home missionary work. Each Union, therefore, faces a twofold task. First, the missionary education of its women. second, the meeting of its financial responsibilities.

A most necessary and efficient activity of the State Unions is represented by the home service—the provision for the needs of our missionaries in their

homes by the family boxes prepared by local auxiliaries and sent as a token of good will to these missionaries who prize them most highly.

Co-operating with the Joint Committee on Missionary Education, the Federation provides outlines for young people's organizations, programs and missionary activities. There must be efficient organization if tasks such as these are to be accomplished and this involves a plan of work by which the State Union is familiarized with the fields where its money is assigned. With these fields

THE WOMAN'S HOME MISSIONARY UNIONS

Share

In the support of missionary
pastors and Sunday School
workers

In the establishment of hospi-
tals and social centers

In the building of churches and
parsonages

In the maintenance of Christian
education

In the work of Ministerial Relief

IN THE WHOLE TASK OF
MAKING AMERICA A
CHRISTIAN LAND

it establishes personal relationships that their needs may be visualized.

The State Unions are actively interested in important denominational enterprises. These include fields of all the Homeland Societies.

AMERICANIZATION

Congregational women have definite obligations to the foreign women in our midst and have made large investment in the building and equipment of Schaufler Missionary Training School, as well as providing scholarships that trained workers may intelligently and sympathetically present the claims of Christian ideals. The Unions also support a goodly number of the missionaries who are preaching the Gospel to the stranger within our gates. (See page 21).

CHURCHES AND PARSONAGES

During 1919 thirty-seven Unions sent to the treasury of the Church Building Society \$18,000 to make possible sanctuaries for the worship of God and homes for our ministers.

Women's State Unions support work in Negro Schools (See page 6) and among the Highlanders of the mountains of Tennessee, Georgia and the Carolinas (See page 10). During the year 1919 the State Unions sent to the treasury of The American Missionary Association \$51,129.16. Scholarships in our Education Society academies and colleges are always attractive and the State Unions designated \$10,000 for these scholarships in 1919.

PLEASE LET US HELP?

THEY only lasted five minutes each, those four Sunday School addresses, but they were talks concerning missionary activities, and were made by a live home missionary worker, and really meant something to those who heard them. They were made on four successive Sundays before the members of a growing school in the Southwest with growing interest.

On the fourth Sunday the speaker was invited into the Primary Department, where the little folks handed her a one dollar bill asking her to use it in building churches or organizing Sunday Schools where people could learn to be good. Then they were told of a Mexican Mission, where the

roof had been blown off the building, and the little folks asked that their offering might go to that place. It will not put on the new roof, but it

will help, and above all other things, teach those little people the gladness of giving.

Immemorially, the women have been gleaners for missions. There are hundreds of thousands of dollars

waiting thus to be gathered in. But in addition to this important service the women of our churches set themselves to secure regular and substantial support of all our missionary endeavors. For the Homeland Societies their aim for 1922 is \$700,000, or more than twice as much as was raised in 1920.



THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Founded in 1810, the oldest Foreign Mission Board in America. As pioneers in many fields, its missionaries have opened doors for the Gospel of Christ and for Christian Civilization throughout the world.



• The Cabinet Officers

Standing, from left to right: Secretaries Bell, Clark, Belcher (Assist. Treas.), Eddy. Seated: Secretaries Strong, Barton, Gaskins (Treasurer), Patton.

AN INVENTORY OF A GREAT WORK

- 19 Missions, working in 30 different languages.
- 800 Missionaries and associate missionaries.
- 4,941 Native teachers, preachers, and helpers.
- 1,252 Schools, in 19 great Missions.
- 70,000 Pupils in all schools—the leaders of the future.
- 30 Colleges, normal and training schools.
- 12,000 College boys and girls under training.
- 82 Hospitals, centers of relief and preventive medicine.
- 500,000 Treatments per year in the name of Christ Love.
- \$2,100,000 Total receipts from churches and friends.
- \$275,000 Contributions of native churches.

YESTERDAY AND TO-MORROW

In all the Board's history no greater victory was ever achieved from out the jaws of calamity. On July 1 a current deficit for this year alone of \$200,000 was revealed in the figures, in addition to the debt of \$242,000 carried over from 1920. The facts were spread abroad and answers poured in. When the books closed we had cleared the year safely and taken from the old debt \$80,614. A deep sense of gratitude to God pervades every word of this SURVEY. Clearly this work is in God's hands.

Every friend of the Board enters the new year with a sense of guidance and achievement. All records for gifts have been broken. Receipts from individual givers in answer to the special appeal exceeded highest hopes. In spite of business depression 3,400 loyal supporters sent in their gifts, piling up the gratifying total of \$124,000, an increase of 100% over last year. The increased goal of the new Apportionment produced a gain of \$91,856 from the church treasuries. More than two hundred churches sent gifts which gave not a penny last year. When More People give a Larger Gift, then Loyalty, Determination and Sacrifice are Here.

WHAT OF THE FUTURE ?

This SURVEY is published too early to print the actual budget for 1922. The National Council has declared that retrenchment is unthinkable. They direct the Board to go forward with courage. But the new budget must be based upon receipts, rather than upon needs. Something like \$80,000 must be written into the budget to reduce the debt. Rigorous economies will be pushed further as costs come down, but we cannot meet the demands of the work unless the Board receives its full share of the whole apportionment.

Apart from the Woman's Boards, the apportionment donations this year were less than \$850,000. The Board's full share of the \$5,000,000 Apportionment would be \$1,275,000, AN ACTUAL AND NEEDED INCREASE OF \$425,000. With this we could meet every item in this SURVEY, expand our colleges, replace outworn buildings, extend the merciful work of our hospitals and multiply our churches and converts in every field. If the churches will pour in the full Apportionment your missionaries will heap up the proofs of God's grace and of the power of the Gospel of Christ.

THE STORY IN FIGURES—INCLUDING THE WOMAN'S BOARDS

Receipts

American Board Receipts.....	\$1,404,154
Received from Woman's Boards	556,463
Total Receipts	\$1,960,617

Expenditures

Cost of Missions	\$1,710,395
Home Administration (American Board only)	169,608
Paid Off on Last Year's Deficit.....	80,614
Total Expenditures	\$1,960,617

BOARD'S SHARE OF APPORTIONMENT NOT RECEIVED.....	\$425,000
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THE ASSETS OF HUMAN DEVOTION

THE devotion of four generations of earnest Christians is back of the American Board. The prayers, the money, the lives of hundreds of thousands of lovers of Christ and men have gone into this far-reaching service for the human race. Today this devotion is exemplified in the gifts of half a million souls, in the free service of many thousands at home, and particularly in the self-sacrificing labors of 800 missionaries who represent the best America can give, the truest idealism of our country in its service for the world, and a sublime obedience to the commands of Christ in the service of humanity. They have offered their life service for the sowing and reaping made possible by our dollars. Every subscription for the Apportionment and for personal gifts has behind it this living, praying, personal investment of your missionary staff.

TYPICAL WORKERS OF THE FIGHTING FRONT

Lorin A. Shepard, M.D., of Aintab, Turkey, the son of a famous missionary father, graduate of Yale and the College of Physicians and Surgeons in New York; like all the missionaries in Turkey, he has faced war, disease, and chaos.

A brighter day is coming, for which we pray.



DR. SHEPARD

Rev. Hugh Hubbard of Paotingfu, China, tells of extraordinary opportunities in evangelistic work. The gifts from the Sunday Schools should send workers into five new counties. Christ's message never had a greater hearing, nor bigger results than today in China. Hubbard, from Amherst and Union Seminary, represents the new generation of young missionaries, and faces the new day dawning in China.



HUGH HUBBARD

Rev. Frank Laubach of Mindanao, about to enter new lines of educational work, striving to lay deep foundations for the future Union Christian Church of the Islands, a brilliant speaker and a prophet of the brighter dawn reminding us of the needs of reinforcement and equipment for our small group of workers in Mindanao.



FRANK LAUBACH

Rev. C. C. Fuller, South Africa, represents the practical approach of the missionary to backward peoples. Through preaching and teaching, through agriculture and industry, new standards are implanted. Africa waits with vast stretches yet unreached.



C. C. FULLER

FOREIGN MISSIONS AND INTERNATIONALISM

"They shall speak of the glorious majesty of His Kingdom."

DR. EDWARD EVERETT HALE once said it marked a new epoch in human affairs when for the first time, at a meeting held in the interest of the American Board, a map of the world was hung in a New England pulpit. He explained how that event inaugurated the process of educating the people of the United States in the conditions and the affairs of other countries. The international mind, of which we are hearing so much in these days, got its start at that time.

With equal truth and propriety, Dr. Hale might have added that from the hanging of the map in the pulpit began also the process by which the non-Christian world has come to its knowledge of America, as a land which stands not only for industrial and commercial strength, but for justice and goodwill towards all mankind. For over 100 years the foreign missionary has been the true interpreter of American ideals and life. Through him, in spite of the hauteur, discourtesy and oftentimes dishonesty and immorality of worldly Americans visiting foreign lands, the non-Christian nations for the most part understand what America really is. And that, in no small measure, accounts for the fact that the backward nations everywhere today are looking to America for example and help.

"Tell us the secret of America's greatness and success," said a company of Chinese officials and literati in an interior city. When informed by a representative of the American Board that we trace our greatness and success to the fact that we received our ideals from the Pilgrim Fathers, who founded the nation for God, and who stood for the principles of democracy in Church and State, the magistrate who was presiding replied, "I am convinced you have spoken the truth and that China's hope lies in the same direction."

The war has brought a new status to the missionary; he is recognized now as the true internationalist, the acknowledged builder of the sure foundation for world peace and prosperity. Statesmen, educators, captains of industry vie with one another in urging that the Church of Christ, with its message of righteousness, peace and goodwill, holds the solution for the world's woe. The American Board is the agent of the Congregational Churches for the applying of that solution; through it we all may have a hand in "the healing of the nations."

At the time of the Paris Peace Conference, the official delegation of the Georgian Republic waited upon a representative of the American Board and urged that missionaries should be sent to them, in order that their nation might have schools and hospitals such as their neighbors the Armenians had received at our hands. "We are too weak and ignorant," they declared, "to stand alone. We need your help if we are to be a true democracy." As showing what the Gospel of Christ can do to change the temper and thought of a people and to offset mistaken views of nationalism, it should be noted that the Protestant Christians of Japan with remarkable unanimity have opposed the oppressive policy of that country towards Korea, and today are found in the front ranks of the liberal party which is seeking to overthrow the military regime and to establish democratic principles and institutions.

Clearly this is no time to let the work of the American Board languish; rather we must rally to its support with new loyalty and appreciation. A battleship in these days costs \$30,000,000. The American Board last year cost \$2,000,000. We need battleships, no doubt; but far more we need the Ambassadors of Christ to foreign lands.

MEDICAL MISSIONS

"Heal the Sick"

WHAT FIGURES SHOW

Medical Missionaries.....	45
Foreign Nurses.....	12
Hospitals	32

WHAT FIGURES SHOW

Dispensaries	50
Patients (estimated).....	154,000
Treatments (estimated)....	504,000

SICKNESS is always pitiful, wherever it occurs, but sickness in mission lands makes an appeal for relief that is fairly agonizing. For the malpractice of native doctors multiplies its dangers and distress, superstition sharpens its terrors, and cold-hearted self-interest casts out to their fate the weak and defenceless, the infant and the aged.

No part of the American Board's ministry is more widely appreciated or more influential than its hand of help for the prevention and relief of disease. The missionary physicians and nurses, the hospitals and dispensaries, are outstanding gifts of Christ throughout the non-Christian lands.

After all, figures like those above tell but little of the story. They do not show the locations of the work. The Board's different fields never present equal need of the medical missionary. Japan, the Balkan states, Czechoslovakia, Spain and Mexico already have modern medical knowledge

and equipment. The need today is greatest in the huge and populous lands of China, India (with Ceylon), Africa, and Turkey. In them the Board's medical effort is largely centered.

Nor do the figures show the scope and influence of this work; what is

being accomplished in dealing with plague in the interior provinces of North China, or by inoculation to stamp out an epidemic of typhus in India or Turkey; or in indoctrinating communities with the primary principles of sanitation until they show better houses, cleaner babies and less malaria and tuberculosis. The whole field of preventive medicine, of physical culture and instruction, is not reflected in any statistics.

The prestige and good will which are gained by these efforts of medical missionaries cannot be indicated by figures. The work of doctors and nurses in North China during times of plague, famine and flood has won the esteem and co-operation of governors of provinces and high officials; likewise the regard of princes of native states and district officials in India has been drawn to the missionary enterprise through the generous and skilled devotion to the public welfare of medical missionaries. When Dr. Cyril Haas of Adana, Central Turkey, was stricken with typhus fever two years or more ago, special prayer was offered for his recovery in the Mohammedan mosques of the city, the suggestion coming from the military commander of the re-



Dr. Frank Van Allen
For 33 years medical missionary at Madura, South India, and head of the famous Albert Victor Memorial Hospital, the gift of grateful patients.



Dr. Francis F. Tucker
For 20 years in medical missionary work in North China; Head of Williams Hospital, Tientsin; a leader in famine and flood relief and in plague prevention.

gion who had greatly appreciated the services of the hospital and of the doctor in charge.

Nor do figures show what is accomplished in the prolonged contacts and intimacies of hospital experiences. The mission hospital in Davao in the Philippines has done much to overcome the fears and seclusion of the wild tribes back in the hills. In the interior provinces of China, off the line of railroad, the medical missionary has been most effective in dispelling the fear of the "foreign devils." The fanaticism of religious devotees and the despairing self-abasement of outcasts in India have again and again been overcome through the ministry of medicine to the relief of their sickness and pain. And in Africa, where the most entrenched foe against the progress of Christianity is the witch doctor with his charms and his tyranny, the best ground-breaker is the medical missionary. The spread of the Gospel, the getting hold in villages and districts before untouched, has been due repeatedly to the good reports that have been carried home by those who have been blessed in mission hospitals.

Again, figures do not reflect what is accomplished in infusing the spirit of helpful service into nurses taught to give of their best to their suffering people. They are coming out now from training schools connected with one and another of these hospitals, first fruits of an enterprise which is to furnish the trained hand and the loving heart to meet the calls of pain and distress. China's recent experience of famine over wide areas and including countless multitudes of its people revealed the new spirit of sympathy, tenderness and responsibility for the sick on the part of the Chinese who had had the experience of hospital service and of nurses' training schools.

It is impressive to think how little this ministry of mercy costs; how much a dollar given to its support accomplishes. American Board hos-

pitals expect to receive from the Board Treasury little more than the support of the foreign staff. Hospitals and dispensary fees and gifts of grateful patients meet to a large extent the other expenses. And the buildings and equipment for this medical work abroad cost absurdly small amounts as compared with such undertakings in this land. The annual outlay on a single hospital in a city of 100,000 in the United States *in addition to the fees it collects*, would be sufficient to pay the annual cost to the American Board's Treasury of maintaining all its medical work, covering eighty-two hospitals and dispensaries, and serving 154,000 patients.

Good testimony to the value and efficiency of medical missions is the fact that the China Medical Board which is spending millions of dollars to introduce western standards of medical science in China is aiding the American Board in the maintenance of two of its North China hospitals.

Pre-eminent among the needs of the Board's medical work just now is the taking back of seven hospitals in Turkey whose work was assumed by the Near East Relief during war days, and upon which that body spent over a million dollars in renovation and equipment; which investment it is prepared to turn over to the American Board upon condition that it will accept the responsibility of maintenance. The general poverty occasioned by the war will compel a subsidy to these hospitals for a few years, an annual outlay in all of perhaps \$40,000 a year, which sum must be secured if this work is to be saved.

If—The calls for Christ-like ministry are practically unlimited. If the Board should receive its full apportionment, it could consider sending one more medical missionary to China, one to India, one to Africa, at an average expense of \$3,000 each, and possibly reopen four of the seven hospitals in Turkey at an annual outlay of \$20,000.

INDUSTRIAL MISSIONS

"To Make Them Not Only Good, But Good For Something."

Experimental Farms
Seed Selection and Distribution
Development of Stock Breeds

Industrial Training in Boarding Schools
Domestic Science Training for Girls
Better Training for Many Trades

A Development of Modern Missions Bringing Practical and Industrial Advantages to Backward Communities

ONE HUNDRED years ago a farmer and a printer were included in the missionary party sailing with Hiram Bingham to Hawaii. The early missionaries to the Indians included Agriculture in their teachings. Most of our missionaries have given practical advice and instruction to their schools and congregations. Civilization has a hundred tongues to speak its message to backward peoples.

Prof. Peabody, of Harvard, once said that a traveler in Turkey could tell that he was approaching an American Board Mission Station from the better farms, better homes, cleaner village streets, and general improvement of the countryside. This is an ideal commendation of mission work on its practical side. The monumental volumes of Dr. Dennis's "Christian Missions and Social Progress," prove the vast results of such mission work for uplift of mind, relief of poverty, banishment of infection, successful warfare

on disease, great public reforms, and the abatement of the evils of barbarism.

In any program of expansion and development of the Board's enterprise this line of work must be greatly emphasized, as the populations we serve are mainly agricultural in occupation. This is overwhelmingly so in Africa, India and China. Agri-

cultural missions, in which the American Board has been engaged for one hundred years, are now commending themselves to other boards and are having a noteworthy development. At the same time we do not overlook the other industries like carpentry, blacksmithing, leather working, brick making, etc. A hundred thousand dollars might well be spent immediately in enriching the industrial departments of our schools and colleges.

In China

Dr. Edward L. Bliss and Mr. Charles Riggs, an Agricultural graduate, conduct an experimental farm, selecting seeds, vines, and small fruits adapted to the thousands of acres of barren hillsides which ought to become fields and gardens. The standard of living of thousands of farmers is being raised through better stock breeding, improved agricultural methods, poultry raising, and industrial training for their children.

If—There is just one agricultural station for all China—hungering China! If the \$5,000,000 is subscribed, the sending of one more agricultural missionary to China could be considered, costing \$3,000.

In the Balkans

The well-known missionary, Dr. House, has brought his experimental farm to a high



Rev. J. Henry House, D.D.
President Agricultural and Industrial Institute at Salonica, who is proving that an industrial school can be thoroughly Christian, and whose work is praised by the Greek Government.



Albert E. LeRoy.
Principal of Amansioti Institute, "the Hampton of Natal," who is training Eke young men for leadership in native affairs, and whose work receives generous help from the British Government, which knows a strong missionary when it sees one.

state of usefulness. Seeds, plants, and fruits are available for the District, and large numbers of boys receive a modern practical training. The Government fully approves the results of such work. No opposition is stirred. A recent gift of \$50,000 has been promised from the Hall estate to enlarge the usefulness of this institution.

In Africa

Amanzimtoti Institute is our "Hampton" for South Africa. Here boys and girls are trained to earn a livelihood and to render an honest day's work in various trades. The Government helps to support these departments. Last summer, under Government direction, an Agricultural Conference gathered all our Christian teachers and preachers, and gave them agricultural and practical instruction for their communities and congregations. It was intended to make this an annual feature of modern missionary work. The new sugar plantation, out of profits in 1920, paid all the expenses of evangelistic and educational work, over \$8,000. Needless to say, it can make no such showing at the present price of sugar.

In East Africa lies our greatest equipment. With immense tracts of land granted by the Government of about 60,000 acres in extent, our mission farms include 1,500 acres under cultivation. A trained agriculturist, Mr. Alvord, has learned the language, and is beginning his work of direction. All the boys and girls are trained in lines that uplift living standards.

In West Africa the annual report informs us that the boys and girls in one boarding school cost the mission less than a dollar and a half per year because agriculture meets the bills. The books, slates and supplies come from the orange and pineapple plantation. The cost of the clothing of the children is met from the cotton plantation, and the food is raised in

the sweet potato and corn fields.

The native pastors receive an infinitesimal wage, because they make their own living on their plots of land, and the new converts help the preacher to plow and plant and harvest. This is what makes possible a ten dollar a year wage for our native workers in that region.

If—For great Africa, with its virgin soil and untrained people, we should like to provide two more industrial missionaries. If the \$5,000,000 is raised, this additional service can be considered. It will cost per year \$6,000.

In India

The Marathi Mission has long stressed industrial training. In the Madura Mission, John X. Miller's great school at Pasmalai includes practical departments for its eight hundred boys, aiding in self-help, and giving training in trades crafts. A conditional \$10,000 legacy can be claimed as soon as we can build a new building for this great school. The Board is sending out a missionary who will study village industrial life and aid the people in keeping out of debt to the rapacious land-owners and in introducing more remunerative methods and crafts.

In Turkey

An Agricultural Department and large farms are desirable in connection with every boarding school and college. It helps to solve the problem of self-help, as in the Moody School at Northfield and Mount Hermon in this country, and it gives the teaching needed for the future farmer and artisan.

The American Board, which originated this line of work, in recent years has hung back as compared with other denominations from lack of funds. When the churches will raise the \$5,000,000 budget, we shall be able to begin an advance in industrial and agricultural development.

TWELVE OF THE TWO HUNDRED AND FORTY-FIVE MEN MISSIONARIES



Rev. John Howland, D.D., Mexico, 1883

President and Professor in Union Theological Seminary, Mexico City, a joint undertaking of all the mission boards and communions in that land.



Rev. John S. Porter, Czechoslovak Mission, 1891

The Board's only missionary in this new republic who faces opportunities undreamt of before the war.



Rev. Edward Fabrik, Marathi, 1883

Born in India, of missionary parentage, is in charge of a district in which entire groups and communities are turning to Christianity.



Rev. John J. Bamminga, D.D., Madura Mission, 1901

Principal of Pasumalai Seminary from which go forth pastors and evangelists through South India and Ceylon.



Rev. George A. Winder, D.D., South Africa, 1880

Born in the land, of missionary parentage, one of the prospectors and founders of the Rhodesia Branch, who has shared in all its growth.



Rev. Henry C. McDowell, West Africa, 1919

Winning his spurs as the first missionary to be supported by the Negro Congregational churches in southern United States as their representative in Africa.



Rev. Harry S. Martin, North China, 1910

Principal of Charles E. Jefferson Academy, near Peking, which draws its students from all centers of the North China Mission to fit them for Peking University or to prepare them directly for life work.



Rev. Willard L. Beard, D.D., Foochow, 1894

Head of Foochow College, graduating its students to Fookien University or qualifying them directly for life work, an invaluable aid to the development of churches and communities connected with the Mission.



Mr. Leeds Gulick, Japan, 1921

Of the third generation of a famous missionary family, son of Dr. Sydney Gulick, he returns to the land where he was born, specially trained to work with boys on mission fields.



Dr. Phillips F. Greene, Turkey, 1881

Of the third generation of a well-known missionary family in Turkey, he goes to devote himself to the reconstruction of mission work in the land of his birth.



Rev. James K. Lyman, Turkey, 1913

A typical missionary hero of the war years in Turkey. Mr. Lyman's experience makes a marvelous story of trying responsibilities met and effectually handled.



Mr. Charles H. Riggs, Shantung, 1916

He combines his missionary ancestry and specialized college training in going as agricultural missionary to help solve the problem of the poor farmers in a hill country of China.

EDUCATIONAL MISSIONS

"Go, Teach All Nations"

22 Seminaries and Training Schools	Number of Students.....	657
9 Colleges (5 in Turkey not included)	" " "	2,000
56 Boarding and High Schools	" " "	6,822
1167 Elementary Schools	" " "	52,345
Total Schools, 1,254	Total under instruction...	61,824

WHAT your own school days meant to you in broadened outlook, lasting friendships, preparation for life service, ideals, and golden days, these mission schools and colleges mean to their students—and more because they have less. What Amherst, Williams, Carleton and Pomona have meant to the Congregational churches of America, these colleges mean to the churches on the foreign field—and more, because they are their sole dependence for an educated ministry. What Christian education has meant to America, these schools mean to a dozen lands. They are the "red schoolhouse beside the church," and they mean more because they are not the outgrowth of a Christian environment but a vital leaven in non-Christian surroundings.

1. **MAGNITUDE AND ECONOMY.** The American Board shares directly in the education of 60,000 children and

young people in 14 countries and over 1,200 schools. There are theological seminaries and kindergartens, high schools, colleges and normal schools. Industry and commerce, agriculture and engineering, music and art and domestic science, each have their place. If the Board were to devote its entire income to the sup-

port of these schools, it would have on an average about \$150 per month of the school year to spend on the teachers, equipment and upkeep of each school. As a matter of fact, the Board does not pay all the expenses. Tuitions, special gifts, income from invested funds, and in some instances, government grants carry a part of the load. But the type of economy practiced by the Board is evident when we recall that it saves enough from this \$150 a month to support over 200 American missionary homes in 110 centres of missionary residence scattered over the world, to have a share in dispensary and hospital work of 45 American medical missionaries, many of them isolated, and in addition an interest in 600 native churches, and then conducts this far-flung educational work, including colleges and theological seminaries, on what is left.

2. **STRATEGY.** Centuries ago the church learned the strategy of the school—save the children and you save the nation. It is as true on the mission field as in America. The Roman Catholics have made most effective use of this policy.

The school has a further strategic missionary service in the production of trained Christian leaders



Rev. Alexander MacLachlan, D. D.
President of International College at Smyrna, one of our great educationalists. His college is attracting Moslem students and converting them, too.



Rev. William M. Zambo, D. D.
President of the American College, Madras, India, an institution of high grade, drawing students of all castes and uniting them in a community based on Christian ideals.

through Christian higher education. American Protestants have been foremost in applying this policy. The results are seen in the work of the American Board all around the world. In America we hear only of men who have attained eminence in our Western civilization and know nothing of hundreds who are molding communities and nations in other environments and who are the product of missionary education. To one who knows the evangelical movement in Turkey, the names Bezjian, Djezizian, Krikorian, Levonian, Hagopian, Papazian, Sivaslian, and a score of others are synonyms for leadership, names of men who are products of American Board educational work. The same is true of President Ebina of Japan, of Pastor Li and the Chuan Brothers of China, of Tilak and Santiagu of India, of Dubé of Africa, and of literally hundreds of other native leaders. In certain countries it is hard to name any leaders who do not confess marked influence from the missionary educational movement.

Beyond saving the children and training leaders, there is a still higher strategy in missionary education, the preparation of the native churches to undertake themselves the training of their own children and the preparation of their own leaders. Of this policy the Central Turkey Mission with its Cilicia Evangelical Union, its graded native school system of eleven years, its Central Turkey College and Marash Theological Seminary, has furnished a marked demonstration.

3. SPIRITUAL EFFICIENCY. Spiritual results in education depend on the spirit of those who control the schools. Unquestionably the school can be made an unparalleled instrument of spiritual achievement. Mission educational institutions are confessed on all hands to be unique because of their influence on the formation of character. There are mission schools, like the Boys' Academy at Shaowu, China, with the record that not a student has presented himself

for graduation who had not become a Christian. Students are under the daily pressure of Christian atmosphere. In the majority of cases they receive in school their strongest impulses toward Christ. Spiritual results are a definite part of the objective of the educational missionary, not statistical or in the nature of additions to church membership, but obedient opening of the life to the influence of Christ and deep abiding spiritual change. The spiritual leaders who have gone forth from American Board institutions are proof of their spiritual efficiency.

The Board undoubtedly could reduce its budget by cutting off this educational work, but it would lose thereby also its fruits which are out of all proportion to the expenditure. In Aintab, Turkey, people beg for \$2,000 to make possible the continuance of common and high school for 500 boys and girls. On the various fields of the Board on the average a year of schooling for a boy or girl can be secured by a five-dollar bill. There are colleges where the lack of \$10 keeps young men from a college training. In some places a village school for 50 pupils can be housed permanently for \$200. \$500 will cover the margin of annual deficit of—a college! \$2,000 will open a new department.

With our high commitments to the world-wide extension of the Kingdom of our Saviour Christ, can the Congregational churches afford to consider the saving of the money which they have been expending here? Can they withhold that needed for advance?

If—A few of the educational needs presented in former Surveys could be met if the \$1,275,000 for the American Board should be secured in full. As samples of possibilities, we mention six village schools in Ceylon, total cost \$3,000; our share of the Bangalore Union Seminary in India, \$3,000; our share of the cost of literature issued interdenominationally, \$4,000; and toward our share for the all-important union universities, \$10,000.

EVANGELISTIC MISSIONS

"There's a Story to Tell to the Nations."

WHAT FIGURES SHOW

Ordained Missionaries.....	181
Churches	671
Preaching Places.....	1,997

WHAT FIGURES SHOW

Communicants	80,343
Added last year.....	5,284
Catechumens and Adherents.	194,417

THE people of the Congregational churches should understand that the Gospel is still *Good News* on the fields of the American Board. Of the 75,000,000 dependent upon us for light, the vast majority are as ignorant of the Christian message of love and goodwill as though that message had never been given.

The chief impression we desire to convey in this SURVEY is of a successful, God-blessed, evangelistic advance. Evangelism is the chief aim of the American Board. This is the heart and center of our work. It should be understood, too, that the situation has materially changed in recent years. No

ties are found, because an advance in this department is general throughout our 19 missions. The Spirit of God is moving upon the people of every land and our missionaries everywhere are eager to seize the opportunity. If we do not cite Japan, Mexico, Spain, Czechoslovakia, the Balkans, and Micronesia, it is not because there are no stories to tell. From nearly every mission come reports of scores of native preachers being brought together for evangelistic training, in order to meet the new situation. Every field seems white to the harvest. But we emphasize six outstanding opportunities.



Rev. Watts O. Fye
Of China, a graduate of Carleton and Oberlin, who has inaugurated a remarkable evangelistic advance in Shanai and Shensi.

longer is it the problem to make here and there an occasional convert from heathenism; the problem on many fields is to take care of the large number who are asking for baptism. It is the problem of huge success. Under such conditions we simply *must* have the funds to provide sufficient evangelists and teachers. We think if the Congregational churches know this fact when they canvass for funds, it will make a vast difference in their response.

White Harvests Abroad

We hesitate to name particular fields where evangelistic opportuni-



Rev. Hilton Fedley,
D.D.
Field Secretary of our Japan Mission, who insists that Japan is a ripe field for evangelism, especially in respect to the people in the villages.

Africa

Christianity is on the march today in our West Africa (Angola) field. The Ovimbundu tribe, of 500,000, can be Christianized beyond any doubt, if we in America say so. The Dondi Training Institute, supported by the Canadian Congregationalists, is in a position at last to furnish requisite preachers and teachers. Already the returns are large. There is no reason why we should not have in a few years as wonderful results in this mission as the Presbyterians are having in the Cameroon north of us.

If—We venture to hope that soon the

\$5,000,000 will be raised, and if it is, we may ask the Prudential Committee whether \$5,000 could not be had for reaping in this ripe field.

Interesting things are happening at Johannesburg, where Dr. F. B. Bridgman and Rev. Ray Phillips are at work. Phillips, backed by the mine owners, is conducting the finest piece of social service work we have heard of. With movies, sports and social clubs he is reaching tens of thousands and making Bridgman's more strictly evangelistic work a remarkable success. Some of Bridgman's converts returned to their homes near Inhambane, Portuguese East Africa, and immediately began witnessing for Christ. God blessed their labors, and now they insist they must have a missionary to take charge of the rapidly expanding work. Bridgman has just visited this field and was surprised to find 350 converts had been made from paganism, these being gathered into 26 widely separated groups. 750,000 pagans remain. "Come over and help us," say these earnest young Africans.

If—But *when* the apportionment is paid in full, it is likely that \$3,000 will be available for answering this Macedonian cry. Shall we say *if* or *when*?

The Philippines

The only mission of the Board under "the flag." The Philippine Government and the mission boards are working in hearty sympathy. The scheme of co-operation between boards assigns the island of Mindanao (population 1,000,000) as our field. There are three great openings, the Filipinos along the coast, the wild tribes in the interior and the Mohammedan Moros in the peninsula which stretches westward. Our missionaries can hardly make up their minds as to which opening is the best. They want us to enter them all. And why should we not? Are not the Congregationalists capable of meeting their responsibility among the denominations? Our Davao Station, with its church and

hospital, is centering upon a pagan tribe, the Bagobos, with good results. On the North Coast we have begun a most promising work among the Filipinos, who are clamoring for our kind of Christianity. "The Moros," Dr. Frank Laubach says, "offer the greatest chance to reach a Moslem people which has come to the Church in a thousand years." For them we are doing nothing.

When—*When* the gap between receipts and expenditures is bridged, and *when* the \$200,000 additional is available, we hope for \$5,000 with which to evangelize this eager people.

India

India is the home of the "mass movements." Better than any other land it illustrates the new conditions of evangelistic work. In the North, where the Methodist and Presbyterian Boards are working, we are hearing extraordinary things—new converts by the tens of thousands each year waiting for baptism, village after village coming bodily to Christianity. In our own missions, the Marathi in West India and the Madura in South India, we cannot as yet equal these stories; but similar forces are at work and we may have a mass movement at any time. Our chief new opportunity is with the ancient Robber Castes, which the Government is settling upon the land and offering to the Board as an exclusive field in education and evangelism. These alert and ambitious people, to the number of about 80,000, may be brought to Christianity by an almost inevitable process if we are situated to take hold. The Government and the caste people join in the request for our help. The India missionaries say this is the greatest chance we have had in 100 years. We need only to appoint two or three new missionaries, as the Government provides land, buildings, and equipment. One colony we have assumed at Sholapur; those in the south we cannot attempt in the present financial situation.

When—It seems that we cannot long withhold the \$4,000 needed for this critical service.

China

How it happens that the American Board in China occupies fields of such rare opportunity for evangelistic results we cannot say. Some have felt that hitherto we have neglected evangelism in favor of educational missions. Perhaps we do not deserve the present rich harvests; in any event the opportunity is ours and God holds us to strict accountability.

Providentially, six years ago when the Board was in financial straits, the thought came to a New England business man that he personally might institute an evangelistic advance in China. He offered \$1,000 a year for ten years. The field chosen was the northern half of Shensi, where no mission work had been done, and where the population of some 8,000,000 were known to be peculiarly ready for the message. Rev. Watts O. Pye being put in charge, surveyed the territory, selected ten Chinese pastors and placed them in five walled cities. The response was astonishing, especially on the part of magistrates and prominent people. After six years we find the following results: Churches founded 26; converts made 3,000; young men offering themselves for the ministry 27; pastors now being utilized 15. A conspicuous feature is the nearing of self-support on the part of several churches. We find a combination of three things in this experiment: a people ready for the Gospel, a missionary capable of handling the situation, a man at home ready to put up the cash. That combination might exist in almost any field.

In the capital province of Chihli is our Paotingfu field; in the Paotingfu field are twenty counties containing about 5,000,000 people; in one of these counties (Tingchow), through the generosity of a member of the Prudential Committee, we were able

to place two evangelists. Last year they made 1,200 converts. We would like to place two such men in the other counties where similar results might be obtained. The missionaries affirm we can have a church of 10,000 members in this region in five years if they are allowed to man the field.

On the Min River, in China, three villages have recently cast away their idols and are urging the American Board to send them teachers. In another village, where a Christian service had never been held, one of our missionaries arrived late one night when the people had retired. The leading men at once had the town aroused and the largest building was soon filled with an eager throng, listening to "the doctrine." Imagine the sorrow, the tragedy, of refusing such eager folk as these!

If—If such heart hunger appeals to the Congregational people of America sufficiently to provide the apportionment, it will be possible to listen to the call for a single additional missionary for this part of China—approximate cost, \$3,000.

Turkey

It would be a great mistake to pass by Turkey on the assumption that the chaotic political and economic conditions preclude effective mission work. The challenge of Turkey in some respects is the challenge of tragedy rather than of success; we are challenged to sacrificial loyalty and steadfastness there today just as we were in China twenty-one years ago.

But there is present opportunity even in Turkey. The way is opening at last for us to reach the Moslems with the direct appeal of the Gospel. Converts from Islam are being made at Smyrna, Marash and elsewhere. Moslem youth are crowding our schools. We cannot present here the complicated set of causes and conditions which have brought this about, but Congregationalists should realize that it is a glorious fact, one of the strange outcomes of the war.

**Danjo Ebina**

Member of the famous Kumamoto Band, from which came founders and leaders of Kumiai churches; an eminent preacher at Japan's capital; now President of the Doshisha University at Kyoto, founded by Neesima.



REPRESENTATIVE LEADERS IN MISSION LANDS

**Chang Po Ling**

Sometime government supervisor of education in Tientsin. Founder and inspiring head of the model Boys' School of China. Zealous member of Independent Congregational Church of Tientsin.

**Li Pen Yuan**

First Chinese pastor of the mother church in Peking compound; a preacher of rare power, known and revered all over the North China mission. First Chinese General Secretary of the newly formed Council. His death in the summer of 1921 was due to his unsparing devotion.

**Abraham Haroutunian**

Pastor and leader in the evangelistic and educational work of the Cilicia Evangelical Union. Graduate of Central Turkey College, Aintab (1899), and of Marash Theological Seminary. His life has been remarkable for Providential deliverances during massacres, deportations and outbreaks.

**Bhaakarnao Hivale**

Of the third generation of Indian Christians; product of Marathi mission schools; six years' experience as teacher; graduate of Andover Seminary; now returned to work with the mission for his people.



MISSIONARY RECRUITS

Ordained Men
Women Evangelists
Teachers of All Kinds
Doctors
Nurses
Writers

Industrial Superintendents
Agriculturists
Architects
Athletic Directors
Business Agents
Stenographers

THIS SURVEY calls not only for money but for men. No factor is of so great importance to the success of the missionary enterprise as new missionaries of calibre and consecration, to carry through the undertakings which an awakened Orient demands. It requires about 50 new workers each year.

The greatest contribution a church can make to the extension of Christianity is to set apart one or more of its own members to the cause, after proper training has been made possible. Such an act will enrich the life of the church immeasurably. Have you ever known a church which sent out a foreign missionary which was not proud of the fact? A few months ago the Congregational Church at Shelburne, Massachusetts, celebrated its One Hundred Fiftieth Anniversary. This church worships in a little white meeting-house on a steep hillside, away from the railroad. It is a typical New England country church which has been depleted by colonization and steady withdrawals. Yet it maintains a vigorous missionary life. In the historical statement the fact was brought out that it was from this church that Pliny Fiske went out to Turkey in 1819, being the first missionary to the Near East, also his niece, Fidelia Fiske, some years later, who being sent to Persia, established the first girls' school in the Near East, the famous Urumiah Seminary.

The United Church of New Haven, on the Green, is famous in many ways, but in none more than for its record on the foreign field. On its

Foreign Mission Service Flag it has 23 stars, representing that number of members who have gone out under the American Board. Among the names are Hiram Bingham, Robert A. Hume, William Zumbro.

The Church in Faribault, Minnesota, has given to the Board the Pye brothers, Rev. Watts O. Pye of China, and Rev. Ernest Pye of Turkey, and it rejoices today in having such noble representatives on the firing line.

As you read this SURVEY, you will note how the work has been broadened these recent years. Not only do we appoint ordained men, physicians and teachers, but useful people of all sorts. Each year we need five or six men fresh from college, as term workers, for three or five years, to teach English in our higher institutions and to work among students.

Last year the Board sent out 51 new recruits, covering nearly all lines of work. We are glad to report that the outlook for candidates is better than for many years. It is being demonstrated that our young people do not lack the spirit of heroism and self-sacrifice, when they know the world needs them.

When and If—When the consecrated money comes, we shall hope for two wise, strong, devoted missionaries for the Philippines and for \$7,000 above other pressing calls, but this will add to the number of missionary residences needed. Ten of these are now waiting. Doubtless \$25,000 for five of them could be found if only that new money comes forth.

RECAPITULATION THIS SURVEY SHOWS

- THAT** in the Providence of God we occupy the fields of greatest responsibility and opportunity in all the world, our position being strategic beyond that of any other foreign board.
- THAT** God is calling us to give the Gospel to ready and eager nations, our opportunity in evangelism being unprecedented.
- THAT** when the churches raise the full \$5,000,000, it will make possible a noteworthy advance in every Mission and in every department of work.
- THAT** in spite of the splendid advance in the last two years, the contributions from the churches are still some \$200,000 per year short of supporting the work of the Board even on the present restricted basis.
- THAT** it was through an extraordinary outpouring in July and August of personal gifts, in response to its urgent appeals, backed by the vote of the National Council, that the Board avoided adding a huge deficit to the terrifying debt of last year.
- THAT** two-thirds of the old deficit still remains and must be provided for before the Board can enter upon its new opportunities.
- THAT** unless the present gap between receipts and expenditures is closed and the debt prevented, retrenchment of a drastic nature will be required.
- THAT** to maintain the work at the present level (but how can we withhold an advance?) there is needed an increase in contributions from the churches of at least 33% over those of 1921.
- THAT** the year 1922 will show what policy the churches wish the Board to pursue—retrench, hold on, or advance.
- THAT** unlimited opportunities of widest variety for the investment of large sums of money, where the dividends in redeemed human life and regenerated society will be beyond computing, are offered by our great foreign missionary enterprise.
- THAT** in the realm of internationalism and Christian statesmanship this historic Board, if properly backed, is in a position to render a service of supreme importance to the world.
- THAT** the Congregational people have never failed to respond to the call of their foreign enterprise, when apprised of a critical situation and given a chance to act. Our problem is to get such facts as these presented effectively to the rank and file of our members, especially to the man at the head of the pew.
- THAT** now is the time to make the facts known, and to urge all to stand loyally by the American Board.

THE WOMAN'S BOARDS

TREASURIES

The three Woman's Boards have treasuries separate from that of the American Board and the general board assumes no financial responsibility for their work. They determine their own budgets, the number of missionaries they will support, and the amount they will appropriate for the work under their care. Without the money paid into the Woman's Board treasuries, the educational, social, medical and evangelistic work for women and children in American Board fields would in great measure cease, as the latter Board makes no provision for this.

NEEDS

Circumstances which have led to the critical financial situation of the American Board have affected the Woman's Boards in like manner. For the past three years expenses have increased far more rapidly than income. With no hope for new work, with all possible reduction in expense, with building projects indefinitely delayed, each Board yet faces a serious deficit.

COUNCIL

During the last year the three Boards have formed a central organization, the *Council of Congregational Woman's Foreign Mission Boards*. It is advisory only but will promote efficiency by co-ordinating the work of the Boards, securing uniform policies at home and abroad, avoiding duplication and confusion on the field, and furnishing a medium of communication for interdenominational societies.

WOMAN'S BOARD OF MISSIONS

14 Beacon Street, Boston

Territory at Home

The Woman's Board of Missions now comprises twenty-five branches and has for its constituency the women and children of about 2,300 churches in the Atlantic States.

Its Goal

The purpose as stated in its Charter is "the Christianizing, education and physical relief of women and children in foreign lands, in co-operation with the American Board." This purpose is being slowly realized through the primary methods of evangelization and education, modified and expanded in Christian social service and medical work.

Its Assets

AT HOME: 1,287 women's missionary societies with approximately 48,

000 members; 1,081 Junior organizations which last year contributed over \$20,000; 546 Branch officers who give freely time, strength and many incidental expenses for the King's business.

LIFE AND LIGHT, a monthly magazine, is its publication.

ABROAD: In thirty-six higher schools and 300 or more day schools, thousands of girls in training for useful lives; 250 Bible women who touch with hope and cheer, at the most conservative estimate, 25,000 women each week; hospitals and dispensaries bringing healing every year to at least 50,000 women and children otherwise hopeless sufferers. This work is directed by 141 American missionaries and temporary workers.

Its Liabilities

THE year's budget with all possible pruning and including nothing for buildings called for \$330,577. Toward this the Board can expect from other sources than apportionment \$25,000. Its share of the \$5,000,000 is \$357,500. Had this latter sum been raised, it would have been possible, not to consider new work, but to make a somewhat more adequate provision for the old work. It now appears that the Board is likely to fall short of its \$357,500 from the churches by from \$100,000 to \$150,000, and in spite of some decreases in expenses to close the year with perhaps \$60,000 less on hand than will be needed for 1922 appropriations. Moreover, in spite of large demands for buildings, only a small part of the needs have been met. Instead of twenty-nine new workers called for to fill vacancies, only six

have been sent during 1921. The missionaries have been urged to curtail in every possible way. Thus, instead of the advance anticipated, their long deferred hopes are yet unfulfilled.

If the fear of a shortage at the end of this year should be rebuked by receipts sufficient to start 1922 without a deficit, and if the full share of \$5,000,000 (\$385,000 in 1922) should be received, the increase over this year's funds could then be used for the following:

Building projects under way and emergency building grants	\$50,000
New workers for vacancies and strengthening staff, with outfits and travel.....	15,000
More liberal provision for inadequately supported work..	15,000

Are we not in debt to our self-sacrificing missionaries and to "the least of these" until we more than meet this increase?

BRIGHT SPOTS IN THE PICTURE

A New Doctor for Ahmednagar

IN May, Dr. Harriet Clark, a physician with well-established practice and splendid equipment, sailed to relieve Dr. Ruth P. Hume in what has been a "one woman hospital" for six years. Dr. Clark has had experience in Red Cross work in Greece, and is in every way fitted to assume charge of the hospital while Dr. Hume comes home for her overdue furlough. The money needed for Dr. Clark's maintenance has still to be provided.

Philippine Growth

At the Jubilee of the Woman's Board of Missions in 1917, new work was assumed in the Philippines and new money pledged. Because of this fact two sisters are today at work—Misses Anna and Florence Fox. Anna, an evangelistic missionary, has opened a hostel for girls where she gives Bible training. But there is no

equipment and no funds to support these girls who must earn their own way and study the Bible after their day's work is done. Yet Bible teachers are sorely needed. Florence Fox is the only nurse in the community and has already found appealing work in teaching the people simple hygiene and sanitation.

An International Center

Amid Turkey's tumult, our day school at Gedik Pasha, Constantinople, has kept on its busy way. In the last year 188 children have been refused admittance because there was no room for them. The 270 in attendance are packed in like sardines. Children of all nationalities in this cosmopolitan city mingle in friendly fashion and attend a common Sunday School where the attendance has reached 500. Shall this Christian "service station" be forbidden to grow?

CURRENTS OF INFLUENCE

(In the midst of confusion and political oppression the church, in the persons of preachers and teachers, her students and church members, is setting a standard of sympathy and service never before undertaken in China.)

China's Attitude

AT the Wen Shan Girls' School, Foochow, a new gymnasium, the gift of a former missionary, has been opened. The Governor of Fukien Province, with imposing military escort, visited the school and, in appreciation of the program offered, made a gift of \$100 for needed apparatus.

This school is so understaffed that a missionary of three years' experience, who must act as principal next year, recently wrote: "You know the extremity of our High School this coming fall. Just at the time when education for girls is in such good repute and becoming almost popular, it is nothing short of tragic that our school should be in such a pathetic state. I shall have to teach, supervise, keep unending office hours, continue the treasurer's work, be adviser for all the school societies, whose name is legion in these days when the student motto is *Service*. Of course it simply cannot be done." The Board has sent temporary workers, but no permanent appointee for this important post. A missionary of the American Board says: "I think girls' educational work about the most important work there is in China. A well-educated girl makes far more impression than a well-educated boy."

Doors Opened by Famine

From refugee workrooms in North China, superintended by Woman's Board missionaries, warmth and cheer have gone to thousands of women. At Lai Shui (Peking field) doors of famine have opened big chances to reach the children. Eighty girls were received into a school in a village not before reached. Relief for the starving bodies has been poured into China by American friends. What is to become of hungry minds and needy souls?

Japan's Seed Sowers

A Japanese Inspector of Silk Worm Culture in three provinces became an ardent believer in the Christian religion through his little son, a kindergarten pupil in the Imadegawa Kindergarten, Kyoto. Having lost his wife and son, he has become a "touring missionary," organizing Bible classes and preaching as he makes his business rounds. No tabulation of souls thus taught can be made. This is one instance in many of the influence of little children in the Mission Kindergartens. Yet a Japanese missionary says, "The money sent by the Woman's Board does not cover *one-half* of the regular expenses of the Kindergarten."

India's Hope

"In Japan everybody smiles, in China many smile, in India nobody smiles." Yet in Capron Hall there are 500 students who have been taught the joy of living. They have been freed from slavery to superstition,



A STUDENT GOVERNMENT GROUP. CAPRON HALL HIGH SCHOOL, MADURA, INDIA

have their own Self-Government Society, and are going out into all Southern India as light-bearers. Madura District without Capron Hall would be a Massachusetts and Rhode

Island area with no high school girls, no trained women teachers in its lower schools, no educated wives in the homes of its pastors. Yet it has no adequate dormitory, not sufficient class room, no Domestic Science building. For years lack of funds has limited its influence.

An African Product

Listen to the story of one of the graduates of Inanda Seminary, founded in 1868 by the first missionary of W. B. M., Mrs. Mary K.

Edwards, who is still reaping the fruits of her wonderful seed-sowing in South Africa, though in her ninety-second year. This student was supported by gifts from Turkey. She is now at work in one of the darkest spots in the district—the only girl in all the region who ever went to school. She has opened the first school in the whole countryside, where she is mothering, evangelizing and training for future service fifty-eight young people. But she is the *only* Christian worker there.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

19 South LaSalle Street, Chicago

BUDGET FOR 1922

RECEIPTS

Receipts from Churches.....	\$273,000	
Other Income	25,000	
		\$298,000

DISBURSEMENTS

Appropriations to the field: Salaries	\$78,997	
Work	79,299	
		\$158,296 (1)
Additional grants to the field.....	17,500 (2)	
Furlough, travel and outfit grants.....	59,600	
Administration and promotion	35,000	
Share in denominational charges.....	8,000	
Toward reducing deficit	19,604 (3)	
		\$298,000

LEFT UNPROVIDED FOR

Balance of deficit	\$11,296 (3)	
Needed increase in appropriations.....	36,000	
Land and buildings (immediate needs)—Bulgaria, \$25,000; Greece, \$30,000; India, \$40,000; China, \$10,000; Japan, \$50,000; Africa, \$1,200.....	156,900	
Training candidates.....	1,000	
Union work	5,000	
		\$210,296

Note. (1) Based dollar for dollar on appropriations for 1921; (2) i.e., grants to cover professor needs of regular work; (3) the year closed October 15, 1919, without fact the deficit October 15, 1920 was \$41,000; August 15, 1920, showed a shortage of \$8,000 but as figures for 1921 are not complete only the \$31,000 of 1920 is included in the budget.

These figures make no provision for any new work. Increased receipts are more than balanced by unavoidably increased expenses due to unsettled world conditions. If every cent of our askings is received, we shall barely hold our own, and still be obliged to try to secure additional gifts for the buildings so desperately and immediately needed.

It is for the churches to say whether the work which they in faith have undertaken shall go on.

AT HOME AND ABROAD

THE territory of the Woman's Board of Missions of the Interior comprises the states between the Allegheny and the Rocky Mountains with nineteen organized branches. In this its fifty-fourth year it has a force of 115 missionaries in ten different countries. They have built up an efficient line of day schools, boarding schools, kindergartens and colleges, training schools

and hospitals, social, industrial and evangelistic work, which are profoundly influencing the life of women in those nations. If the home churches could see these crowded rooms filled with irresistibly attractive pupils, could see the changes wrought in their lives, homes and towns, and could see those others "without the gate," no appeal would need to be uttered for 1922.

THE EDUCATIONAL LADDER

Bottom

AT the bottom of the educational ladder are the kindergartens. In Glory Kindergarten, Kobe, Japan, the little folks learned last fall, through fascinating story and play, about the great World Sunday School Convention and its motto, "I am the light of the world." Every year at Thanksgiving time they bring gifts for the poor of their city, and this year, besides, they filled little envelopes with money for the famine children of China. How is that for international friendship.

The Glory Kindergarten Training School graduated twelve fine young kindergartners this year. One of them, who had accepted a position in a Christian kindergarten, was also offered a government position at a much higher salary, and her father did his best to make her take it. But she held firmly to her purpose of helping to make little Christian citizens.

Top

At the top of the ladder are the women's colleges, so few but so much needed for the training of Christian leaders. The students of Yenching, in Peking, have done this year what no Chinese women ever did before: planned and carried through, without foreign initiative or supervision, a refuge home which is considered a model even by foreigners, for two hundred little famine victims who would otherwise have been sold into the worst of slavery.

Kobe College, with a strategic location, a splendid faculty and government recognition of its high standards, has doubled its enrollment in six years. The college and academy numbered 550 in 1920-21, and for lack of dormitory space 328 girls who had passed the entrance examinations were turned away. The new teacher of social science says, "How can I talk about overcrowding in the homes of the poor, to students who are sleeping in overcrowded dormitory rooms?" An opportunity has come to buy a fine piece of land adjoining the campus, which would give the needed room. Shall we let this slip by? Colleges in the Orient as well as in America cannot be maintained without endowment. For building and endowment to meet the government's requirements, \$500,000 is needed in the next four years.

Says a keen observer, after a visit to Japan last fall: "Whenever I saw a peculiarly gracious and strong and winning Japanese woman, one who is a force for good in her community, I came to expect the words, 'Oh, she is a graduate of Kobe College!'"

The Rounds

All the way up the ladder are the scores of day schools and the sixteen boarding schools. Every graduate "can become the center of a little circle of influence that may spread to far and unseen shores. When a girl is the mistress of a little country school, the field is pretty much hers,

and we always rejoice to help her in any way, and to watch her as she lights another beacon fire pointing the road to the kingdom."

In Dindigul, India, is a boarding school which, though essential to the whole mission system of education, is housed in tumble-down structures that violate any number of government rules and have been condemned again and again. \$15,500 must be raised for the girls' dormitory and recitation building.

Bridgman Academy, Peking, has won such a place in the affections of the people that it can afford to be very particular about the government students it takes in; but it must have laboratory equipment or it will not be able to meet the entrance requirements of the university.

At El Fuerte, Mexico, is a very new school that has to use kerosene cases for desks, yet has two hundred eager, faithful pupils.

The boarding school at Lintsing, China, has half its new building completed and is obliged to choose between building the other half and buying a furnace to make the first half habitable; and the new building is already so full that some of the girls must eat from a shelf in the kitchen.

Of the institutions at Samokov, Bulgaria, the former prime minister said: "Your schools are becoming the backbone of our national life." This because of their splendid training in character. The girls must still live and work in the old buildings that are literally in danger of falling about their ears; but work has been begun on the fine new plant near Sofia, the capital city, on the land which the government gave. Money is needed at once to meet the construction costs, which it is estimated will total \$100,000.

The Ministry of Healing

Four doctors and four nurses are the contribution of the W. B. M. I. to the healing of China. In Shaowu

there has been for years just one woman doctor for over 2,000,000 people. Now there are two Americans and two Chinese, and they expect to revolutionize the medical work for women and children. The long-awaited woman's hospital is not quite finished, for the money gave out before the floor was all down or the windows all in. \$1,250 is called for at once. Similarly, \$3,000 is needed to put the necessary equipment into the Kate Ford Whitman hospital in Fenchow, and the Esther Barton hospital in Taiku is still under construction. These two and the Williams Porter hospitals in Tehchow were in the famine area and were filled last winter and spring with famine patients, besides which the doctors and nurses gave themselves to fighting epidemics and superintending relief work.

Our Native Co-Workers

Less in the public eye than the schools and hospitals is the patient, consecrated work of the native Bible women. Going into the homes of the people as no foreigner can, teaching and comforting, these women are a vital part of every mission's work. Many a future leader has first been brought to school by the Bible woman; many an inaccessible village has been opened up by her. For this work she receives a bare living, and with rising prices times have been hard indeed.

From kindergarten to college, and out in the remote villages, most of the actual teaching is done by native teachers, generally under missionary supervision but often carrying great responsibility. With these and the native doctors and nurses, indispensable to the hospitals, the staff of native helpers is many times larger than the missionary force. Missionaries and native workers alike live on the merest pittance, while giving themselves as few of us can realize to the work of the Kingdom. Shall we at home be less loyal?

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

760 Market St., San Francisco

TERRITORY AND RESPONSIBILITIES

It comprises seven Branches: Northern and Southern California, Oregon, Washington, Utah, Idaho and Arizona, supporting eight missionaries, two boarding schools, two kindergartens and one hospital, in addition to partial support of five schools, a hospital and many native helpers. It publishes a monthly *Bulletin*.



A PRIMITIVE AMBULANCE

China: Better Babies for China. Our hospital at Lintsing provides care and training for mothers and babies; our Kindergarten Training School at Foochow prepares teachers for the children's spiritual culture; the next need is a supervisor for the lower primary grades in the day schools. We must supply this link in the chain.

Turkey: School as Usual. While opposing armies of Turks and Greeks have been contending about Brousa, with victory now on this side, now on that, Miss Jillson and Miss Parsons have held our special fort, the school at Brousa, in continual triumph. Relief work in soup-kitchens, hospitals and camps has been added to their heavy responsibilities in a constantly increasing school. These valiant commanders must be relieved by the aid of two assistants. Miss Rice at Sivas is caring for hundreds of orphans.

India: "Send me!" In a city, the core of Hinduism, peopled with high-caste Brahmins and religious devotees, a hospital was established by two adventurous souls, Drs. Lester and Rose Beals. At first despised, now revered, they minister to India's disease and pain. Our Dr. Rose Beals attends the suffering women almost unaided. An experienced nurse asks to go. We must say "Yes."

Japan: The Open Doors. Japan's are flung wide. Ours—for lack of teachers, equipment, room—are closed to the waiting line of girls and children standing without the Doshisha Jo Gakko, our kindergartens and Sunday Schools.

Africa: "Give the Best you Have to Africa." We seek it for our Girls' School at Gogoyo.

Mexico: "The Cry of the Children" reaches us from this foreign land lying at our very door. We are heeding it through aid to school."

FOR 1922 \$55,000 MUST BE SECURED.

TOTAL ASKINGS \$5,000,000

Have We Got to Raise \$5,000,000?

NO, we have not *got* to raise *one* dollar. Our missionary agencies could do something with the same number of dollars given in the past. They could do work worth doing for half what has been given. They could even carry on a considerable service on the income of funds and legacies.

Is \$5,000,000 asked as a means of getting \$4,000,000? No. There is no overloading. The last dollar is equally needed with the first—doubtless it would be far more productive than the first.

Is \$5,000,000 set as a goal for future attainment? Yes and no. If we should fail this year we shall hope to succeed another. But the Commission believes that \$5,000,000 is needed this year; that we have the resources to provide it; that it would enrich the churches to contribute it, and the aim is to secure it.

It is a case of "carry on." The Congregational churches have wanted Christ's Kingdom advanced. They have given of lives and money to forward it. Physical plant, endowments, corps of workers, administrative organization, methods of work and prestige on the field have been acquired. The World War greatly increased the cost and also the need of this work. There is now needed \$5,000,000 from contributions to maintain work in hand with such normal development as any successful business requires. While for 1922 the full \$5,000,000 would provide for almost no advance, in future years some advances could be made under that apportionment. After 1922 the Foundation for Education is to undertake to provide for educational institutions aside from the apportionment. Doubtless, recovery of securities will increase income from investments. Exchange rates are now more favorable and probably the decline in prices, which has scarcely touched the cost of missions as yet, will make money worth more. Thus we may face the demands for holding on, in confidence that the same effort will make advance possible in the future.

Just What Are the Askings for?

The budget epitomizes the askings by Societies and causes, comparing them with receipts in 1920, *two years earlier*. These are elaborated in the several sections with some variations, due to the fact that fiscal years differ. The miscellaneous item is missing from the preceding pages. This one per cent of the total is assigned to

Congregational chaplains in the United States Army, \$300 each.....	\$3,000
American Bible Society (Bibles for all Mission Work).....	5,000
Federal Council of Churches.....	5,000
Contingent Fund, at Disposal of Commission on Missions.....	37,000
	<hr/>
	\$50,000

Comprehensively stated, the askings are for an increase in total receipts from \$4,318,471 in 1920 to \$6,168,500 in 1922, or 43 per cent; or an increase in contributions, regular and special, from \$3,149,971 to \$5,000,000, or 59 per cent.

Who Is Asking this \$5,000,000?

Congregationalists themselves are asking this of themselves. The churches through their District Associations and State Conferences have elected representatives to the National Council, who after careful study express the conviction that the churches wish their work to go on to the extent of \$5,000,000 in contributions. This conviction is sent to the representatives

of the churches in the State Conferences, who pass upon it, and the local church is the judge of what its members shall be asked for. In the last resort, we believe it is Christ Himself who is asking this of us. Should it be clear that it is not His call, by all means let it be refused or ignored.

THE BUDGET

The following figures are from the Year Book, and include contributions from churches, from individuals and "specially designated gifts." They cover the calendar year, whereas the Budgets itemized in the several sections of the Survey are for fiscal years, which show somewhat different amounts. Detailed reports of each Society may be had on application.

	1920 Receipts.	1922 Askings.	Increase Asked.
A. M. A. (p. 5)			
Contributions	\$396,075	\$650,000	\$253,925
Other Sources	443,371	443,371	
	<u>\$839,446</u>	<u>\$1,093,371</u>	
C. E. S. (p. 12)			
Contributions	151,998	275,000	123,002
Other Sources.....	27,166	27,166	
	<u>179,164</u>	<u>302,166</u>	
Educational Inst.....	180,432	350,000	169,568
C. H. M. S. (p. 17)			
Contributions	632,340	1,000,000	367,660
Other Sources.....	173,705	173,705	
	<u>806,045</u>	<u>1,173,705</u>	
C. C. B. S. (p. 17)			
Contributions	246,913	425,000	178,087
Other Sources.....	40,423	40,423	
	<u>287,336</u>	<u>465,423</u>	
C. S. S. E. S. (p. 17)			
Contributions	77,376	125,000	47,624
Other Sources.....	2,698	2,698	
	<u>80,074</u>	<u>127,698</u>	
C. B. M. R. and An- nuity Fund (p. 31)			
Contributions, M. R....	86,175	100,000	13,825
Other Sources, M. R....	77,836	77,836	
	<u>164,011</u>	<u>177,836</u>	
Contrib. An. Fund....		50,000	50,000
W. H. M. F. (p. 33)			
Share of homeland bud- get included in above.	[273,914]	[700,000]	[426,086]
A. B. C. F. M. (p. 36)			
Contributions	845,294	1,275,000	429,706
Other Sources.....	344,829	344,829	
	<u>1,190,123</u>	<u>1,619,829</u>	
Woman's Bds. (p. 53)			
Contributions	524,353	700,000	175,647
Other Sources.....	58,472	58,472	
	<u>582,825</u>	<u>758,472</u>	
Miscellaneous	9,015	50,000	40,985
Totals.....	\$4,318,471	\$6,168,500	\$1,850,029

WHAT IS OUR SHARE?

What It Is Not

1. It is not so much per member. A simple mathematical process shows that \$5,000,000 divided among 819,205 members amounts to \$6.10 each. But it will not come that way. It is a rare church which has as many subscribers as it has members. The 14 per cent of our members on the absentee list are almost unreachable. The faint-hearted, the poor, the sick, the careless, and the non-productive must be taken into account.

2. It is not a percentage of expenses. It is easy to say that if our sum total of current expenses is \$15,000,000 and our total needs for benevolences are \$5,000,000, it means one-third of what we pay for our current expenses. Some churches are rich, some are poor. Some churches have home missionary aid; others have endowments sufficient to meet all current expenses. Some churches have tremendous responsibilities for service locally; others have almost nothing to do but to foster their own spiritual lives. It cannot be on the basis of relative expenses.

3. It is not a percentage of former giving. Some churches have been cultivated consistently for generations and are doing their level best now; others, which have never been cultivated, are doing almost nothing.

4. It is not exactly the apportionment handed down by the Conference or Association. Committees do their best to arrive at reasonable and equitable figures, but no apportionment can ever be made absolutely equitable and, of course, no one has any authority to levy a tax on any church. The apportionment is a fraternal suggestion for the guidance of the church.

What It Is

1. It is much larger than formerly. The facts presented on page 4 make it clear that to maintain the standard of missionary work of the past, there is needed a little over three times as much in contributions of the living as before the war. This is a real challenge, but it is not beyond our reach, providing we have an adequate conception of its worth-whileness.

2. It is a proper proportion of income. Nobody knows the aggregate of our income. The New Testament does not make the tithe obligatory upon Christians. Experience, however, proves that tithing is a beneficent practice, and that Christians who go beyond this Old Testament standard are the happiest Christians. It is possible to arrive at a reasonable goal for a church's benevolent aim by estimating the aggregate income of its constituency.

3. It is somewhere near the apportionment. Probably the apportionment is so nearly fair that it is as good a figure as any. If it is large compared with other churches, in all probability it is still within reach, and the meeting of it would bring a spiritual benediction. Not how little is our share, but how large a share can we take, may well be the attitude of each church.

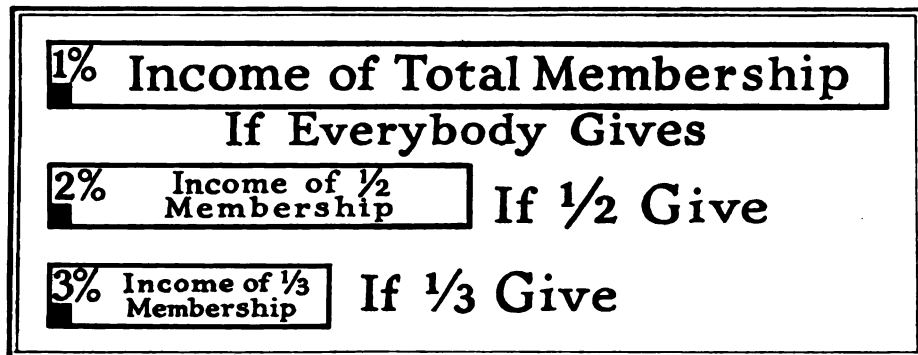
It is notable that the year of greatest increases in benevolences shows the largest number of accessions in our history—71,857. Rhode Island illustrates this connection: missionary contributions, 1919, \$23,624; 1920, \$52,722, an increase of 123 per cent. Simultaneously, there was a grading up in the whole life of the churches, especially in evangelistic endeavors, and the following vote was passed by the Conference in May:

In view of the great advance steps taken by Congregational churches of Rhode Island during the past two years, advance in giving and in solicitude for personal allegiance of men and women to Jesus Christ and His Church, and recognizing that for such forward steps we owe much to the spirit engendered by our Congregational World Movement; therefore,

BE IT RESOLVED, That this Conference put itself on record as approving the team-work spirit of our Congregational World Movement.

WE CAN DO IT

The denomination can do it. The accompanying illustration visualizes the size of the task. The long line represents a conservative estimate of the total income of our members. The little black spot in the corner shows how much of that income is required to produce \$5,000,000. No argument is needed in support of the assertion that we can do it easily if everyone does his share. But that is perhaps too much to hope for. The second line shows what would be required if half of our people do nothing. It stands for the income of the other half. That little black spot in the corner represents the



proportion needed of the income of one-half of our people. Still no argument is required. The third line represents a safe estimate of the income of one-third of our membership. Suppose that two-thirds of us should do nothing towards this great enterprise, it remains for one-third to provide for that little black spot in the corner representing approximately 3 per cent of the total income of that one-third, and still there is no call for argument.

The average church can do it. Here argument is not needed because average churches are doing it. Partial reports from the following states indicate that the 1921 apportionments have been raised or exceeded; in Massachusetts 44 churches; Washington 38; Georgia (white) 37; Illinois 34; Wisconsin 32; Southern California 24; Florida 26; Maine 25; Kansas 19; Minnesota 16; Montana 16; Northern California 15; Ohio 14; Tennessee 13; Oklahoma 10; North Carolina 8; Louisiana 8; Colorado 7; Oregon 7; Indiana 5; Kentucky 5; Idaho 3; Wyoming 3; Utah 1.

My church can do it. If demonstration is needed here, let there be a careful study of the resources of the church, of the number participating in the missionary enterprise, of the means taken to secure interest in that enterprise, and of the process for enlisting that interest in active participation by actually securing subscriptions, and there will be little need of argument to assure the church that it can do its share. The principal needs in any given church are that the members should know about the work and therefore be interested in it, and that they should be given adequate opportunity for taking their fair share of the responsibility.

I can do it. Ultimately the answer to the call lies with the individual. With him it is fundamentally a question of how valuable he considers the enterprise. Generally speaking, we put our income into necessities, comforts, luxuries, extravagances, investments and contributions. Ordinarily we can cut into extravagances, luxuries, comforts, and even so-called necessities, if we seriously want to, many times beyond the amount of our contributions.

THESE HAVE DONE IT

IT is easy to theorize. The foregoing propositions seem plausible enough. But actions speak louder than words. Have ordinary churches, facing ordinary difficulties, undertaking fair shares of the enlarged budget, actually reached the goal? Yes. Many of them have and many more are in the process. Not until the end of the year shall we know how many, but we have heard of over 400 where the goal is assured, and in the Emergency Cam-

Examples of churches, both large and small, that have raised or exceeded their apportionments are the following:

Name		Apportionment	Expectation
Evanston, Ill.....	First	\$45,000	\$30,000
		(entire amount possible)	
Providence, R. I.....	Central	20,402	20,402
Los Angeles, Cal.....	First	13,556.40	18,000
La Grange, Ill.....		18,375	20,280
Bridgeport, Conn.....	United	12,636	12,636
Portland, Maine	State St.	12,000	12,000
Winnetka, Ill.....		11,000	11,000
Fort Wayne, Ind.....		3,094	5,000
Northfield, Minnesota		4,586	4,586
Fitchburg, Mass.....	Rollstone	3,134	3,202
Worthington, Minn.....		842	1,342
Weymouth, Mass.....		679	900
Marlboro, N. H.....		660	660
Boxford, Mass.....		642	800
Oakham, Mass.....		375	750
Lincoln Heights, Wash.....		185	350
Lovell, Maine		50	200

paign of 1919 close to half of the churches lifted their benevolences to the standard called for now. To make it concrete we print a short list taken almost at random.

Many of our larger churches which two or three years ago they ing to consider. For example: First apportionment of \$45,000. \$30,000 strong possibility that the remain of the year. The First Church of raise a like amount. The latest subscriptions already in a little smaller churches whose appor less than \$100 have accepted larger than their former appor continuously and successfully

This great adventure is Christ for the Kingdom of church spire is beckoning It is directing toward God multitudes in its message human race. May its and sanctify the challenge of these pages and enter into the heart of every reader that God's mind may rule in us

have undertaken to raise amounts would have been absolutely unwilling Church of Evanston, Ill., with an of which seems assured, with a der will be secured before the end Oak Park, Ill., has undertaken to report from that church indicates below \$30,000. Likewise many tionments two years ago were amounts which are several times tionments and have undertaken to raise the amounts suggested.

one with the program of God on earth. The us to lofty aspirations. the hearts of earth's is the hope of the passionate spirit pierce

and enter into the heart of every



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REV. WILLIAM S. BEARD, *Managing Editor*

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THE AMERICAN MISSIONARY ASSOCIATION

THREE-QUARTERS OF A CENTURY OF SERVICE

By Gaius Glenn Atkins, D.D.

THE Seventy-fifth anniversary of the American Missionary Association is distinctive:

Because seventy-five years is really a long time for any organization to keep going, the world being as it is. There are few governments in Europe which, in their present form, have lasted out three-quarters of a century; indeed there are surprisingly few governments anywhere in the world entitled to a Diamond Jubilee. The American Missionary Association has survived the wreck of empires.

Because it was conceived in humanity. The slaver which sailed into old New London harbor eighty-two years ago driven by the free winds of God was a challenge to the Christian conscience. She was a blot on the sea, a crime against humanity. Those who found in that craft and her pathetically helpless crew occasion for an association "founded for the propagation of a pure and free Christianity . . . from which the sins of caste, polygamy, slaveholding and the like should be excluded" were in line historically and prophetically with the deepest meanings of Christianity for humanity. So great a vision is worth remembering—and honoring.

Because it grew in wise adaptability. At a time when the working maxim of America in Indian affairs was "the only good Indian is a dead Indian" the American Missionary Association recognized the American Indian as a man and sought to make him good not by killing but by teaching him. The Association sought out the retarded whites in the southern mountains; it met the massive and menacing problem of the freedman with the only program ever proposed consistent with the spirit of Christianity and the creed of Democracy. Standing utterly alone to begin with, the Association has seen its ideals and methods adopted by the United States government and all denominations and finally recognized by all clear-visioned men as the only sound solution of any race problem. The Association has been open in its educational work to the lessons of experience. It has added vocational and industrial to purely cultural education, but it has never lost sight of its first objective: the creation of Christian character through contact with consecrated Christians personally without any prejudice of race or color.

Because its method is essentially Christian. It recognizes the value of personality, it redeems through the sacrificial contact of the strong with the weak, it lays the basis for character in Christian discipleship, builds character through education and seeks to complete its work in the dedication of those whom it has trained to a life of service. It is

essentially democratic in its unprejudiced approach to those whom it serves and in its exaltation of human above class or race values and its avowed purpose to fit aided peoples into the structure of the American state as disciplined and self-respecting persons and not as chattels or a merely subject industrial class.

Because every other method of approach to the race problem save that in which the A. M. A. has been pioneer, and for which it has unflinchingly stood at any cost, has broken down or else involved us still more deeply in the very difficulties from which we seek to escape. An uneducated Negro population is dead weight upon the State, an un-Christian Negro population a menace to society and a Negro population denied human rights and a human recognition is not only the repudiation of the fundamental principles of the Republic, but a social element so out of articulation with society as to remain essentially foreign, even though embedded in the body politic.

Because the need of the essentially Christian and American work which the A. M. A. is doing was never greater than now. Race prejudice is being strongly played upon. Racial fears are being exploited, a persistent and strongly controlled effort to involve the white and black races in an antagonism which can have no outcome save race war, or the racial subjection of the Negro by a force which must always be unsleeping and which must naturally grow more assertive as discontent against it gathers head, is everywhere in evidence. If it be not met by a more distinctive and essentially sounder conception of racial relation the future is dark indeed.

Because we who believe in Christ have no choice but to continue His methods. As we are taught by our entire human experience that education broadly taken is the only way to fit men for the office of manhood, we have no choice but to go on training. As we believe that force never has fundamentally solved and never will solve a single human problem, we have no help save in those ways of friendly human contact and the creation of right human relations which secure for society whatever measure of strength and coherence it has today.

The American Missionary Association, seventy-five years young, gathers about her today the children's children of those whom she has trained and offers three-quarters of a century of service as the proof of her wisdom and consecration. The Association has created character, enriched capacity, furthered social order and supplied a race with self-discipline. Those whom she has trained have led their own people, done an astonishing measure of honest work, kept in school and church and kept out of jail and the poorhouse: they have been patient under trying conditions; they have never put themselves where they were not wanted; they have starred the service flag of their country with stars as white as any and shed for the vaster causes of humanity a blood which touched with no dark stain the bright tide with which it commingled.

If all those whom the Association has helped since 1846, beginning with the dark crew of the Amistad in 1839, were gathered together for the grand "march past" they, with those who have led and taught them, would form perhaps the most dramatic and significant expression of human brotherhood organized in redemptive contacts ever conceived and carried under the American flag. Seventy-five years of such service as that are rich in hallowed memories.

BEGINNINGS AND PROVIDENCES

By Augustus F. Beard, D.D.

FIFTY years before the American Missionary Association was born, there was a quickening in the Christian Church that was to tell mightily for the future. It was then that the large societies for Christian missionary efforts were organized: the Home Missionary Society, the American Temperance Society,

stolen from their homes, the consecrated men who had been made ready in those precious revival years were on hand. Arthur Tappan, Lewis Tappan, Joshua Leavitt and S. S. Jocelyn were providential men. By the grace of God, they were what they were. It did not happen that they were ready. No sooner were the facts made known than they came to the

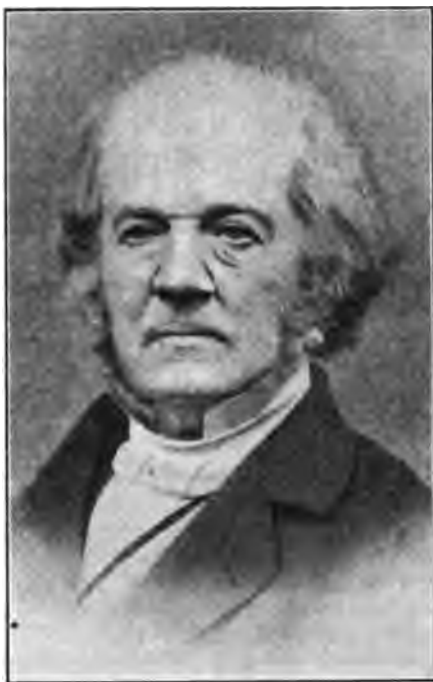


H. WHIPPLE, FIRST SECRETARY

American Sunday-School Union, the Friends' Society were part of this revival.

At this time, Arthur Tappan, who was the most prominent and active in New York. Greatly influential in all missionary activities, brother and partner, Lewis Tappan, a like spirit, he was prominent in his abhorrence of African

the Amistad landed at New York with its cargo of Africans



LEWIS TAPPAN, FIRST TREASURER

defense of these stolen and enslaved Negroes. They formed themselves into a committee to raise funds for their protection before the courts for their care. Within three days, they had issued a public appeal and secured counsel for their defense.

Then appeared another providential man, a prince among linguists, ready for languages new or old, who just revelled in them. If anyone could communicate with these heathens, it would be Professor Gibbs

of Yale Divinity School. He also was ready. Visiting the Africans repeatedly and getting the sounds of their voices, he succeeded in securing from them the sounds of the first ten numerals. With this for a start, he went about the shipping district of New York until he came upon an African slave boy who recognized the numerals as they were repeated to him. As he also could speak some English, here happily—may we say providentially!—was an interpreter. He was taken by Professor Gibbs to New Haven, and now for the first time these poor creatures could tell their part of the story. Professor Gibbs himself was soon able to converse with them. It was a story that found friends. The extreme rigors of the prison ceased, and they were treated humanely until the trials which soon came on. In the district court at Hartford, the charges were one for piracy and murder and the other a claim of the Spanish government for the restoration of their property in the slaves. The judge instructed the jury that since the acts were done on a Spanish vessel they were recognized only in the courts of Spain and, therefore, no criminal proceedings could be maintained. With Roger S. Baldwin, eloquent in law, and John Quincy Adams, ex-president of the United States, the case was before the Supreme Court. It was a great legal battle. The Spanish government pressed its claim for the restoration of the Africans. The case involved the President of the United States and was not without his sympathy. The Secretary of State was a citizen of Georgia, and was not opposed to slavery. As a former minister to Portugal, his sympathies could not be expected in behalf of the Negroes. In these conditions, the district attorney for the United States, Francis S. Key, the author of the Star Spangled Banner, told Mr. Adams that he feared there was "no chance for the poor creatures," who at the same time had his profound sympathy. The powerful legal argu-

ment of Mr. Baldwin, supported by the Old Man Eloquent for four hours and a half in the trial which lasted a week, ended in a decision that the Africans were free from custody and could go where they pleased. Where they pleased meant back to their own native land. This providential Amistad Committee took care of that. In a few months, funds were secured, and forty-two in all—two had died—after three years of their tragic experience were in the country from which they had been stolen.

They did not go as they came. Two Christian missionaries went with them, and the same committee on its own responsibility went forward and established the Mendi Mission, the first Christian mission on the dark continent and the herald of all those that have followed, the funds for which were largely furnished by this providential man, the heroic Christian statesman, Arthur Tappan. He was a statesman who could face a frowning world in the service of conscience and love. He did not see this present day of the Lord and the results of his faith, but he saw them afar off, and was persuaded of them.

Four years later, the American Missionary Association was organized with Arthur Tappan as the chairman of its Executive Committee and Lewis Tappan treasurer, the Mendi Mission being a part of it. At once, this mission appears on the foreground of the Association's first work. A school at that mission, perhaps the first instance of a manual labor school, was established with carpentry, iron working and agriculture in its curriculum of studies, and when the first year of the Association closed the school in the name of the stolen Africans it numbered one hundred pupils. This school maintained by the Association, in due time had for one of its teachers Margoo who was one of the girls stolen from the Amistad. She was the last survivor of these rescued people. After seventy-five years, this Mendi Mission school is still flourishing.

Thirty-seven years after this mis-

established, Cinque, who had interpreter for the mission and the funeral services were led by the Rev. Albert P. Milraduate of Fisk University of 1878. Within these dates and 1866, Fisk had been l, and sent its graduate a mis- to Africa. Notwithstanding rials, could not these poor

Africans, rescued from bondage, redeemed from heathenism, with the blessings of Christian civilization opened up to them and to their people—even because of their trials—say with Joseph who was sold into Egypt, “Ye meant it for evil, but God meant it for good,” for it was the providential entrance of Christian missions into Africa.



A FRIEND OF MAN

“HERE were giants in those days!” But surely it can be no exaggeration thus to that prince of all preachers—Ward Beecher. He has hard-

his all-absorbing passion for Man just because he was a man. He was a trailer in the cause of freedom, for his name appears very early in the annals of the Association. It is well for this generation to refresh its memory with one or two scenes.

We are in Plymouth Church Sunday morning, June 1, 1856—the peak of the days that tried men’s souls. Mr. Beecher arose and announced that a young woman had been sold by her own father into slavery but that her purchaser had offered to give her freedom if the price of her redemption could be secured. Going to the stairs that led up to the pulpit he said, “Sarah, come up here and let us all see you.” The plates were passed and the money flowed in, and then Lewis Tappan, the treasurer of the American Missionary Association, rose and announced that, whatever the amount lacking, it would be guaranteed. As at a holy sacrament, the people stood up and sang:

“Do not I love thee, O my Lord?
Behold my heart and see;
And turn the dearest idol out
That dares to rival Thee.

“Hast Thou a lamb in all thy flock
I would disdain to feed?
Hast Thou a foe before whose face
I fear Thy cause to plead?”



HENRY WARD BEECHER

approached before or since. history of the American pulpit. that zeal that drove him up wn America and sent him to e mobs of England, back of lime oratory which has never passed if ever equalled, stood

It was found that enough had been raised to ransom not only Sarah but her two-year-old child.

Again we are in Plymouth Church, for we have “crossed the ferry and followed the crowd.” The great preacher had baptized a number of

children and it was an hour of greatest joy, for children were his particular love. Then he took up into the pulpit a little child, white and with curly hair. Holding it in his arms, he said, "This child was born a slave and has just been redeemed from slavery." He then put his hand on her head and said, "Anna, blossom of liberty, I baptize thee in the name of the Father, the Son, and the Holy Ghost, Amen." When he lifted his head the congregation was bowed and weeping. Again did the history of that early Christianity become incarnate, for you may search the catacombs of the first Christians without being able to identify the grave of a single slave and yet, though many members of that early church were bondsmen, it was their glory that there was no bond or free but all one in Christ Jesus.

When at last the war came he faced it sternly and yet joyously, for by it he could see "the glory of the coming of the Lord, trampling out the vintage where his grapes of wrath are stored." Listen, Children of this Generation, for democracy now is not too secure!

"Let not your children, as they carry you to your burial, be ashamed to write upon your tombstones the truth of history. Let every man that lives and owns himself an American take the side of true American principles; liberty for one, and for all; liberty now, and liberty forever; liberty as the foundation of government, and liberty as the basis of union; liberty as against revolution, liberty against anarchy, and liberty against slavery; liberty here and liberty everywhere, the world through."

When at last those principles of Jesus which valued a single soul above the world and that without reference to color, race or time; when at last the great League of Pity which Jesus came to organize, had eventuated in the Emancipation Proclamation, then came his reward and he exults:

"God may peel me and bark me, and strip me of my leaves, and do as He pleases with my earthly estate. I have lived long enough; I have had a good time. You cannot take back the blows I have given the devil right in the face. I have uttered some words which will not die because they are incorporated in the lives of men that will not die."

Yes! there were giants in these days!

O God may grace to us be given
To follow in their train.

* * * HAMPTON INSTITUTE

Principal James E. Gregg

HAMPTON INSTITUTE was opened under the auspices of the American Missionary Association on April 15, 1868, with General S. C. Armstrong, then a district agent of the Freedman's Bureau, as principal. The purchase of "the Wood Farm," which he had for some time regarded as the best site for the new "normal school," was made possible by a grant of \$9,000 from the Association and a gift of \$10,000 from the estate of William Avery of Pittsburgh, made through Hon. Josiah King, the executor. In 1870 the Institute was chartered by act of the General Assembly of Virginia, and became legally independent. But of the original fifteen trustees under this charter, at least six, including Dr.

George Whipple, M. E. Strieby, Edward P. Smith, Samuel Holmes, Edgar Ketcham, and William E. Whiting, were officers of the American Missionary Association; and the Association was later represented on the board by E. M. Cravath, E. B. Monroe, C. L. Mead, Alexander McKenzie and James W. Cooper. Thus the ties between the Institute through all the earlier years were many, and the Institute was for a considerable period regarded, informally, I believe, as one of the A. M. A. schools, though its policies were determined by its Principal and its trustees, and its support after 1871 was almost wholly derived from other sources than the treasury of the Association.

The creative purpose of General

Armstrong, which gave the Institute from the beginning its distinctive character, was the making of useful, trustworthy men and women rather than self-complacent scholars,—though he did not underestimate the value of genuine scholarship. To this end he introduced manual labor as an essential part of the school's training. He had been familiar with its results in the Missionary School at Hilo, in Hawaii, where his boyhood was spent; and he believed thoroughly that though "the labor system is not cheap . . . it pays." The three-fold discipline of head, heart and hand, of the mind, the conscience and the will, has thus become General Armstrong's notable contribution to the philosophy and the practice of education. From the beginning the graduates of the Institute have been expected to be self-supporting, self-respecting, and—in the presence of others in any sort of distress or need—self-forgetting. To regard their education as something given to them on trust, as something to be taken back to their home communities or to others equally deserving of help, and here to apply it for the common good—this is the purpose with which two generations of Hampton men and women—over 10,000 in all—have been sent out; as General Armstrong expressed it in his first report, in 1870, to "do a quiet work that shall make the land purer and better."

Hampton Institute began with two teachers and fifteen pupils. In 1878, at the urgent request of Captain R. H. Pratt (later the founder of the Carlisle Indian School), seventeen Indian ex-prisoners of war were received as students; and ever since, the three races—white, black and red—have lived, worked and learned together at Hampton.

The Institute now has 868 students (not including the Whittier Training School or the Summer School), divided among the preparatory class (8th grade), the Academy, the Trade School (in which carpentry, blacksmithing, bricklaying, printing, ma-

chine work and several other handicrafts are taught), the Normal School, the Home Economics School, the Business School, and the Agricultural School. These four latter schools carry their students two years—and in the case of the Agricultural School, three years—beyond the secondary course of the Academy. Many boys and girls take their first year in "the work-class," working with their heads by day on the farms, in the shops,



GENERAL S. C. ARMSTRONG

offices, kitchens, etc., and going to classes in the evening. By this means they pay their way, accumulate a fund of savings for the following year, and gain a valuable training in diligence, thoroughness, obedience, punctuality, courtesy, and other fundamental virtues.

Hampton Institute had two great men to guide the first half century of its life: General Armstrong "the Founder," Dr. Frissell "the Builder." They gathered around them a remarkable group of helpers—both in

...the ... of the ... was a ... in ... from ... the ... of Hampton ... to ... a ... school ... in ...

noble successor, Dr. Moton—also a Hampton graduate—but to the South and the nation as well. The service which these schools and others like them have rendered and are rendering does not attempt to cover the whole field of education, but it does seek to give to those who will accept it a true "education for life," and a readiness to cooperate in all good works with all good men.

+ + +

THE FISK JUBILEE SINGERS

...the ... of the ... was a ... in ... from ... the ... of Hampton ... to ... a ... school ... in ...

majority of whom had been slaves. Every one of these singers had a remarkable voice and it is doubtful whether there was ever heard a more nearly perfect chorus. From time to time the personnel of this troupe was changed for one cause or another, and sometimes the number was increased to eleven.



ORIGINAL FISK JUBILEE SINGERS

There were those connected with the immediate operation of the school who had greater faith and who decided that the work "must not be given up." So they organized a band of students into a choir for the purpose of singing new life and strength into the young and impecunious institution. This choir was the Original Fisk Jubilee Singers. It consisted of five young women and five young men, all students, the

This company sang for the University from October 6th, 1871, to the spring of 1878, seven eventful and fruitful years.

Under the auspices and direction of the American Missionary Association they made two tours through Europe during which time they sang for the Queen of England and the nobility. They were entertained and endorsed by William E. Gladstone and the most eminent and prominent personages in

Great Britain. They sang before the Queen and court of Holland, before the new Emperor of Germany and his court in Potsdam Palace, where Prince Henry and the present ex-Kaiser as boys listened intently to them. They sang in most of the largest cities in Europe and returned to Nashville, having raised something like \$150,000 with which to purchase the present site of Fisk University, a campus of thirty-five acres, and to build Jubilee Hall, the home for the girls, a splendid memorial to their sacrificial labors. They literally sang this school into life. This idea of having a choir to sing for the school, the training of the company, and the conduct of the tour was born in the brain of Mr. George L. White, who was both the treasurer and the music teacher in this new school. He was most ably supported by Professor A. K. Spence, who at that time was the principal.

There have been other authorized companies traveling for the Univers-

ity. In 1890 there was a company composed of three young men and four young women, which sang for one year only.

In 1899 another company composed of five young women and four young men left the University in October. This company with changed personnel sang for four years.

During 1909 and 1910 the University was represented by a male quartette.

In 1915-1916 a sextette toured the United States. This same company with almost a complete change of personnel is still campaigning for Fisk. Reverend J. A. Myers is the director. The other members are Mrs. J. A. Myers, Alfred T. Clark, Carl Barbour and Ludie Collins.

These singers have faithfully served to keep the work of the University before the public, to gain friends and sympathy for it, and to preserve and popularize the Folk Songs of the American Negro.

JOHN W. WORK, JR.

* * *

EARLY VENTURES

AT that first missionary meeting in Albany, the Association was formed by the merging with the Amistad Committee of three already existing missionary societies—The Union Missionary Society, The Western Evangelical Missionary Society and the West India Missionary Committee. Work which had been undertaken by these societies was assumed by the newly formed organization and, therefore, it is interesting to note that much of its original effort was spent in foreign lands.

West India Islands

In 1838, five Congregational ministers went to Jamaica to establish a Christian mission among the emancipated slaves of those islands. There were five churches and four stations and three out-stations. This mission was transferred to others in 1876.

Sandwich Islands

In 1846, Rev. J. S. Green of Makawae on the island of Maui became con-

nected with the Association. Old Father Green was a rabid anti-slavery man. He hated slavery so much that he refused to wear cotton clothing in that tropical climate and went about clothed in thick woollens. He established the first self-supporting mission and attempted to teach the Hawaiians the arts and habits of agriculture. It is interesting to note that Samuel Armstrong when a very young boy fell under the influence of this missionary and was thoroughly indoctrinated with his hatred of human slavery.

Indian Missions

From the first, the Association was interested in the American Indians, and we find in the earliest records the mention of their strong mission among the Ojibewa at Red Lake and Cedar Lake in Minnesota. Here they introduced early their industrial missions, and we find a farmer enrolled

in the mission force, and in 1847 one hundred and fifty acres under cultivation. The Indian work has been one of the most attractive of all our fields of labor, and has given to the church the heroic names of Riggs, Hall, Reed, Burgess and Miss Collins and others.

Siam Missions

In 1848, the Association took over the mission in Siam. Rev. D. B. Bradley, M. D., father of Dr. Bradley of Cleveland was in charge. This mission was continued as a part of the Association's work until 1873. It is of interest to read the cause of the transfer of Dr. Bradley and the Siam Mission to the Association was due to the fact that the Presbyterians and orthodox Congregationalists of this country disagreed with him in his theological views. Query: Does this prove or disprove the theory of heredity?

Egypt

Not less surprising than that of the Siam Mission is to find that the Association had work among the ancient and interesting Copts in Egypt in the year 1853. This was brought about by a recommendation from Dr. J. B. Thompson of the Broadway Tabernacle as a result of his travels in that land of antiquities. This mission was given up in 1860.

Canada

In its earliest days, the Association became greatly interested in the Negroes who had gathered by thousands along the Canadian border. These had escaped from slavery, had found no safety in Ohio and other free states because of the "Fugitive Slave Law," and had therefore pushed on, employing the "underground railroad," to find asylum under the British flag. Their plight was pitiful; they not only lacked food and clothing but were filled with bitterness against the so-called Christianity which had championed their oppressors. Our Association at one time conducted as many as five refuges for such un-

fortunate people. Food and clothing were distributed for their immediate needs, employment was found for them, schools were established, and they learned to know another type of Christianity. Mrs. Stowe, in her story of "Uncle Tom's Cabin" speaks of one of these missions, namely that at Amherstburg.

The Highlanders

The romantic history of Berea is bound up in the story of the Association. Agents of the Association were early found in those mountain regions scattering the Bibles among slave and whites alike and preaching the gospel of Christian liberty. In 1848, Rev. John G. Fee, that fearless champion of liberty in Kentucky and friend of the white and the black, was found laboring in Cabin Creek, Ky., an A. M. A. church. Within a few years there is added the name of Rev. J. A. R. Rogers who, with Mr. Fee, was soon to be called upon to pass through the dark hours of persecution, but out of their heroism Berea was born.

Home Missions

On account of the Association becoming an out and out anti-slavery organization it very soon found itself compelled to enter into the home mission field of the North because so many churches refused to be affiliated with any organization or churches that were not openly anti-slavery. So in the second year of its existence we find missionaries in Iowa, Illinois, Michigan and Wisconsin. By the next year they had thirty of these churches under their care. In 1854 these churches had grown to 102 and among them we note such as Olivet, Battle Creek, Charlotte, Kalamazoo in Michigan—Bloomington, Bloomfield, Lisbon, Ottawa in Illinois, and Waterloo and Mason City, Iowa, and the first Congregational Church to be organized in Washington, D. C. The Association was also one of the earliest workers in Kansas (as it was spelled in the records of 1854).

New Mexico

In 1849 the Association sent Rev. W. G. Kephart into New Mexico "to inquire into the moral and religious condition of the people; to circulate tracts, Bibles and other publications of a useful nature; to show the inhabitants the advantages of free over slave labor; to promote education and the formation of Sabbath schools and a church; to encourage the establish-

ment of a free press and to preach the gospel." And soon a church at Santa Fe appears upon the records.

As time advanced the foreign work was gradually given over to the foreign missionary societies and the home work of the North to the home missionary society and the Association became more and more engrossed in its service to the backward races under our national flag.



THE FAR EAST IN THE NEAR WEST

IN the year of our Lord 1846 no one dreamed that in three-quarters of a century our nation would be looking out across the Pacific, facing its most interesting, if not intricate, problems. For it was only in that year that the city of San Francisco was founded, and then the Pacific was much farther from New York and Boston than Liverpool.

How gradually that Far East has drawn nearer and nearer! It was an almost unbelievable tale that old Marco Polo brought back in 1330 from far-off Cathay—the land of mystery and fable—and only his opened bags of rich merchandise and gifts would convince the Venetians. It was not until 1520 that Magellan sailed around the southern end of South America, crossed the Pacific and touched on the shores of Asia. Still America was not interested—two thousand miles of desert dust and sagebrush and fearful mountain ranges lay between the Father of Waters and the Golden Gate, and after that rolled thousands of miles of the uncharted Pacific. It was not until 1785 that our merchant princes sent their vessels out from the real metropolis of New England, Salem, and brought back the riches of Cathay to America. And still it was far away.

But in 1848 gold was discovered at Sutters Mills in California and the great plains and deserts intervening between the Mississippi and the Pacific were dotted with long lines of

ox-teams plodding their weary way through dust and heat and over mountains. Then came that great achievement of human daring, the building of the Union and Southern Pacific Railroads, and the Atlantic and Pacific were bound together by bonds of steel.

Not yet did America look through the Golden Gate to that far-off and mysterious land of Cathay, but by the invitation of the settlers in California men with strange angles to their eyes began to come, as gold-diggers, cooks, laundrymen and railroad builders, and the Orient had entered the gates of the Occident.

The American Missionary Association was the first of all the organizations to face this new problem in a Christian spirit. At the Sixth Annual Meeting of the Association, held in Bangor, Maine, September, 1852, we find the following:

"It is reported that since January 1, 1852, twenty-nine vessels, conveying 7,537 Chinese emigrants, have been dispatched from Hong Kong, Macao and Whampoa. On the 27th of March, the vessels yet to sail numbered thirty-one, to convey 9,270 passengers. Considerable numbers of Japanese and Persians have also found their way to California. These people are in general active, intelligent and enterprising. Many of them understand mechanical trades. Recent accounts state that the tide of emigration from foreign countries to California has greatly increased. As has been said, the Lord, instead of suggesting to Christians to go to these heathen countries, as heretofore, to be instrumental in the conversion of the natives,

seems to be bringing the heathen to our shores that they may learn the arts of civilization, become acquainted with our institutions, and, by Christian culture and the converting power of the Holy Spirit, be brought into the kingdom of Christ."

The following resolution was passed:

"Voted: That the Executive Committee be authorized and encouraged to establish a mission in California to labor among the Chinese, Japanese and other immigrants who are rapidly swelling the population of that new and important state."

In the next Annual Report it was stated that a mission had been established in California for the Chinese and other foreigners and that Rev. S. V. Blakeslee and wife had arrived in San Francisco to take charge of the mission. It was wonderful with what a clear vision these men saw the effect of this opportunity upon the whole missionary problem in the future.

"The field of labor upon which we thus enter combines the advantages and responsibilities of both home and foreign missions. Many of these people will make California their home, and will thus become incorporated with the American people and exert an influence for weal or for woe on our government and nation. Others of them, numbered by thousands, will return to their native country, after an education from five to ten years under American institutions and American influences, to carry back with them whatever of good or evil they have learned . . . Viewed as a preparatory means for the future civilization of China, the facilities thus offered us are very promising . . . Thus God in His providence is breaking down the barriers in the way of our entrance into China and has annihilated the gross obstacles which have hitherto hindered our labors for the conversion of her people."

The seventy years which have followed the inauguration of this mission have vindicated their faith by a wonderful return of Christianized Chinese and Japanese to their homeland. Among the most remarkable of the conversions was that of Mr. Jee Gam in the First Church of Oakland, whose large Christian family are now filling places of influence in their native land.

At the present time the Association is carrying on missions for Chinese and Japanese in twenty-three different places, and a most interesting service is being rendered not merely for Christianity but for Americanization. In many of these missions night schools are being conducted, with classes in English and American political history, and every effort is being put forth to create a sense of



HONG CHOW LEE,
KILLED IN ARGONNE BATTLE

loyalty and interest in our American life. It is safe to say that there is no second generation of any class of foreigners coming here who give greater promise of fitness for American institutions than these Chinese and Japanese boys and girls. In the present state of agitation it has been the province of the Association to stand bearing witness to that beautiful ideal of Jesus, the Brotherhood of Man, and one hundred thousand Chinese and one hundred thousand Japanese have learned to look to the

Association as their true and tried friend in every time of persecution.

It may be that no more Orientals should be allowed to come to our shores, but it is not less essential that those who are already here shall be given every opportunity to become enlightened and patriotic American citizens, and for that end to own their own homes, to have the doors of our

public schools and libraries thrown open to them, and to be brought to the fullest possible extent into the spirit and freedom of Jesus Christ. Surely, if we cannot apply our Christianity to the Japanese and Chinese in our midst, we might well put a stop to the miserable hypocrisy of sending missionaries to the Orient.

* * *

THE FUTURE OF DEMOCRACY

By George L. Cady, D. D.

DEMOCRACY has become a fad and whenever anything is accepted as the particular fashion of the hour, it is likely to be accepted without thinking. It has been long in need of just such a thorough examination as given by James Bryce in his two large volumes on "Modern Democracies." This is an attempt to take from its massive wealth a few salient facts which bear directly upon the future of our own American Democracy. Probably the greatest danger lies not in this problem or in that—society has always had problems and, if awake, has always been able to solve them; but our greatest danger lies in the fact that our miraculous success has anaesthetized us into a false sense of security. Democracy is man built and what man has fashioned, man can destroy.

Never before has a democracy been tried out on such a gigantic scale and no other democracy, except Switzerland, has ever outlived a century.

But, as Mr. Bryce points out, our case is quite different from that of the little Swiss Republic for we have

A territory of 2,974,000 miles,
A population of 105,710,000,
One third dwell in cities,
One half are not Anglo-Saxon,
One tenth are African.

He adds "The wonder is, not that the machinery creaks and warps, but that it has stood the strain at all."

Of all governments a democracy demands the highest grade of intelligence not among its leaders simply

but pervading the whole body of the people. Just in proportion as you enlarge the voting or governing unit, just in that proportion do you make imperative a wider intelligence. In these smaller democracies men were acquainted with the issues and the candidates by word of mouth but "talking has this advantage over reading, that in it the mind is less passive. It is *Thinking that matters*, not reading, and by Thinking I mean the power of getting at Facts and arguing consecutively from them. * * *

But in these days of ours reading has become a substitute for thinking. * * *

On the printed page Truth has no better chance than Falsehood, except with those who read widely and have the capacity of discernment. * * *

So a democracy that has been taught only to read, and not also to reflect and judge, will not be the better for the ability to read."

In the Seventy-first Chapter he discusses "Democracy and the Backward Races." Since 1918 ten new states have had democracy thrust upon them—and besides there are Russia and China. In our own land at the close of the Civil War four or five million people were plunged into the citizenship of democracy. Whether this was for weal or woe, is too late to discuss, but what is significant is that most of them have never had a chance to exercise a citizen's rights. Bryce sums up history's lesson in these words: "Wherever self government has worked well, it is because

men have fought for it and valued it as a thing they had won for themselves, feeling it to be the true remedy for misgovernment." He deals with scant courtesy with those who "expect that with the gift the power to use it wisely will descend by some supernatural grace, whether upon the hill tribes of India, the Yakuts of Siberia or the Zapotecs of Mexico. Nature does not teach the methods of constitutional government to an Egyptian fellah, any more than it teaches a Tuareg of the Sahara to swim when he first sees the Nile."

The Association is proud of the fact on this Seventy-fifth Anniversary that it has been trying to meet these perils to democracy, with that education which teaches these very backward races not merely to read but to think. Quite often it has had to incur the bitterest criticism because it believed not only that these people should have the elementary education and the industrial education to fit them for economic life but that they should have also the higher education to fit them to judge, reflect—in a word to THINK.

And this will undoubtedly point out the educational program which it must follow tomorrow. The State is rapidly taking up the work of providing these elementary schools for these backward peoples and will undertake to teach them to read. In 1880 there were 800 High Schools in the United

States and in 1918 there were 14,000. There are today not over a dozen real public High Schools for the Negro population in the South, but that is a dozen more than a decade ago. New Orleans has just opened the first one for its population of 100,000 Negroes. But the higher education! The education that teaches them to Think! It will be a long time before the South will be able to bring the educational standards for its white population up to the national level—it will be much longer before they will be able to furnish the same for the Negroes, and the Higher Education—that will not come for them in your day or in mine. Slowly we shall find ourselves displaced in the field where we have so nobly and successfully labored, and often labored alone, in teaching these peoples the art of reading, but there remains untouched as yet that more important service of teaching them or at least their leaders how to think, and choose, and judge clearly and that is surely the greatest need of a democracy. The citizens of Hampton, or Tuskegee or Talladega, or New Orleans gladly bear witness to the fact that the students of those institutions are by no means the least profitable among them and this is no less true of the elementary schools, undoubtedly because the education the Association has sought to impart has been permeated by reverence for God and by the spirit of Christ.

EXPANSION

It will interest our readers to note the development of the Association during its seventy-five years of history as illustrated by the following table, which shows the income for each tenth year from the beginning.

1846-7	\$11,328.27
1856-7	47,190.97
1866-7	334,452.59
1876-7	306,099.95
1886-7	426,589.02
1896-7	401,871.08
1906-7	555,281.91
1916-17	660,222.88
1920-21	947,798.79

These sums include endowments.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the donations for the twelve months of the fiscal year, to September 30th, including specials. Also a Summary of the receipts for the twelve months to September 30th, compared with those of the previous year.

SUMMARY OF DONATIONS TWELVE MONTHS—INCLUDING SPECIALS

	Churches	Sunday Schools	Y. P. S. C. E.	Women's Societies	C.W.M.&c.	TOTAL	Individuals	TOTAL	Condi- tional Gifts	TOTAL DONATIONS
1919-20..	151,000.76	9,989.68	1,075.99	48,151.46	55,788.22	266,006.11	66,550.84	332,556.95	8,716.66	341,273.61
1920-21..	160,644.46	10,349.17	1,283.73	61,630.45	130,603.60	364,411.41	66,151.74	430,563.15	10,816.68	441,379.83
Increase..	9,643.70	259.49	207.74	13,478.99	74,815.38	98,405.30	.....	98,006.20	2,100.02	100,106.22
Decrease..	.....	.....	.....	.....	.....	.....	399.10	.....	.....	.....

SUMMARY OF RECEIPTS TWELVE MONTHS TO SEPTEMBER 30TH

	Donations	Legacies	Income	Tuition	Slater Fund	TOTAL REC'TS.
1919-20.....	341,273.61	118,339.00	142,520.57	90,866.32	2,550.00	695,549.50
1920-21.....	441,379.83	176,806.08	116,772.65	109,381.43	2,900.00	846,239.99
Increase.....	100,106.22	58,467.08	.....	18,515.11	350.00	160,690.49
Decrease.....	.....	.....	26,747.92	.....	.....	.....

On account of the space necessarily devoted to our Seventy-fifth Anniversary, the details of the receipts from churches and individuals have been omitted but will appear next month.

FORM OF A REQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.



THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Churches are commencing to avail themselves of our fine set of charts and mounted photographs which are loaned upon the payment of transportation charges only.

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Read elsewhere the fine appreciation of Secretary Burton by the former President of this Society; also the story of the service of Superintendent Powell, who retired from the superintendency of Montana October 1st.

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Armistice Day this year will be more than a memorial. It will stand forth as a prophecy of a time when desolation shall be no more within our border. Let us work and pray that the prophecy may be an actuality.

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"Is It Worth While?" a leaflet describing the work of Rev. Paul Leeds at Kinder, Louisiana, is in preparation and will be ready for distribution about November 10th. Copies may be had free upon application to the Publication Department.

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A new illustrated lecture is now awaiting appointments. Its name is "Mighty Montana in the Making" and the author is Rev. Elmer H. Johnson. About seventy beautifully colored slides, some of them the gift of the Northern Pacific, the Great Northern, and the Chicago, Milwaukee and St. Paul Railroads, lend point to the lecture and reinforce the descriptions. Sets of this lecture may be had at this office, at the Boston depository and, in about a month, from Superintendent Johnson, Billings, Montana.

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On November 11th all loyal Congregationalists will at least pause for prayer at the noon hour and many will share in the services held in our churches in grateful remembrance of the valiant spirit and far-reaching service of the Unknown Soldier and those whom he represents. Let us not be less mindful of the Unknown Soldiers of this Society, both men and women, who are striving not less effectually for the establishment of the new world order.

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Two of this Society's workers will shortly be engaged in New England tours. They are Rev. John Kocerha of the Slavonic Church, Pittsburgh, Pennsylvania, who will be taking appointments in New Hampshire for two weeks, commencing October 27th, and Miss Rhoda Jane Dickinson of Glasgow, Montana, who will spend four weeks in Massachusetts, commencing November 15th. The services of these speakers, in their several sections, may be secured by addressing the offices of the State Conference or Woman's Home Missionary Union in the respective states.

SECRETARY BURTON—AN APPRECIATION

By Rockwell Harmon Potter, D. D.

SECRETARY BURTON came into a position of large and strategic importance when he undertook his work as General Secretary of The Congregational Home Missionary Society in 1914. In the preceding years Dr. Herring had ably and nobly filled that position. When he gave up its duties at the Annual Meeting of the Society in Kansas City in 1913 he did so with words which will long be remembered by those who heard him. Speaking of the work of the Society as he had come to know it, he said, "Others might have done better; no one could have loved more." As we heard him, we all felt that he spoke the truth in the conduct of those statements and he questioned so whether we could agree with him in the first statement. In such spirit Dr. Herring laid down the work which Dr. Burton was called upon to take up and carry on. In the first year of his service the World War broke out. It was needed for him to face the disturbed conditions which were soon reflected in the life of the churches, and which grew more complicated and more acute as the months passed, developing into the serious and critical conditions affecting the work of the Society during the years of our own participation in the war and the period which followed its conclusion. In the other great condition, in the face of which Dr. Burton has accomplished

his task, has been the identification of the management of the Home Missionary Society with that of the Building Society and the Sunday School Extension Society. This was determined upon at the Kansas City Council and was carried out under the guidance of the Commission on Missions and the successive actions of the succeeding meetings of the National Council and the several Societies. In the accomplishment of

this work Dr. Burton was foremost among our counselors. He made a patient and devoted study of the history of the Societies, of the principles and policies of their operation. He became master of the detail of their administration and his advice was eagerly sought, carefully weighed and never found wanting at each step in the long and somewhat tedious proceedings which resulted in



CHARLES E. BURTON, D.D.

the organization of the three Societies under a common Board, with common officers, and with a united staff, as at present. The most striking result of this merger of interests was to make Dr. Burton the General Secretary of the Church Extension Boards, and I am sure that all who have known the work of the Boards during this period will agree that this has been also one of the most valuable results of the merger.

Through this difficult period of seven years Dr. Burton has given devoted leadership to the church ex-

tension work of our Congregational churches. He has shown a remarkable ability to think through a proposed plan, to discover difficulties in its operation which others could not anticipate, and to provide efficient ways of avoiding or overcoming these difficulties in the plan. We have learned to await his exposition of a proposal and his good counsel concerning it before venturing to give final shape to our less informed and less far-seeing judgment. He has shown great patience in mastering the detail of the work of these Boards, on the one hand in the matter of securing their income whether from the funds or from the widely-scattered contributing constituency; on the other hand he has given a like attention to the manifold details of the expenditure of these funds, necessarily in small amounts, in the face of great opportunities and under the most varied conditions, throughout the whole reach of our country.

Dr. Burton has won the enthusiastic loyalty of the Board of Directors and the Executive Committee who have had the privilege of service with him, and also of the staff of the Societies with whom he has been in daily and responsible contact. This devoted loyalty, especially of the staff, both in the office in New York and the state offices and on the field, is the greatest asset of the Church Extension Boards.

And above all, Dr. Burton has been a spiritual power in an ecclesiastical office. The deadening effect of routine and administrative work, of prolonged travel and attention to detail, has not been felt in him. He has been, in all his work and through all of it, the simple, earnest Christian whom some of us knew in his student days, the devoted shepherd of Christian folk whom his congregations knew in his service as a pastor. His messages to the missionaries in *THE AMERICAN MISSIONARY*, and his addresses at local and state meetings, especially at the mid-winter conferences of the home missionary workers, have been full of stimulating thought, of wise counsel, and of spiritual passion and power.

We know that he can say as he leaves this work what Dr. Herring said seven years ago, "No one could have loved it more." We know that he would say also, "Others might have done it better," for he has a most humble estimate of what he has accomplished, but we who know him and know what he has done doubt whether anyone among us all could have done so well the great work of these critical years, and we pray the guidance of God in finding one who may continue the work which has been so greatly enlarged and so nobly developed under the able hand and upon the great heart of Secretary Burton.

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A VACATION STUNT OF A GIRLS' CLASS

MRS. J. LLOYD SMITH, wife of the pastor of Junius Heights Congregational Church, Dallas, Texas, is the teacher of a class of girls from ten to thirteen years of age. While Mrs. Smith was absent this summer, the girls decided to prepare a surprise for her when she returned in September. They worked hard, toiling through many a hot August afternoon, and when Mrs. Smith returned, these little daughters of the Kingdom met her in her home.

One of the group prepared a display of their summer's work. When the teacher was permitted to enter, there were three little patchwork quilts, very neatly made. "These are for missions," the little workers explained, and Mrs. Smith has asked the Board Headquarters how they can best be used. This is an example of the inspiration coming from the Sunday School teacher's work that may encourage others who are laboring in the Master's cause.

Isabel. The only ministers of any denomination in this country live at Isabel, but so far as religion goes the district has been neglected for years, many of the people being from twenty to thirty miles from a church of any kind. Recently, however, the Catholics have built churches at Gopher and Glad Valley.

With so large a territory to cover, it will be seen that much ingenuity must be exercised in order to accomplish all that must be done. Mr. Smith has been maintaining two services on Sunday at Isabel and an afternoon service at Firesteel. In addition, he has two choir practices, junior and young people's societies,

Isabel, with that town as his nearest church. He has never yet been in to church. We made ten calls that day, getting home about ten o'clock. Next day we started for Firesteel, visiting on the road and north of the town. We had pastor's class and choir practice after supper, and got home about 11:30. We have had that program at Firesteel nearly every Wednesday since.

May 13, Superintendent Juell and I went to Glad Valley to see if we could get something started there, as there has been neither church nor Sunday School there for some time. Of the road the less said the better, but we made fifty miles that day and



CHURCH AND PARSONAGE, ISABEL, S. D.

and a pastor's class at Isabel; and at Firesteel he has a choir and a pastor's class.

Nothing better illustrates the sort of work our missionaries are doing in the Northwest than quotations from some of Mr. Smith's reports. Giving an almost daily resume of what he is doing, Mr. Smith says:

"April 19, we went north, nearly to the Grand River. We made a trip of thirty-five miles, and please remember that these are not miles on roads, but over prairie trails. We had dinner at Lightcap, fourteen miles north, and then visited an old Sunday School scholar from our school at Worthing. He is living seventeen miles north of

called at eight farm houses. We could not get anyone to promise to start up things and as it was impossible for the pastor to make the point without neglecting work already in hand, we were obliged to leave them with vague promises of something in the future. That day, however, we made a call which we believe resulted in the establishment of a preaching point at the Price School, twelve miles out of town.

"The Firesteel people having requested an early service for the summer, I made arrangements for a one o'clock service, which means my leaving after the service at Isabel and cutting out dinner. It has, however,

enabled me to give three services at Dougal School, which is only nine miles from Isabel, but seventeen from Firesteel. The days work out like this: School at Isabel, ten forenoon; church, eleven; leave for Firesteel twenty minutes after twelve and preach there at one; leave for Dougal, quarter past two, preaching there at half-past three; leave for Isabel, quarter to five, reaching home at half-past five; church at Isabel, eight at night. People living on good roads may think we have plenty of time, but please try the roads. The trip could not be done at all in bad weather. On the road from Firesteel to Dougal School my wife, who always goes with me, watches the bumps on the road and feeds me whenever the road is smooth enough.

"May 17th to 24th was spent in attending the conference at Pierre. On the 24th we had our reception of members at Isabel, taking in seven young people and two adults, all on confession of faith, four being baptized. This was a great service, every seat was occupied, the deacons having to sit on two broken chairs for the communion service.

"On June 3rd, at the invitation of Mr. Reed, our missionary to the Indians, we made a trip to Green Grass, just south of the Moreau, where the Dakota Association was in session. I sang and spoke, a native pastor translating. June 7th we made a trip of twenty miles to Gopher, where we arranged to return on the following Tuesday for a service. Accordingly, on that day we had service there about nine at night. There was no organ, but we sang solos and duets and preached. There were about thirty present, and after the service we organized a Sunday School.

"Hearing that Miss Miriam L. Woodberry was to be at McLaughlin, fifty-three miles northeast, on the 22nd, and at Dupree, thirty miles southwest, on the 23rd, I suggested that I would see her across country if she would speak at Isabel on the afternoon of the 23rd. Accordingly,

on the 22nd my wife and I set out for McLaughlin, which we reached at six in the evening and where we were entertained by the Rev. G. W. Reed, our American Missionary Association missionary. In the morning we started back over the same trail, reaching Isabel in time for a good dinner, and then Miss Woodberry spoke to about forty people in the church.

"On the 26th we had prepared a new program: church in the morning, picnic dinner at noon in the basement, church in the afternoon, Children's Day program at Firesteel in the evening. This went off as per schedule, though the day was intensely hot and there were not so many country people in as we had hoped. I had arranged for Mr. Gross, who is here jointly with the German Congregational work, to go to Price School, which he did, having twenty-one present. In the evening he went with us to Firesteel, where we sang a duet together.

"June 28th, my wife and I, with Mr. Gross on the back seat, set out for Glad Valley. It was a terribly hot day and a very bumpy road. Mr. Gross was not heavy enough to hold the car down and went into the air a few times. Reaching the school in the evening, we opened it up to cool, but as country people have lots of chores, it was after nine before we began the service. However, on very short notice we had thirty-eight out and fulfilled our promise of giving them a good musical service. I preached the first sermon some of them had heard for a year or two."

Mr. Smith includes much more than this in his reports, but these excerpts are sufficient to show what he is doing. There is a great home missionary opportunity out there, for there are many people still unreached. Although there are several school-houses that are supplied by Lutheran preachers from Isabel and Timberlake, still the Isabel Congregational Church is the only representative of American Protestantism in a territory as big as the state of Rhode Island.

SNAPSHOTS FROM INDIANA

By Rev. John W. Herring Terre Haute, Ind.

WORD from Indiana is like word from a prodigal son. Only in this case the father dismissed the son into the Far Country. Indiana is the state that our forebears, in the largeness of their hearts, presented to the Presbyterians in the days when Congregationalism was thought to be a product that should be pruned back to New England soil. By mischance a few Congregational churches remained

komo church, is doing a worthwhile piece of work, and his membership bids fair to double in a few years. Under his leadership such prominent men as John E. Frederick, president of the chamber of commerce, have been enlisted for active service. Mr. Bent has managed a very successful Sunday evening social hour, following the evening service, to which the community is welcome, and at which light refreshments are served. The



CLASS OF 'TEEN AGE GIRLS, UNION CHURCH, INDIANAPOLIS, IND.

Congregational and in most cases these guards, left behind to cover the retreat, have not only accomplished that purpose but have taken into their own hands the matter of a new advance. Congregationalism in our district, the southern and central parts of Indiana, is not hopeless by a wide margin. The same efforts wisely put forth here will, I believe, yield practically the same results as similar efforts put forth in neighboring states.

David F. Bent, pastor of the Ko-

fame of this innovation, I am told, has penetrated to the people in the outlying rural districts, and the experiment has increased the attendance many fold.

Close neighbor to Kokomo is Marion, where the old Temple Church came into the Congregational body some years ago and is now functioning vigorously under the constructive leadership of the Rev. Martin Lee Grant. Mr. Grant is emphasizing the church school with very gratifying results and is bring-

g the people into close and effective fellowship through many social occasions.

The Rev. George Savary, our state moderator, is a moving force not only

Indianapolis Congregationalism in interdenominational relations well. His church, the First Church, is facing the need for radical expansion along building lines. It

I think, the first church in this region to secure a paid director of religious education, the Rev. J. H. Ehlers having accepted that position. The church has a Girl Scout group, basketball team, a young married people's group of fifty and an auto-

waded in in a whole-hearted way and has real results to show. He has a class of thirty 'teen-age boys that fairly ooze through the windows, a class of twenty-five 'teen-age girls, and a young married people's class. Mrs. Reeder has a unique plan to augment the building fund. She has given a dollar to each of the ladies to invest in any way she can until it becomes fifteen dollars. The prospects for making several hundred dollars in this way are very good. The members have slender resources but they are making a gallant fight to build a church constituency and raise a building fund that will guar-



COMMUNITY CHURCH AND PARSONAGE, FRANKLIN, IND.

matic community Sunday evening, that is, the five sectional groups into which the church is divided furnish, each in its turn, a community supper and an evening program. The net results of these efforts has been a thirty per cent increase in church attendance.

A typical example of the kind of appeal that three-fourths of Indiana makes to the Congregational conscience is the situation of the Union Church in Indianapolis. About a year ago, when the Rev. W. C. Reeder became pastor, the church was rounding its first quarter century. The building was inadequate and the salary meant a sacrifice, but Mr. Reeder

anted a bigger church. There are many more Indiana churches waiting for the right man to turn the switch and release their possibilities.

One of the best known spots in Congregational Indiana is the Community Church at Franklin, with Thomas Gray, pastor. This vital and progressive church was organized three years ago by combining three struggling churches of other denominations. It now has 250 members, a \$9,000 parsonage, a \$500 moving picture outfit, and a twelve piece orchestra. In an article published in the *Indiana Farmer's Guide*, which tells how the community solved the rural church problem, Mr. Gray was

asked if the automobile had proved a benefit or a detriment to his church.

"The automobile has been a God-send to the country," was the reply. "It has been a big asset to our church. Some of our members live five or six miles away but attend regularly. Without the automobile this would be impossible. It has not been carrying people away from this community; rather it brings people from other communities into ours."

The moving picture outfit has proved a good investment for the church. The lighting system which was installed with it made it possible to light both the church and the parsonage. Religious or educational films are shown once every two weeks.

The First Church of Terre Haute, now eighty-seven years old, has a long and splendid record of laymen and pastors, including among the latter Dr. Lyman Abbott. The town has sprawled out away from the Wabash River and north and south along its banks, until the church has come to face the "downtown" crisis: The example of the Indianapolis First Church in the engagement of a director of religious education has been followed, Mrs. B. B. White being in charge, and together with the educational emphasis, the friendly emphasis has been made strong through monthly fellowship suppers and other gatherings. The Sunday evening problem has been met with an Open Forum which drew an average audience of five hundred people for a term of twenty-two weeks. The concluding meeting was turned over to a series of short addresses from all the candidates for mayor that

could be persuaded to stand up and face so keen an audience. Six, including the Socialist and Independent candidates, accepted. Some seventy-five questions were asked by the audience, of which only about one-half were allowed by the referees chosen for the occasion, the rest of the questions being rejected as either impertinent or slanderous.

The Plymouth Church is making a valiant fight to raise the necessary funds to build a much needed \$40,000 plant. The membership is a sturdy, energetic group, largely of young people, who have earned the rare distinction of being self-starters. The Rev. Mr. Plummer, from Ludlow, Kentucky, has been called to be the pastor. Plymouth has the opportunity of becoming a church of at least five hundred members.

Bethany Church, in the mining community west of the river, has called the Rev. K. J. Morgan, son of the famous Campbell Morgan to be its pastor. His wife, the charming daughter of the late Dr. A. M. Gardner, well known in Congregationalism, is performing a splendid service with the young people. Mr. Morgan, true to type, is stressing Bible study and bringing the message to the people in a way that promises much.

In concluding, a plea for Indians! Forget that you thought her a weakling! She is capable of producing not only good presidents, poets, statesmen and colleges, but also good Congregational Churches and sterling Congregational folk. Congregationalism has a distinctive message to bear to this field. Count us in when you count your warriors.

The following letter from Chaplain John V. Axton, a son of the Chief of Chaplains in the United States Army, indicates the value of the action taken by our Executive Committee some time ago: "In the last mail from the United States I received your kind letter and the draft for one hundred and fifty dollars in marks. This splendid help in a financial way comes at the right time because I am shaping my work for the fall and winter, and I can now make bigger and better plans." Chaplain Axton is now stationed at Coblenz, Germany. Letters from other chaplains also show appreciation of the aid thus voted.

GREGORY J. POWELL, D. D.—A MAKER OF MIGHTY MONTANA

DR. GREGORY J. POWELL, home missionary superintendent for Montana, was born in Ontario, Canada, of English parents, whom he lost very early in life. According to the English custom he was bound in writings," first to a farmer to earn his "board and clothes and schooling in winter," and later as a carpenter's apprentice. Feeling the need of an education, he begged off six months before his time was up. He had heard the Rev. Mr. Manchee, pastor of the Guelph church, preach and, encouraged by his offer of tutoring, he wanted to study for the ministry.

At Christmas, in 1875, Dr. Powell danced at his mother's wedding and, according to his Puritan views, fell from grace," but like Peter he repented and with Mr. Manchee's help prepared for college. Two years at McGill University and a year at Toronto University were fol-

lowed by academic and seminary work at Oberlin. It was shortly after he great Finney had closed his remarkable life and Oberlin was still strongly evangelistic. The missionary spirit ran high. A China band was formed, President King being one of its first members, and out of it grew the Shansi mission, with Judson Smith as a secretary of the American board.

Prevented from going as a missionary to China, Dr. Powell's eyes turned toward the alluring field of some missions in Oregon and Wash-

ington, but before going there he spent three fruitful years in a country pastorate at Freedom, Ohio. The call of the West, however, came with renewed force when Dr. Harmon Bross invited him to become the missionary pastor of the newly organized church at Chadron, Nebraska, and the autumn of 1886 saw him at work there. In the following three years the church membership grew from ten to over a hundred, an addition to

the church and a parsonage were built, Chadron Academy was started, and the Northwestern Association was organized. Outlying points from Chadron were reached on the "hurricane deck of a festive broncho." This was a wonderfully interesting introduction to western life, for, though most of the people were settlers from places farther east, the cowboy was still abroad in the land and much of human nature was learned from the



GREGORY J. POWELL, D.D.

back of a broncho "Don."

When Dr. Bross was made home missionary Superintendent for Nebraska, Dr. Powell succeeded him in the superintendency of the Black Hills and Northern Wyoming district, Chadron being then the gateway to this section. A general missionary relationship gave a delightful participation in the fellowship of all the Nebraska churches. Three years of wandering among the churches brought the young missionary superintendent to the decision that he must return to a pastorate and do some

studying, the lack of opportunities for which he had keenly felt. A pastorate in Omaha introduced him to the city problem. It was a young missionary church and the people were poor and times hard. The few dollars he had saved were soon used, for the salary was not enough to keep his family. Omaha at that time had its "red light district," its saloons and its graft. The young minister read a paper before the General Ministers' Association, which resulted in the formation of a municipal league with himself as secretary. In those days Dr. Joseph T. Duryea was pastor of the First Congregational Church and Frank Crane of the First M. E. Church.

A four years' pastorate at Sayville, Long Island, followed the Omaha service, this wholly different field affording an opportunity for acquaintance with church work in the East. But even here was a chance for missionary work, for the Dutch were in the community, as were also city denizens on summer vacations. Some of these latter were most helpful in certain ways. One of them, a member of Central Church, Brooklyn, gave a hundred dollars a year and many other lifts to the Sayville church. He did not teach in the Sunday school nor listen to the minister, but busied himself practicing Dr. Cadman's sermons. Another summer visitor, a deacon in a city church, used to take a member of the local church out fishing on Sundays and did not relish the subsequent reproof of the pastor.

The heart of the minister was, however, in the West and he dreamed of its wide reaches. When in 1899 the Board of Directors of the Home Missionary Society asked him to go as superintendent to North Dakota, he was ready to turn his face to the setting sun. The fall of that year saw him entering upon the state work at Fargo. One of his first trips over the state was with Mrs. Caswell, who was then in charge of the woman's missionary work. She asked him one

day if he had a fur overcoat to keep out the winter's cold, and upon learning that he had not as yet, she sent him a check with instructions to buy a warm one for the North Dakota drives. This was but one of many kindnesses that she rendered him and other missionaries. She was a wonderful organizer, and how the churches did enjoy her "Pelt Story."

North Dakota was just getting its second wind. With the passing of twenty or more years of early settlement the state had proved a splendid agricultural section. There were about eighty Congregational churches and a college at Fargo was well under way, a fine testimony to the faithful missionary pastors of former years. The ten years following 1899 comprised a time of rapid development, with a veritable tidal wave of new settlers to the western part of the state. At one season fifty new banks were started in two months in new towns along railway extensions. As many as twenty churches were added to the Pilgrim fellowship in one year. Nearly half of the churches of the state were in communities where there was no other service in the same language, and some of these were where no other service of any kind was given. These fruitful years saw the number of Congregational churches increase from eighty to more than two hundred. Many churches were built, as well as a goodly number of parsonages. Although North Dakota has prohibition in its constitution, it was far from "dry," but these ten years saw a steady improvement, for the church worked hard to raise the standard of citizenship.

For two and a half years, from the spring of 1907, Dr. Powell and Dr. Stickney, who was in charge of the Sunday school work in North Dakota, were asked to extend their care to Montana. With the building of the Milwaukee coast extension the tidal wave of settlement had crossed into Montana and the following years witnessed a wonderful settlement of

homesteaders. These were strenuous years, for the work in both states was growing rapidly. In one year alone over thirty churches were organized and strenuous efforts were made to secure ministers. The Montana Band of earnest, purposeful young men from Yale and Hartford seminaries came to strategically placed churches.

In the "Together Campaign" in 1909, Dr. Powell went to New England and Ohio to set forth the story of church planting. After an address in Dr. Gladden's church, at Columbus, Dr. Herring remarked: "Powell, we shall have to send you into Montana to give all your time there. Montana needs the full time of a superintendent." The order for removal became effective in October of that year.

The North Dakota superintendents brought into Montana the confidence born of years of large growth, and they had the temerity to suggest as a slogan, *Ten Churches a Year for the next Ten Years*. That was regarded as a fine specimen of hyperkinesis. The Rev. T. O. Douglass, who was at the state conference in 1907, started the missionary motto by rolling out, "Montana, Mighty Montana." There had to be added only "in the making" to have the magic *MIGHTY MONTANA IN*

THE MAKING. By the time the ten years had passed, there had been organized the full hundred churches. Six local associations for the English speaking churches and one for the German have been organized in the period of this superintendency, and the Polytechnic Institute at Billings has come into our fellowship.

Dr. Powell feels it an unusual privilege to have spent these years in the "land of the shining mountains," caring for its missionary interests and introducing ministers to the work of the churches. As he expresses it, to have had some part in the missionary making of North Dakota and Mighty Montana is reason for great gratitude. He is thankful that the door of the great Northwest opened to him when the way to China was barred.

In his own words: "Montana, land of mighty mountains and great rivers, of forests and mines, of farms and ranches, of harnessed waterfalls and electrically driven trains, land of vigorous men and handsome women drawn from every state and country, what a privilege to have spent these years within your great borders! Treasure State is your proud name, and it is fondly believed that your consecrated sons and daughters will build themselves and your mighty resources into the kingdom of God."



THE FLORIDA OF THE TOURIST

By Rev. George B. Waldron

THE eyes and desires of America are increasingly turned toward Florida as a winter Mecca. That storm-bound country from the Dakotas to Maine—and much of the territory to the south—finds in this sunny peninsula a longed-for haven. Not that all who desire come, but increasing thousands each season find their way within our borders. The great majority of our winter visitors are past the prime of life, many need the kindlier climate because of physical weaknesses, some visit simply as sight-seers and usually with briefer

stay, but practically all come in the leisurely spirit, willing to be amused, open to a thousand possible suggestions, seeking the broader, easier avenues of living.

This does not mean that they are more open to suggestion of evil than in their home environment. What religious tendencies and character they have they bring with them. Because of larger leisure they may even more than at home be found within the walls of the church. In our popular resorts like Miami, Palm Beach, Daytona, Orlando, St. Petersburg,

churches of every faith for three months of the winter are crowded to the doors, and sometimes late comers find no place. They listen respectfully, thoughtfully, devoutly. They respond in measure to the calls for money and service. As a class they are not fast, sporty, frivolous, but substantial, sedate, refined. They want good things, as good or better than they can get at home and, willingly or unwillingly, they pay good prices for what they get.

Conditions such as these bring problems. A whole state doubles its population for a brief three months of winter and spends another three months of summer in over-rest. Church life shows the same elastic conditions. For example, about nine years ago our St. Petersburg church was built at a cost of some forty thousand dollars to replace the modest structure of wood that served when the town was in its beginnings. Its maximum seating capacity of 700 was supposed to be enough for many years to come, but very soon that spacious auditorium was crowded to the doors in winter. Last year, so insistent was the need that another 500 sittings were added, but the church was still too small this year to care for all who wished to enter. During the summer, however, when the visitors have departed, and many of the home people are on vacation, congregations are reduced to a handful and activities to the lowest ebb. This church has a resident membership of less than two hundred.

Similar changes from summer to winter hold in all our city churches and in almost equal proportion in our smaller communities as well. The winter visitor is no respecter of places. He crowds the fashionable and popular resorts, but you will find him also in the two-store town and in the lonely wilderness. And everywhere he has the same soul needs.

Let Lake Helen, near the center of the upper peninsula, serve as an illustration. Go to that hamlet in the

summer and half the houses or more are closed, with doors and windows nailed down. The big hotel is without guests. Only a handful of people gather at the church on Sunday. Six months later the town is overflowing, with not a vacant room in any house, with members of the family often crowded out of their own beds and sleeping on cots. Every activity of the church is wide awake and Sunday congregations fill the neat auditorium. The town is alive with every kind of social and church activity, with scarcely a night of the week free for rest.

This church is now self-supporting. Its gifts for missions at home and abroad will compare favorably per member with well-to-do churches anywhere. Its pastors in recent years equal in power and character those of churches of twice the strength in the North. The very salt of the earth are in its membership, people refined, cultured, considerate. They draw to themselves the same sort of winter guest. It is an ideal community in which to live. Go to Orange City on the west and to New Smyrna on the east and you will find like conditions. Congregational churches are ministering to a score of such communities in Florida.

Just such a community as these, but now in the making, is New Port Richey on the Gulf Coast, a few miles north of St. Petersburg. Here some forty houses have been built within the year, and the growth is going on unchecked. Our missionary went into this new town last December and a church of some fifty members is the result. From the beginning they have raised ten dollars a week towards the support of the pastor. With increasing numbers and better organization they will soon double this support, but to have the right kind of leadership our Home Missionary Society must continue aid in diminishing amounts for some years to come.

In the light of churches like Lake

Helen, Ormond, Winter Park, once needing help as does this new church but now returning as much or more than they have received to the Mother Societies, does such work pay? Our Florida leaders are going forward with expansion plans for the state in the firm belief that it does.

Less than ten years ago Coconut Grove church was still in its original building and coming up each year for help from the Home Missionary Society. It is in a community of cultured Christian homes. Now the church occupies what is probably the most unique building, and one of the most beautiful in all Florida. Since coming to self-support the pastor's salary has been doubled and benevolences have more than doubled. Plans for a parsonage that will be a suitable companion building for the church are now coming to fruition.

Six miles to the north of Coconut Grove church is our First Church of Miami. Here in this city of marvelous materialistic growth and beauty our church, twenty years too late, has had a difficult time to get a foothold. Its new lot, on Biscayne Drive, about a mile north of the center of the most rapidly growing city in Florida, is in the heart of a choice new residence section. Foundations are laid and work has begun on the basement of a fifty-thousand-dollar building that is, in its Spanish type of beauty, to be the peer of any in that city of superb churches. Here is another missionary organization into which, from the days of its beginnings in a gospel tent some nine years ago, large sums of money have gone from the parent societies. But this struggling young church is raising three times as much on minister's salary to-day as three years ago and at the same time preparing for its better building; its benevolences have kept pace. Does it pay to put missionary money into such a church, ministering alone to a square mile of high class city homes? Let St. Petersburg, Daytona and Jacksonville churches give answer.

Across Biscayne Bay, on the wonderful peninsula of Miami Beach, where a score of millions have been spent in lifting lands above the water and making the wilderness to blossom as the rose, we have now a hundred-thousand-dollar property, dedicated on Palm Sunday, the only church to minister to that fast-growing Miami division. Two weeks later a new church organization, of people already beginning to catch the vision of a City of God in Miami, came into our Congregational Fellowship. With a hundred and twenty-five children gathered into the only Sunday school on the Beach and two hundred people meeting in regular service as the result of the first season of this enterprise, does such use of missionary money pay? City growth everywhere in America gives the answer.

Only the problem of ministering to the tourist in Florida is here under consideration, but let it not be forgotten that Florida is one of the most rapidly growing states in this country. People by the thousands are flocking to our farms, our groves, our gardens. Down in the Everglades is an empire of five million acres yet to come under cultivation. Scores of colonization projects are coming into being across the state.

Georgia with practically the same area has twice our population. For the problems of the new country and the problems of the inrush of winter tourists, our churches must have the help of the older sisterhood or lose out in the flood that threatens to overwhelm us. We do not ask to have done for us what we can do for ourselves. In 1920 our two thousand resident members on the Florida Peninsula gave over twelve thousand dollars for Congregational missions at home and abroad. In the big program ahead of us we expect to do our full share. All we ask is that the same helping hand of fellowship that has been ours in the years past, shall continue to be held out to us in the needs of today and tomorrow.

A QUARTER-CENTURY OF FAITHFUL MISSIONARY ACTIVITY

By Rev. Samuel Holden, Dallas, Tex.

MORE than a quarter of a century of consistent missionary work among the Indians of Allen Parish, Louisiana, has produced some gratifying results. It is the object of this article to present a brief account of some of the activities and achievements of this interesting work, and also to give an account of the twenty-fifth anniversary of the general work of the mission.

The Indians of this mission are an interesting people, living in the pine woods bordering upon the prairie and for the most part possessing their own homes. They are apparently natives of this country. From government records I learn that they have dwelt along the Sabine River between Louisiana and Texas for over a quarter of a century. They have, however, from time to time been augmented by fragmentary tribes from Mississippi and Alabama.

The only religious work carried on among these people has been that of the Rev. Paul Leeds, a missionary of The Congregational Home Missionary Society. Practically all the educational work done for them has been under his supervision. When in 1893 Mr. Leeds, then a young man, decided to cast in his lot with these people, the country was in a very primitive and undeveloped condition. The white settlers were few and far be-

tween and were, in general, families who had come from other states.

It was under the direction of Dr. C. I. Scofield, then home missionary Superintendent for Louisiana and Texas, that Mr. Leeds joined in this work, and he has remained with it all these years. Up to that time no religious or educational work had been done among the Indians. One of the first things the young missionary did was to get together a group of these

people and lay before them, as best he could through an interpreter, the thing that was uppermost in his mind—the chance to present to them the gospel of Christ. At first he was treated with suspicion, but as time went on and it became evident that he was working for their good, opposition died out and he was accorded a friendly welcome.

The Indians at this time were a semi-civilized people for whom nothing in the

way of religion or education had been done. Their condition has been described to me by one of the oldest settlers in these words, "They lived under foul conditions, in miserable shacks, indolent, lazy, and without ambition." As the missionary won their confidence he became their counselor. To him they went for advice and to him they turned in every emergency for help. I have preached to these people several times and on every occasion I have been deeply im-



MEN OF THE INDIAN SUNDAY SCHOOL

pressed by the high esteem and, I might say, affectionate regard in which Mr. Leeds is held. I was told the following story by an old settler who can vouch for its truthfulness, for he knew the white man. The story expresses some of the esteem in which Brother Paul—the name by which he is known among the Indians—is held:

One day a white man met an Indian who had a bottle of whiskey. The white man, anxious to get it away from him, said: "Don't you know Brother Paul would feel very sorry if he knew that one of his Indians, whom he loves, had a bottle of whiskey? You know how he preaches against it and how disappointed he would be if he knew about this." The Indian, throwing the bottle into the river, instantly replied, "I do nothing to make Brother Paul feel bad."

The loyalty and gratitude of the Indians, coupled with the consciousness of having accomplished a definite work for their religious and educational uplift, are, according to Mr. Leeds' own words, his greatest satisfaction and reward. During his ministry among them, one hundred and seventy-three have professed faith in Christ and united with the church. It was twenty-one years ago in September that the first church organization was effected with thirty-two mem-

bers. The work has grown until today they have two neat churches and one good school. Throughout all these years, the church has been the center of all their social, educational and religious life. Without ostentation, this missionary has stuck to his task under most trying and adverse circumstances for over a quarter of a century.

In justice to this faithful and devoted servant of The Home Missionary Society, I would like to say for the benefit of the readers that for the first six years of his service his income did not average fifty dollars a year. How was he supported? Who paid his bills? In speaking about those early days, Mr. Leeds said:

"My wants were few and simple and easily supplied. I fared as well as the average settler. The country was thinly settled, money was scarce, all were poor. St. Paul said, 'I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me.' I simply did the same."

Before closing, I want to refer to a baptismal service I had the pleasure of attending, Sunday, September 14th. In the morning, Mr. Leeds and I went out to the church, a distance of about twelve miles, for an all-day ser-



TEN LITTLE INDIANS PLUS

vice. Many of the people had already met for their Sunday school service, which was in charge of the only licensed Indian preacher. Eighty-three were present, a number which gradually increased before the school closed. Everything was done in a reverent and orderly manner, which Mr. Leeds told me, was characteristic of all their services. After the school session I was invited to preach, which I did, the preacher acting as interpreter. Mr. Leeds then followed with an address.

In the afternoon at three o'clock there was a service out in the woods on the banks of Bayou Blue. This meeting marked the twentieth anniversary of the organization of the church and culminated in the baptism of eleven people. Among those baptized were the father of the Indian preacher, a venerable Indian of ninety years, and several of his grandchildren. All the tribe, together with a large number of white people, was present.

It was a service the nature of which I shall not soon forget. The giant oaks and pines, the quiet water, the calm, clear blue sky, the attitude of

the people, their deep interest in the occasion, the careful solicitude with which all arrangements had been made—all seemed to conspire to lend a profound touch of reverence to the service. Here, I felt, is a people who, for years before this missionary came among them, had lived in darkness, but who have been won to Christ and have been taught to love and serve him. I could not help but feel, after that service, that if those who generously give of their means to sustain the cause of home missions could have witnessed this service, they would have felt a thrill of joy at the thought that they, too, are co-workers with our Lord in winning people to him. I felt sure their loyalty to the cause of home missions would have been quickened and strengthened.

The service was simple and impressive. In addition to administering the sacrament of baptism, there were singing, prayers, the reading of Scripture and an address by the missionary. At the close of the service a friendly, social hour was passed and as the sun was beginning to sink we parted, after a day well spent and long to be remembered.



THE FAR-REACHING INFLUENCE OF THE CHURCH

By Rev. A. T. Evans, Lander, Wyo.

WORK in a frontier community is always attended by more or less discouragement to both pastor and people. Conditions make this inevitable, and the Congregational church at Lander, Wyoming, is no exception to the rule. However, when the accomplishments of the past year are reviewed and the circumstances under which the work has been done, it is quite evident that real progress has been made. The attitude of the people to the work is most cordial and if the achievements of the present year can be improved upon even a little during the next twelve months, the future of the church is assured. The town, of course, is feel-

ing, as are most places throughout the country, the effects of this period of readjustment. But notwithstanding the general depression, indications show that we are better prepared to face the present year than we were to face the one which has so encouragingly closed. New members are coming into our fellowship, and several prominent men of the town have become interested in our work. The support and influence which their interest has afforded means much to the future of Congregationalism in this part of Wyoming.

It is the hope and expectation of the people to be able to pay off the Church Building Society loan this

year, and every possible effort will be made to get from under all financial burdens. It is also confidently expected that our obligations to the Home Missionary Society will be met and the other missionary interests of the denomination cared for. A couple of weeks of evangelistic services under a good leader would be of great value to this work, both spiritually and financially. It would, however, have to be evangelism along really broad lines, for I am sure the old type would appeal to but few of our congregation.

We minister to a large circle of people in many ways. There are the people of the town itself and people who live long distances from the town but must look to it for religious services when they bury their dead or the blessing of the church is desired at a wedding ceremony. Many of these people do not attend church. With one exception, during my present pastorate, all the funerals and weddings at which I have been asked to officiate have been among folks who have no affiliation with our church. I am most happy to give

these services, and we have every reason to think that the church's influence is widening gradually because of this ministry. If only men could be kept on these far western fields for a sufficiently long period to make possible a thorough acquaintance with the community, it would give to our frontier churches a standing that would lead to future prosperity. A wedding, a funeral, and the family for whom such service is rendered will always have a friendly interest in the minister, who has been with them in their joy or sorrow, and also in his church. It is hard to estimate the far-reaching influence of this work in the isolated settlements of our western states. If readers of *THE AMERICAN MISSIONARY* could visit one of these prosperous and growing towns on our last frontier and come to realize how much the missionary's work and the missionary's visits mean to the people far removed from much in the way of church ministry which they were accustomed to "back East," I am sure they would feel that their contributions to home missions are well worth while.

* * *

NOTABLE CHRISTIAN ENDEAVOR PROGRESS

By Rev. Otto C. Grauer

THE Christian Endeavor Society of our Czechoslovak church in Charleroi, Pennsylvania, sent a delegation of five members to the Washington County Christian Endeavor convention held at Claysville, in June. Their report created such interest that the president of the convention called upon one of our representatives, Dr. Trnavsky, to speak on the secret of success in our work. His speech evidently took, for he was elected a vice-president of the county organization. Our Christian Endeavor in Charleroi works under the serious handicap of being obliged to meet in a little hall, poorly ventilated and lighted, and located on a noisy street, as the

church does not as yet have a suitable house of worship. At this convention our society also won the membership banner for the highest percentage of new members of any society in this group of fifty-six societies represented at this meeting.

This Czechoslovak church has an efficient young pastor in George Hankowsky, who has been able to hold and rally the young people to the support of his church. There is a crying need just now to help the Charleroi people to get a suitable house of worship. They have labored long and patiently under almost impossible conditions.

Each of the four Czechoslovak churches in the Pittsburgh District

has a Christian Endeavor Society which actively supports the church work. They have a united rally every quarter- which promotes fellowship and co-operation, and the young people of these churches are loyal to

their own work, although the temptation is sometimes strong upon them to go to English-speaking American churches, where they perhaps could enjoy themselves better in some ways with companions of the public schools.

* * *

A CALL TO PRAYER

ON Armistice Day, November 11th, the Conference on Disarmament convenes in Washington. Whether this Conference shall be wholly futile or accomplish results which may even reach to the ultimate peace of the world will depend almost entirely upon the temper of mind of the conferees. That temper of mind will be determined very largely by the spiritual atmosphere in which the Conference meets. It is within the power of the Christian people of America to charge that atmosphere with the very mind of God. The Federal Council of Churches and the various denominations are summoning the churches to prayer, to the end that this Conference may initiate processes which shall relieve the human race of the awful incubus of war.

No authority has been given the Secretary of the National Council to issue a call to prayer, but the situation itself constitutes the most powerful appeal for earnest petition for God's blessing upon this Conference.

May I therefore suggest (1) that

all pastors urge their people in their private and family devotions, preceding and during the Conference, to make this Conference the burden of their prayers; (2) that in public worship, especially on the preceding Sunday and at the prayer meeting of Armistice week, this same subject be made the center of thought and earnest prayer; (3) that where it is feasible special meetings for prayer be called, uniting with other denominations or with neighboring Congregational churches, when this is possible; (4) that the sermons on Sunday, November 6th, be given to the presentation of the principles of the Prince of Peace as they apply to the present situation.

"More things are wrought by prayer than this world dreams of." If ever there were an object of prayer calculated to challenge the united appeal of all Christian hearts, certainly this object of securing a warless world is one.

CHARLES EMERSON BURTON,
Secretary of The National Council.

The Slovak Educational Club of Charleroi, Pennsylvania, made up entirely of young people, has been organized for the purpose of helping those of Slavic origin in the neighborhood to be better citizens and better Christians. These young folks realize that it is their duty as they receive greater advantages and learn the language of their adopted country to help their brethren who are less fortunate. Their services are of great value, for they are able to speak to their Slavic friends in their own language and help in the study of English. The Club believes that by a united effort in this direction it will be of real service to those who need both temporal and spiritual help.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF SEPT.	Last Year.....	11,208.51	2,135.91	13,344.42	1,173.08	12,171.34	778.78
	Present Year...	10,172.58	3,489.08	13,661.66	6,021.37	7,640.29	1,700.00
	Increase.....	.....	1,353.17	317.24	4,848.29	.....	921.22
	Decrease.....	1,035.93	.....	.....	.....	4,531.05	.....
SIX MONTHS FROM APRIL 1	Last Year.....	94,419.99	16,064.80	110,484.79	36,332.61	74,152.18	28,684.36
	Present Year...	82,296.61	19,902.98	102,199.59	39,823.39	62,376.20	44,702.75
	Increase.....	.....	3,838.18	.....	.....	.....	16,018.39
	Decrease.....	12,123.38	.....	8,285.20	3,490.78	11,775.98	.....

SERIOUS SHOWINGS

THE comparative statement for six months gives us pause. By the last line it is seen that there is a decrease in the Net Available for National Work of \$11,775.98. To the casual observer the increase in legacies would seem to offset this, but legacies are always fluctuating and last year it was necessary to take from the Equalization Fund \$26,950.98, and even though legacies should be considerably larger this year, under our necessary equalizing policy there would be no more money for current uses than last year. The overdraft at the end of September amounted to over \$90,000. A small overdraft at this season does not ordinarily give concern. This overdraft taken with the comparative statement brings us face to face with debt or further reduction in home missionary work. Having reduced our home missionary force by 344 home missionaries since the outbreak of the war, further reduction seems most serious. The utmost care will be exercised, however, to avoid contracting debt, and we ask the heartiest co-operation for the increase of receipts that further cuts may not be necessary.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. or all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The tremendous burden laid upon the Church Building Society by the churches which appeal for its help is shown by our September docket. Dr. Smith presented to the Committee the applications of one hundred and nine churches, asking for a total of \$421,670. Thirty of them asked for parsonage loans amounting to \$46,100. Seventy-nine requested church grants, or loans, or both, amounting to \$375,570. Many of these were emergency cases.

* * *

The Committee listened to these appeals for the helping hand with deepest sympathy. Then it looked into the treasury to see how much there was available for appropriation in response to these urgent calls. It found only about one-ninth of the amount asked for. It was obliged to content itself, therefore, with voting eight parsonage loans amounting to \$7,375 and eighteen church grants and loans amounting to \$48,500. It wants to respond to these other calls. It would like to do so without delay, but it can only go as far and as fast as the churches and generous individual givers permit. If they will send us the money needed, prompt action will be taken.

* * *

Do you need church pews? If you can use those which have seen some service, but are in good condition, write to Rev. Dow B. Beene, Chappaqua, New York, or to Rev. N. M. Pratt, Plymouth Church, Lockport, New York, for full information.

* * *

Bethany Church, Minneapolis, has recently unveiled a beautiful memorial window, placed back of the pulpit, in honor of one of her soldiers who was killed at the front in the late war. It represents an angel hovering over the poppy fields of France.

* * *

Fire cannot discourage our church at Brighton, Massachusetts. Robbed of its edifice by a seeming disaster, they are building a new house of worship to cost about \$100,000. It will be of colonial design. They hope to complete the first unit (the chapel) this fall, and dedicate the entire building in the early winter.

* * *

Peoria Heights, Illinois, is planning to build a new edifice of Gothic design and especially adapted to community needs. Besides its auditorium, with a seating capacity for three hundred and fifty people, it will have a good-sized room which may be used for a gymnasium, moving pictures, and social gatherings. They are planning for a cost of about \$75,000.

* * *

Sioux Falls, South Dakota, is expecting to install in its fine house of worship a new pipe organ to cost \$18,000. The full amount has been pledged, and it is hoped to make the dedication of this noble instrument a special feature of the fiftieth anniversary of the church to be celebrated in the coming year.

* * *

Wilton, Maine, has recently dedicated its new Austin pipe organ, for which the people have been working for several years.



TERRE HAUTE, IND., FIRST CONGREGATIONAL CHURCH

THE CHALLENGE OF THE CITY*

By Rev. Luman H. Royce, Director of City Work

THE lure of the city and the challenge of the city increase with amazing rapidity. The World War retarded the great cityward tide of immigration, so that the net increase during the past decade in our foreign-born population has been less than four hundred thousand, and yet there has been an unprecedented increase in our urban population, a drift of nearly seven million people from rural to urban communities.

Ninety-five cities have doubled their population during the past decade, until we now have sixty-six cities with a population each of over one hundred thousand, and thirty-three cities with

a population each of over two hundred thousand. More than half of our population dwell in cities of over five thousand and nearly thirty per cent in cities of over one hundred thousand.

Twenty-five years ago the frontier of the home missionary crusade was located in the sparsely-settled rural communities of the great West. Today the frontier of our home missionary service, the firing line where the battle rages most fiercely, must be sought in these teeming cities, East, West, North and South.

The unchurched areas today are not in the rural communities, but in

* Address given at the National Council, Los Angeles, California, June 5, 1921.

urban communities. There are over five hundred rural communities where we have more pews than people, but there are hundreds of growing cities where we have more people than pews, scores of cities where we haven't seating capacity for half the people, literally thousands of city streets where boys and girls are growing up without adequate or accessible religious privileges.

The note which Dr. Jefferson sounded nearly twenty years ago must be sounded today with even greater urgency. "The task of church extension in the city is one of the greatest tasks of the twentieth century. No denomination can hold the attention of thoughtful men which does not go to work, first of all, with the bulk of its resources in the city." No country is safe with its cities in the hands of the enemy. If Christianity fails in the city, it fails everywhere, and Christianity will surely fail in the city unless we face our task with greater daring and foresight and liberality.

The foreign-speaking population of our great cities is significant beyond all estimate. Nearly a dozen cities beyond or speeding toward the million mark have a foreign-speaking population of nearly eighty per cent, including the foreign-born children of foreign parents, and this condition will continue in every growing city. Just now there is a temporary recession of this tide of immigration, but it cannot last.

Thirty people to the square mile in America. Four or five hundred to the square mile in parts of Europe and Asia! Why, you might as well try to keep air out of a vacuum as try permanently to stay this great providential, irrepressible movement of mankind. In many of our cities we already have a home missionary problem embracing more people than many states, and a foreign missionary problem, right in our midst, including half a hundred tongues and dialects.

The time has come when we can-

not think of solving this problem with the crude equipment and meager program which we have been using in many cities.

I believe that the demand of the hour in all of our foreign-speaking communities is a federated program, shot through and through with the spirit of comity and interdenominational co-operation. I believe that the federated churches of Cleveland are leading the way in such a program, a program where responsibility is allocated, and spheres of denominational influence are defined, just as clearly as in foreign lands, each denomination massing its resources upon definite localities, instead of spreading them over the entire city with the most unseemly rivalry and overlapping. I believe that this Cleveland plan deserves the careful study of every state and city organization.

If there were time I would like to speak of the downtown churches which must be maintained as radiating centers of influence and vantage points for the mobilization of our forces. I would like to speak of the great clamorous opportunities in college and university communities where we must have more adequate leadership and equipment if we would reach the young men and women who must be enlisted and trained for leadership. I would like to speak of the work in industrial communities calling for a tremendous outlay of missionary money and missionary enthusiasm.

City work, manifold, complex and tremendous, takes money. Everything must be done on a larger scale than our fathers ever dreamed of. New fields must be entered where first bills are enormous. New buildings must be provided where the cost is frightful. Trained workers must be furnished in increasing numbers, and all this calls for large and increasing expenditure. No one can go into this business of church extension in the city with open mind without discovering that it takes money.

No denomination can face this task soberly without realizing sooner or later that any adequate campaign demands tremendous base and backing in those communities where wealth abounds. Let us assume that we need great outpourings of power from on high, but let us also assume that we also need great outpourings of that tangible thing which we call money, and this money must be increasingly contributed by those growing suburban communities which are springing up on the outskirts of every great metropolitan center. As a denomination we have been long on missionary zeal, but short on denominational strategy. Every campaign demands a base and the logical and indispensable base for all missionary work, both at home and abroad, must be steadily and strategically established in new and growing residential sections.

Ten years from now, twenty years from now, fifty years from now, the churches which will furnish leadership and money for our missionary propaganda both at home and abroad will not be downtown churches or midtown churches, but the churches which we are planting today in growing suburban communities.

I have made a very thorough tabulation of over one hundred cities and I have studied very carefully the returns from our Congregational churches in these cities. I cannot take time to dwell upon these returns in detail, but I want to emphasize just one significant fact: I have been tremendously impressed by the fact that wherever the Sunday School membership in any church or any city is notably smaller than the church membership, it indicates with unfailing accuracy that a centralized policy prevails, the cathedral policy instead of the swarming policy.

I can take you to scores of cities where we are pouring our strength into one or two downtown or midtown churches and utterly overlooking those great growing suburban com-

munities where the children live. In many of these cities the spirit of church extension is drowsy or dying or dead.

I haven't much use for that sort of Congregationalism which waxes eloquent two or three times a year over the foresight and sacrifice of our Pilgrim Fathers, and then fails to manifest the Pilgrim spirit, the spirit of the colonizer and the pioneer, in the projection and promotion of new churches in those suburban communities which are the hope of the future and the enduring base of our great missionary operations both at home and abroad.

The thing that is needed in many cities is a new type of Congregationalism, a new sense of denominational solidarity, a new sense of denominational responsibility for the city as a whole. Team work must take the place of that exaggerated individualism with which Congregational churches are apt to be afflicted.

Let us be loyal to our own church and our own parish, but let us recognize the fact that our field in any city is city-wide. Parochialism is just as petty and just as narrow and short-sighted as provincialism. Let us rise above all self-centered and short-sighted devotion to our local task, and recognize the needs of the city as a whole, every section and stratum of it from center to circumference. Let us respect the rights of others, but let us not shirk our denominational responsibility.

Our present system of denominations, blessed and broadened by a growing spirit of comity and cooperation, with all its weaknesses, avoids the evils which have always attended centralization of power. It gives expression to those differences in temperament and training and doctrine and method which seem absolutely essential to the preservation of life and liberty and enterprise.

Sectarianism is deplorable, but denominationalism is simply the practical application along religious lines

of that principle of specialization and division of labor which prevails in every other line of activity, and I believe that denominationalism of the right sort brings the church and its manifold agencies into more diverse and helpful contact with society. Let us respect the rights of others, but let us also believe that we as Congregationalists stand for certain traits and truths which ought to be perpetuated. There has never been a time in the history of the American church when Pilgrim principles have had such right of way in every progressive community as now. One of the by-products of the great war, with all its turmoil and change, has been a steady turning of the minds and the hearts of men toward those principles of democracy, equality and liberty for which we stand. Moreover, since the federation of three of

our home boards we have the best machinery in the country for city work. But we need in many cities a stronger sense of local responsibility and a stronger sense of denominational solidarity.

May God help us to take our rightful place and do our rightful part in this great task of city evangelization, and we cannot do our part unless we plant and push our churches and our Sunday Schools in every section of our complex city life, among the rich and among the poor, among the wise and among the ignorant, in the downtown industrial sections and in the sparsely settled suburban communities, sharing here and everywhere in this superb and splendid task, the building of that bright city of God, let down out of heaven, which is the goal and the glory of our Christian civilization.



THE UNTIDY CHURCH

THE *Christian Century*, referring to a recent survey, has this to say about keeping the church in good condition:

"One of the most shocking facts discovered is the state of filth and disorder into which some church buildings had fallen. There were basements that were firetraps and storerooms that were in utter disorder. Anyone acquainted with church buildings over the United States knows that they are seldom as neat as people's homes. It takes money and work to keep them that way, and only the occasional congregation has interest enough to do it. A dirty church building tells the same kind of story that a dirty house does. Those who live in it do not care enough for what it represents to be sensitive to maintain the decencies. The grounds outside the church are often in a state of disorder. When everybody in town mows his lawn except the church janitor, it is evident that the church property will tell an unfavorable story to every passer-by.

How many churches have plants and shrubbery on the grounds? They are even more appreciated on the church grounds than they are on private property. Yet it is hardly one church in a hundred that makes the church lawn as beautiful as the prevailing standard in the community. It may seem to some that the dirt in the choir loft bears no relation to piety, and that the weeds on the church lawn have no relation to the indifference of the community, but this is to miss the fact that life has its roots in the physical. It is true for the church as for the house that 'cleanliness is next to Godliness.'"

This brings out vividly the importance of having a good House Committee. Every church should have one. Women are natural housekeepers, and there should be at least one woman on the House Committee. Her keen eyes will detect any untidiness. She will insist that the place of worship shall be kept in as good order as her own parlor. A committee of this sort will be of great service.

PILGRIM IDEALS IN TOLEDO, OHIO

THE challenge of the city, which Mr. Royce has so graphically described, is strikingly illustrated in the busy city of Toledo. Here is a teeming hive of industry. Nearly a quarter of a million people dwell in its home. Its factories and mills have brought them from many lands. The problems of the city are acute here.

Our First Church has had more

day School, eight hundred strong, and its other organizations are at floodtide of activity. Such a church is a tremendous asset for a city.

But it does not work alone. This mother church has gathered about herself a group of daughters who more than duplicate her power. Younger and less fully developed, they are making the Pilgrim ideals a very vital part of the life of the



TOLEDO, O., FIRST CONGREGATIONAL CHURCH

than three-quarters of a century of life in this community. It has seen the growth of this great population, and under the strong leadership of Dr. Allen A. Stockdale it has itself grown to a membership of nearly fifteen hundred. It numbers eight hundred families in its constituency. In its noble house of worship, in the building of which it did not need to ask the aid of this Society, it gathers a great congregation each Sunday, including many of the strong men in the city. It has a big up-to-date Sun-

people. In different parts of the city, away from the center, they are giving a ministry of Christian service to multitudes who could not otherwise be reached. Two of them were born within the last decade and have just received generous aid from the Church Building Society toward completing their church plants. Another, where Rev. H. A. Arnold has succeeded Dr. Ernest Bourner Allen in the pastorate, has grown in less than half a century to a membership of more than thirteen hundred and a



TOLEDO, O., FIRST CONGREGATIONAL INTERIOR

Sunday School of nine hundred. It is now moving to secure a larger and more adequate edifice for its work and worship.

The six churches of our Pilgrim faith and polity in Toledo are doing fine team work. They are meeting the challenge of the city in an admirable way. They will soon reach

the four thousand mark in their combined membership, and the three thousand mark in their Sunday Schools. Already they count nearly three thousand families in their several flocks. It costs a good deal to keep their machinery going at full speed, but the last Year Book reports their benevolence as exceeding \$27,000.

HOW ONE CHURCH DID IT

TOGETHERNESS is the secret of a church's power. The very word *ecclesia*, which we have translated "church," means a collection of people that get together. Common convictions, sympathies and purposes draw them together, and as they worship together, sing together and work together their individual force becomes collective power. They warm each other up as they are "with one consent in one place," and their warmth draws others. There is "something doing" as they act together. A large church scattered is weak and ineffective. A small church compact together by the faithful attendance of its members is a power greater than it may itself suppose.

It often happens that a church becomes discouraged and fancies itself weak and unable to meet its obligations because its members fail to get together. Sunday comes and the congregation is pitifully small. Messrs. Brown, Jones and Robinson failed to appear. Several of the leading ladies of the flock stayed at home. The lure of the automobile carried away several who used to be constant attendants. The pastor and his devoted standbys look with sinking heart at the handful who have gathered for worship, and say, "How few and feeble we are!"

But let the get-together spirit take possession of the people and they dis-

cover how strong they are. Especially if their work is methodized on a wise and workable plan, they find that tasks that seemed mountains are only molehills.

Our church in Gary, Indiana, has just been giving us a fine example of this. It has nearly a hundred and fifty members in two hundred families, and a good building, which is the first unit of the larger plant they hope for. The church has never considered itself very strong. It has been timid about tackling great tasks. But Rev. Willard Crosby Lyon has become its pastor, and his fertile mind is finding new ways in which to move forward. It occurred to the people that it would be well to ascertain just what the income of its people actually is. To their surprise they found it totaled \$250,000. Then it was suggested that one per cent of this should be asked for the church. It was agreed, and within five days they had \$2,201. The trustees led off by pledging \$1,100 at a single sitting. The whole amount will be secured, in spite of much unemployment there.

This is a fine example for other churches. Each church should adopt the motto, "We can do it if we will." They should add another, "All at it, always at it." This will develop the get-together habit which will bring out all the reserves of power. With these the church can do great things.

+ + +

A MESSAGE TO AN AIDED CHURCH

A CHURCH which had long struggled with a crippling debt made a supreme effort and got rid of it. Wise leadership, unanimous action, and sacrificial giving made an end of the incubus. They asked a representative of this society, which had given generous help, to share with them in celebrating the victory.

He congratulated the church and pastor on their great deliverance, but assured them that our chief in-

terest is not in brick and mortar, nor in mere material prosperity. It is rather in seeing a church succeed in the spiritual work for which it was intended. It is to help transform the world into a kingdom of heaven. The church is an organized force to bring all human life under the mastery of Christ, that his ideals may supplant wrong and sorrow.

This victory has shown the church what it can do if it tries. Now what shall it attempt?

Double your membership. The church is not merely a preaching station; it is a recruiting station. Get twice as many soldiers of the cross here, enlisted for the Master's work.

Double your Sunday School. There are twice as many young people in your neighborhood who need to sit at the feet of the great Teacher and become his disciples. Find them and bring them in.

Double your mid-week meeting.

Perhaps your prayer meeting has become dull, dreary, unattractive. Change it. Wake it up. Get twice as many to have a share in it.

Double your Christian Endeavors, your Boy Scouts, your Girls' Campfire members, your Woman's Society. Have a grand enlistment campaign for all these activities.

Result: you will Double your Income, because there will be a new spirit in your church, a new enthusiasm, a new devotion, a new joy.

* * *

LEGACIES

A PORTION of the income of this Society each year is derived from legacies. This money goes at once into our perpetual Loan Fund, to be used over and over again in helping churches to complete their houses of worship. The same money goes out and comes back again, to go out once more into other church buildings. This process is repeated from ten to twenty times in a century. It is a delightful thought that after the earthly life is finished one may still be a power for good in the many temples of worship he is helping to erect.

Sometimes these legacies are not large in amount, but they do great good. Looking over the record of the last twenty years we find the total thus received during that period is \$611,468. They have come in yearly amounts ranging from about \$8,000 to \$78,000. The individual bequests range from \$500 to \$40,000. More than six-tenths of a

million dollars has thus been added to the fund which is such a help to the churches in their time of need.

Sometimes the bequests are large. The Connecticut friend who left \$50,000 for this work put more than ten churches upon their feet immediately, and some thirty more later. Several others have put in large amounts. But the one who was most eager to put the stored-up treasure of his lifetime into this work was Mr. Joseph H. Stickney of Baltimore, whose generous bequest of about \$300,000 became a fountain of blessing to our churches, enabling us to help them as we had never done before.

Whether the amount you intend to leave for this purpose be large or small, do not forget to write the Congregational Church Building Society into your will. The Loan Fund is in urgent need of another million dollars with which to meet the increasing appeals.

Our church in Friona, Texas, was struck by lightning in August and burned to the ground. The student pastor, Mr. C. H. Shiflett, immediately rallied the people for a rebuilding effort and quickly raised \$2,000 for the purpose.

The enterprising women of our church in Oneonta, California, served a chicken supper lately which was so good that immediately after it the people subscribed \$15,000 toward a new church building. Three-fifths of the amount was raised in nine minutes. Mission style architecture will characterize the church, which is to be built around a patio, with separate rooms for social and educational needs.

THE CONGREGATIONAL EDUCATION SOCIETY

An unexpected opportunity opened to Dr. Arthur Holt, the Social Service secretary, to visit England this summer in company with a group of Americans, Sherwood Eddy among them, to make a careful study of social conditions. Dr. Holt writes in a private letter: "It has been a most profitable venture. It has far exceeded my expectations. We have interviewed everybody from the President of Germany to Lloyd George's private secretary."

* * *

The Men's Clubs of the Congregational and Episcopal churches of Sheridan, Wyoming, have united in an Open Forum for a season of fifteen weeks, and have underwritten it for \$800. Their folder contains this paragraph: "The Forum is not a substitute for the public worship of God. We hope you will attend your own church every Sunday morning." Among the "Principles" of this Forum are these: "The complete development of democracy in America. A common meeting ground for all people in the interest of truth and mutual understanding, and for the cultivation of community spirit. The freest and fullest discussion of all vital questions affecting human welfare."

* * *

Several denominations united in an evening Forum in Owatonna, Minnesota, during the winter. In the summer months the Congregational church has used moving pictures with good results. The pastor, Rev. A. M. Hanson, writes: "A gospel message is the heart of the service."

* * *

"North Church was founded to save *souls*. It seeks now rather to save *society*." This is the opening sentence in the bulletin of the Forum of the North Church, Cleveland, Ohio, which has for four years conducted a crowded Sunday night Forum. This organization "holds firmly its confidence in the solving power of thoughtful discussion and the right of free speech."

* * *

The change from the church to the theatre for the evening service and the use of moving pictures has increased an audience of ten to one which cannot be accommodated in Hillsboro, North Dakota. "People who have never been inside of a church have come and enjoyed the service. The pastor has had the opportunity of preaching a half hour sermon to an audience largely made up of young people."

* * *

There were seldom more than twenty-five to thirty people present at the evening service in Brooklyn, Connecticut. The pastor hired a hall and made use of moving pictures—travelogues, historical scenes, and Bible stories. Gospel hymns are sung, the words being thrown on the screen. Attendance is now one hundred and fifty to two hundred and fifty. The pastor feels that "definite spiritual results may be attributed to these meetings."

PUEBLO CHURCHES AND THE PUEBLO FLOOD

WHAT SERVICE OUGHT THE CHURCH RENDER IN TIME OF CATASTROPHE?

By Rev. William Iwan Jones, Pastor First Cong'l. Church, Pueblo, Colo.

PUEBLO churches fortunately escaped the destructive forces of the Arkansas River flood of June 3-5. They were thus left free to plunge quickly and deeply into relief work.

The flood gained its crest of damage about 9:30 Friday night, June 3rd. Before the light plant ceased its service that night, hours before midnight, refugees were being ushered into Pueblo churches. The first food kitchen on the south bank of the river was established early Saturday morning by one of our churches in a garage in sight of the flood waters. Later this food kitchen was recognized by the Red Cross as one of its substations for the feeding of refugees and rescuers. Before the military arrived, men deputized by the county sheriff patrolled the city and not a few ministers and many church men wore the badge of authority and carried the weapon of enforcement.

When the Red Cross organized, as it did before the close of Saturday, it used the pastors as centers of communication, and the people of the churches were summoned to devise plans and put them into execution. The pastors were at once put in charge of "Shelter," and all floor and pew spaces in the churches were soon spread with bedding upon which reclined nightly a grateful but bewildered mass of humanity. Cots and mattresses were luxuries hardly known. But it was June! Bedding came as by magic from the homes of

the people in the neighborhood of each church. Denominational lines were not in evidence. Each church was in reality a community church.

Pastors were discovered in those first days of the disaster rendering various services except those for which they had been trained! They were doing the first needful thing that came to hand to be done, and doing it with resourceful effectiveness. Ministers as deputy sheriffs; ministers as drivers of Red Cross and soup kitchen service cars; minister-



WHAT THE RECEDING WATER LEFT AT
SECOND AND MAIN STREETS

hauling milk to the city from a dairy farm of difficult but possible access; ministers chairmen of important Red Cross committees and directing from their desks scores of workers. All were engaged somewhere and each, in addition,

found himself the host of many guests in his church.

And the mistress of the manse! As usual, she was busier and more effective than her lesser half! She was hostess and chef for the refugees in the churches. The refugees who had lived in the bottoms were mostly so-called foreigners, Mexicans, Italians, and Negroes. They had to be fed and to be kept clean without the usual modern conveniences. For you must know that all the usual co-operative utilities of a city were lacking. Telephones went first, then electricity failed, then gas, and finally even the water. Days passed before any of the utilities were restored and weeks before all. Long disused oil stoves and a few isolated coal and wood ranges

in each neighborhood did community service for several families, as well as supplied the needs of the refugees. Yes, the mistress of the manse in every case lived up to her reputation for being on the job.

Services of worship were not thought of Sunday, the 5th, the services of relief being still too compellingly urgent. By Sunday, the 12th, many churches resumed services, and by the 19th all. The city commissioners recognized the church in a proclamation issued before Sunday, the 19th, calling upon citizens to "repair to their respective places of worship and after their own manner" to give thanks to God that in the face of such terrible destruction of property so few lives were lost; and also for the expression of "humanity and brotherhood" in the timely assistance from the other cities of Colorado and the nation.

So busy was this pastor in doing "the next thing," with his Ford as a ready helper, that he hardly realized the magnitude or the real seriousness of the disaster until he received a telegram from Superintendent Minchin, stating that the Denver Congregational churches were sending \$500 to be used by the Pueblo Congregationalists in relief work. Then came the first stir of feeling and the welling of tears—in gratitude for this expression from without and in pity for those in need within. Even from far distant Massachusetts came the Children's Day offering of one of our churches, and from the writer's home church at Emporia, Kansas, another check. Such a timely supplying of means of relief is to be commended as worthy of future imitation. Such ought to be an often used method in

any such disaster. As effective as was the Red Cross, it was most desirable that a pastor could have the means, in the name of the church itself, of going straight to the place of need, and, dispensing with all red tape, render the needed relief. This is not to say that the Red Cross red tape of registrations, applications, requisitions for supplies, etc., should be discontinued. Such mechanisms are unavoidable in the case of wholesale relief work such as the Red Cross becomes engaged in at such a time. And yet it is a happy and desirable thing to have those who are nearer to a comparatively few cases well supplied with the means for direct and sympathetic aid. This the Denver Congregationalists, under the

leadership of Dr. Minchin, enabled our three Pueblo Congregational churches to be. And the Denver churches of other denominations did similar service.

After doing its important and indispensable work of relief and shelter for the bodies

of the refugees, the churches turned on the 12th and the 19th to serve the nerves, and minds, and souls of all. Fortunately the number of bereaved were not many, but the comfort of the eternal hope was ministered in faithfulness. However, the loss of property, the appalling damage to the whole retail store section downtown was so tremendous and far-reaching in its possibilities for financial distress that there was sore need for a message of courage, for the creation of reliance in higher values. The quiet worship, the new message in old hymns and often used scripture, the fellowship of kindred minds and sympathetic hearts, all were needed and welcomed. What a resourceful Gospel is ours! What



TYPES OF RESIDENCES DESTROYED.
MANY WERE WASHED MILES FROM
THEIR ORIGINAL LOCATION

materials in hymnal and scripture for such a time as this! With what confidence and gratefulness a pastor can step into his pulpit, sure that he has wherewith to feed "the sheep of His pasture."

You ask what should be the program of the church in time of great disaster! The answer is already given above. But to summarize:

First. The church can leap to meet the immediate need, placing all its resources at the disposal of the sufferers. It must do this first of all or it can do nothing afterward. The work of the church is as deep and as far-reaching as human need. It should retire from this field of emergency service just as quickly as other organizations and agencies are ready to take over what it has done. It ought to do this so that it can direct itself unhampered on its higher levels of service.

Second. The church can and must carry good news to its people and the community. It has good news of "a way that excels all others," a way that has power to put all who walk therein superior to all catastrophe. The church can remind all of enduring values in the face of values that have perished. It can call attention to the good qualities of human character brought out in emergencies and showing in unexpected places.

The church has good news about the ways of God. It can assure its people that there are natural causes to all natural disasters, challenging the best in human ingenuity to find

and to remove the causes, preventing future recurrences. The church can insist that it is "not the will of the Father in Heaven that the least of these little ones should perish," that God is not, in any supernatural sense, in earthquake, wind or fire, or flood, but in the still small voice of personal values in human character.

In time of such a flood as that of Pueblo, and Dayton, and Johnstown the church can declare, "there is a River the streams whereof make glad the City of God," and that the City of God is built for us in "the other room," only as we have no lower ideal for our city building in this room of earth than that of the very City of God itself.

The church can comfort those who lose loved ones, robbing death of its terror by a vision of the "Father's House of many rooms." After all, death is not the calamity the fear of death would have us make of it. The loss of character is always worse than the loss of life. In the face of a great loss of life there is opportunity for the elevation of the nobler and more enduring worth of character. There is opportunity for warning against the greater and often unmentioned loss of character in the unheralded common experiences of daily life.

The flood has caused some temporary financial difficulties in most of our churches, but the spirit of the city to "come back" has been so ideal and so vigorous that the churches will be sure to reap the reward for work well done in a trying hour.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
RECEIPTS FOR JULY 1921	This year..	8,454.00	163.00	.....	10,132.00	18,749.00
	Last year..	4,922.00	516.00	944.00	31,945.00	38,327.00
	Increase...	3,532.00				3,532.00
	Decrease...	.....	353.00	944.00	21,813.00	23,110.00
RECEIPTS FOR AUGUST 1921	This year..	7,706.00	760.00	.....	8,105.00	16,571.00
	Last year..	3,005.00	792.00	.....	17,318.00	21,115.00
	Increase...	4,701.00				4,701.00
	Decrease...	.....	32.00	.....	9,213.00	9,245.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The copy for these pages was prepared by the Extension Secretary while on an extended field trip calling for service in several states. Everywhere both field workers and missionary pastors were found rendering fine service and facing on every side opportunities for enlarged activities.

+ + +

One state Superintendent is urging every church under his supervision to organize one or more mission schools. Another state Superintendent is planning a campaign to enroll a thousand Home Department members.

+ + +

In a considerable number of the Sunday Schools connected with our missionary churches, Vacation Bible Schools have been held during the past summer, with fine results. Some have held sessions for four weeks, five days of the week, with three hours of study and activities each day. This has meant a total of sixty hours, more than the time devoted to the usual Sunday School work for an entire year.

+ + +

Concerning the value of our student summer workers comes the message: "These young people give promise of doing big things for our Sunday School Extension work. In their work they themselves will come very near to God, and not a few will hear the call to the gospel ministry. Let us have more of them next year."

+ + +

A fine rendering of the Children's Day service in one of many helpful churches resulted in a generous offering for our missionary work. A letter accompanying the check brought the message: "A few years ago I spent my summer vacation in missionary work in eastern Washington, and I know something of the need in those vast areas."

+ + +

IN THE CENTRAL SOUTH

By Rev. Samuel Holden, Roseland, La.

DOWN in Louisiana, seventy-one miles north of New Orleans and 150 miles from any other white Congregational Church, is the home missionary parish of Roseland, where the Sunday School has an average attendance of seventy-five, many of the teachers and scholars coming from one to three miles each Sunday. They are all greatly inter-

ested and seldom do they miss a session.

Organized as a mission school, and still such in name, it ranks in efficiency as a Church School. Missionary zeal and a fine educational program unite in maintaining a splendid interest, and its ideals influence the entire community. The monthly missionary feature consists of an address and drill, setting forth

in their order the work of our seven societies and also taking in general

himself for permanent Christian service. This is how it came about. A



YOUNG PEOPLE'S CLASS, ROSELAND, LA.

missionary activities. This gathering is in charge of a graduate of one of our eastern universities who is supervisor of public education in Tangipahoa Parish. The entire school takes part and such questions as these are asked: "What does this society stand for? When was it organized? Among what classes of people does it work? How much money does it need each year?" Then comes the question: "How much did our school and church give to the support of this missionary society last year?" Then follows the offering, which is planned for systematically, and averages nearly ten cents per member each month, a record they may well be proud of.

The method adopted by the educational committee of this church has not only given to the members of its Sunday School an intelligent conception of our missionary work, but has developed a fine spirit and keen interest along Christian lines generally. This has resulted in one of its members offering

inspiration to the entire school. It is not, therefore, surprising that its organizer and teacher has taken another forward step himself, and is now studying for the Christian ministry. This is one of the mission schools of The Congregational Sunday School Extension Society of which we are justly proud. Far distant from the beaten paths of Congregationalism, it appreciates what has been done for it, and having gained strength is trying to help others. The visits of the Sunday School Field Worker are always anticipated

with real pleasure, and the best of co-operation is in evidence.

The Sunday School at Tavares, Florida, is a union school. The Congregationalists own the church and share the services with the Methodists. The school is well organized and uses the graded lessons in large part. It is also well up in giving for missions.



CONGREGATIONAL SUNDAY SCHOOL, ROSELAND, LA.

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HAVE YOU A SPARE FILM, SIR?

ONCE in a while Sunday School Extension activities take the worker to Boston, still rich in pilgrim memories and Pilgrim deeds. If the worker has no mission in the city, he must perchance pass through its streets in making connection for some other part of the East.

Hence it came to pass that just outside the Park Street Subway Station, on the edge of the historical common, a kodak in hand, the worker was halted by a newsboy who, bright of face and eager of voice, said, "Have you a spare film, sir?" The response was a ready one, the exposure made; the film developed; the picture sent. With the picture there went a letter—just a

brief message of greeting, expressing the hope that the picture would be recognized and the hour when it was taken remembered. The letter also expressed the hope that the lad would sell lots of papers, get some funds ahead, then go back to school, perhaps to college; and suggested that should advice ever be needed, a friend might be found in the big church with the tall spire, on the corner near to where the

lad sold his papers from day to day.

Just a lad selling papers! Just an ordinary kodak! Just a simple request and a glad response! Just a picture and a letter! But the future of God's great world of opportunity facing one of Boston's boys.



WHAT THE SPARE FILM REGISTERED



A RALLY DAY IN SOUTH DAKOTA

By Rev. David J. Perrin

THERE is an outstanding event to record in connection with Sunday School work this season. It was the Rally Day service of the Winfred Sunday School in the new building. It occurred on the first day after the dedication, which seemed especially fitting. We had a most interesting time. All were happy in the possession of the new building. The program ran on for two and a half hours and yet none seemed to grow restless. The Winfred School now has adequate equipment in the way of room and we can expect some vital work to be done there. This

\$30,000 building in a town of 325 is certainly a credit to the pastor and people and gives evidence of their devotion to the work. The building also demonstrates what can be done in a community of one Protestant church. I stressed especially in my address the necessity of equipment in a Sunday School equal to the equipment in the day school, for the work we are doing is even more important than the great work undertaken in the day school. The future of our state will depend largely upon the religious training of the boys and girls of today.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE CHRISTMAS FUND OF THE BOARD OF RELIEF

THE twentieth year of a most gracious expression of Christian love for the Veterans of the Cross.

It is maintained in the spirit of the family which rejoices to number these aged servants of Christ among those for whom love and gratitude prompt the honor of a Christmas gift. As on Christmas Day the family crowns afresh the beloved father and mother with tributes of affection, so are these gifts bestowed by the fellowship of the church upon those who have given their all to its service.

The Christmas Fund has steadily won its way in favor until hundreds now give it a privileged claim. The first year only a few participated; last year the list of givers reached 1919. The first year \$250 was received; last year the receipts were nearly \$21,000.

This year the cost of living and the reduction of other income have compelled more aged soldiers of Christ to apply for grants, while others already on the roll have been forced to ask for increase, or for special aid in serious emergencies. The Christmas Fund should, therefore, be enlarged. The need is greater than ever before; the number to whom the gift will be distributed is larger. Fourteen State Societies share in the receipts and distribute their portion to their pensioners.

Regular and special grants for nine months of 1921 have greatly exceeded those for the similar period in previous years but the needs and the applications have so multiplied that, although the income of the Society is larger, the regular annual grants for most pensioners remains as before. For years it has been clearly recognized that they are far too small. The Christmas gift is added to the regular grant and so helps to meet an imperative need. Last year it was estimated that more than 1,000 persons were reached by its benefactions.

The cost of living, which presses us all, pinches hardest those of least resource. Give yourself the joy of making hearts sing on Christmas morning.

The books of the Christmas Fund of 1921 are now open. Make these dear old people a preferred claim in your Christmas giving.

* * *

AN IMPORTANT DATE FOR THE OLDER MINISTERS

THE attention of ministers beyond middle age but still eligible for membership in the Annuity Fund is called to the fact that the Original Plan more favorable for nearly all the older men than the Expanded Plan, will receive no new members after December 31, 1921. The plan was continued for this full year in order that ample notice should be given and that none who desire to apply for membership should be disappointed. Only two months remain. Those expecting to make application should act immediately. The Secretary will be glad to send forms of application, or to answer any inquiry.

MEMBERSHIP IN THE ANNUITY FUND—HOW MUCH IS IT WORTH?

HOW much was it worth to a man in the prime of life, who in the month of April, 1921, received his certificate of membership? He was in the midst of the regular activities of a devoted ministry, and the medical examination revealed no flaw in his health. Less than six months later he suddenly died of heart failure. Total payments on his certificate were \$70.44. On the basis of seventeen years of service his widow now receives an annuity at the rate of \$79.20, which will be increased in 1922 to \$132, to be continued at this rate during her life, provided annuities are kept at the maximum.

Note that this means that the widow receives an annuity at a rate equal to more than 100 per cent of her husband's payments and that in 1922 the rate will be more than 188 per cent and this continues, if annuities are paid at the maximum, in each successive year during the widow's life.

What it means to her is illustrated by an extract from a letter received from THE AMERICAN MISSIONARY goes to print:

"Your letter of recent date with check of \$19.80 enclosed as the first quarterly payment on Annuity was safely received, and I do wish to thank you for the prompt, business-like way in which you have handled

this matter. When one has lost the dearest and best, it is a great comfort to know that there is such a fine company of brethren in the Master's work that are trying to make the path an easier one to travel alone. This money is going to be a real God-send to me, for my husband, like many another true servant of God, did not lay up much earthly treasure, but when I think of his loving, devoted service to the Congregational churches, I *do* feel that his labors have been richly rewarded in that Heavenly Home."

Writing to the widow for permission to use this instance and this quotation from her letter, a further word comes, "I have no objection whatsoever to your using my recent letter if it is of use to you, for I think that it is only right that ministers should know what a splendid thing this Annuity Fund is going to be both for themselves and those dependent upon them. I never realized its value myself until these dark days came upon me. It is a gleam out of the darkness, and I trust that many ministers now hesitating to avail themselves of its wonderful protection will hesitate no longer when they see what the Fund is actually doing for the ministry. May God bless the brethren who are working in the furtherance of this worthy cause."



THE SUPPLEMENTARY FUND

ACCORDING to the schedule of the Apportionment Plan under which the Congregational World Movement is operating for 1921, it was designed that two per cent of the gifts of the churches should be given this year to the Supplementary Fund which makes possible for the older men the largest practicable benefits from the Annuity Fund. Its place on the apportion-

ment was unanimously endorsed at Los Angeles on recommendation of the Commission on Missions.

In the faith that this Fund would receive its due proportion of gifts, the Trustees felt under moral compulsion to announce that the maximum annuity of \$500, contemplated by the certificates under the Original Plan, would be paid, beginning January 1, 1922. They cannot continue this

payment unless the Supplementary Fund is given while the Endowment Fund is being collected.

Of the \$500 annuity, the minister's payment provides \$100; the Pilgrim Memorial Fund and other endowments provide \$200; the Supplementary Fund is expected to furnish the remaining \$200 until the endowment can carry it.

The results, up to October, show that many churches have not followed the apportionment schedule and have ignored this provision for the older members of the Annuity

Fund. It was estimated that the plan would produce not less than \$65,000 in 1921. Up to October, only \$7,730 had been received. Unless this proportion is radically increased, payments will not reach \$20,000.

Will not ministers, and churches which have not put the Supplementary Fund on their benevolent schedule, make provision for it before the end of the year and aid in assuring men now annuitants, or about to become annuitants, that the benefits to which they have looked forward will be supplied?

* * *

COOPERATION OF MISSIONARY BOARDS

THE American Board is prosecuting a vigorous correspondence with its missionaries, offering to assist them in becoming members of the Annuity Fund by taking a share in the annual dues. Of the missionary force seventy-three are now members of the Fund and others are being added from week to week. The Church Extension Boards have made similar generous provision for all in their service, including pastors of home missionary churches. Many states have done likewise. The editors of "Congregational Minne-

sota" in the September "Bulletin" say:

"We advise ministers to lose no time in putting themselves and their families within the protection of the Annuity Fund. Churches have the same reason as Missionary Boards for insisting that their ministers get within the protection of this Fund, thus relieving those who employ them of the burden of caring for them or their families in case of death or breakdown, unaided by this common denominational provision for such eventualities."

THE YOUNGER MINISTERS

MINISTERS who have not yet reached "middle age" are reminded that in order to receive a credit from the income of the Pilgrim Memorial Fund on the annual dues under the Expanded Plan in 1922, the dues for the first year must be paid in full before December 31, 1921.

THE HONOR ROLL OF CHURCHES

Churches voting to share in paying at least one-half the annual dues for the pastor's annuity in accordance with the recommendation of the National Council.
(In addition to previous reports:)

Payson, Illinois
Northampton, Massachusetts, First
Concord, New Hampshire, South
Canton, Illinois
Galesburg, Illinois
Northfield, Minnesota, First

Galesburg, Illinois, East Main
Street
Georgetown, Connecticut
Pittsfield, Massachusetts, Pilgrim
Memorial
Townsend, Massachusetts

Sandwich, Illinois
 Wareham, Massachusetts
 Gallup, New Mexico
 Albemarle, North Carolina
 Brooklyn, New York, Flatbush
 New Haven, Connecticut, Center
 Daytona, Florida
 Maywood, Illinois, First
 Prescott, Massachusetts, First
 Nutley, New Jersey, St. Paul's
 Sheboygan, Wisconsin, First
 Green River, Wyoming
 Waterbury, Connecticut, First
 Easthampton, Massachusetts
 Batavia, Illinois
 Chicago, Illinois, Christ, German
 Chicago, Illinois, Wellington
 Avenue
 Litchfield, Connecticut, First
 Boston, Massachusetts, St. Mark's
 Plainfield, Massachusetts, First
 Hawley, Massachusetts, First
 Binghamton, New York, Plymouth
 New Bedford, Massachusetts, North

White Plains, New York, Westchester •

Jaffrey, New Hampshire, First
 Bristol, Connecticut

Other churches taking action are asked to send word immediately to the Secretary. Further information will be furnished to Boards of Trustees, or other church officials on request.

Committees are being appointed by State Conferences and Local Associations throughout the country to bring this important matter to the attention of Boards of Trustees. Such eminent laymen as Judge Epaphroditus Peck, Bristol, Connecticut; Herbert Knox Smith, Farmington, Connecticut; Chief Justice William D. Evans, Supreme Court, Iowa; Edwin G. Warner, Ph.D., Brooklyn, New York, and many others are giving themselves heartily to promote the movement.

* * *

NOTES OF PROGRESS

THE Pilgrim Memorial Fund reports, October 1, receipts for July, \$56,767.09; for August, \$28,082.48; for September, \$30,873.29. Total collections to October 1, 1921, \$3,298,171.30.

The Annuity Fund reports October 1, 98 new members received since July 1; under the Original Plan 72; under the Expanded Plan 26. Total certificates in force under Original Plan 1,076, including 42 annuitants, and under the Expanded Plan 83, of whom 28 have transferred from the Original Plan.

The Supplementary Fund reports

total receipts of \$7,739.46 and 42 ministers over fifty-five years of age assisted through this Fund in securing and maintaining membership, \$2,217.69 being appropriated from the Fund for this purpose. Among these are ten missionaries of the American Board.

The Herring Memorial Fund reports 562 subscriptions, aggregating \$18,827.18.

The Congregational Board of Ministerial Relief reports total receipts for the last three months, \$26,275.88, compared with \$29,211.96 for the same period in 1920.

THE DOUGHBOY AND THE VETERAN

STRIKING reports are given of the effect of the rendition before church schools of the dramatic presentation of the work of the Board of Relief and the Annuity Fund, entitled "The Doughboy and the Veteran." Any missionary committees, young people's societies, or church schools desiring a copy are invited to correspond with the Secretary of the Annuity Fund and the Board of Relief, 375 Lexington Avenue, New York.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

WE are told over and over, and we all believe it, that these are the days of woman's opportunity. She has been granted the suffrage and is taking a place in politics and is being appointed to governmental positions. The professions are open to her, and she is permitted to elbow and jostle her way through life without looking for chivalry or protection from male comrades. Some of us may regret the day when hats were lifted and we were offered seats in the trolley, but never mind, "glorious woman" has her rights, and she has got to take hold and use them rightly, seeing to it that she really does progress and that she holds to a fine womanliness which will preserve the truest manliness. Surely she has been narrow and limited and petty, but as one rides in trains and trolleys, one feels like crying "Wanted—a lady."

This is therefore a plea to the women of Christian heritage and ideals, who really want the best things for our land and for our children, to take hold of their homes and their communities. We ask that they be alive to spiritual values and help make our nation a Christian nation, believing in the fatherhood of God and the brotherhood of man. We plead for the leadership of women to bear testimony to the Christian religion, and work for the domination of Christian thought.

How is the life of our homes to meet the test of new conditions? Can we preserve the wholesome atmosphere of Christian family life in this age of clubs and movies, or housing and service problems, and the lure of the auto? Whatever else we women do, the integrity of our homes should be preserved, for unless Christian

principles and ideals govern our households we have failed in loyalty in our faith. It is most difficult to understand the training of our children. How far shall we yield to the pressure of present ways of doing things of which we do not approve and which we criticise so seriously and often—modern dancing, modern clothing, the craze for pleasuring. We cannot fasten the manners of a past age on an incoming generation, but surely we can train our children in righteousness. We can give to them a conception of God's overruling fatherhood and love, and lead them in Christian ways of living.

The Bible, too, is a book amazingly little read by women who are adherents of our Christian faith, and very little known to the young people of the present. Isn't this something which Christian women should take hold of—the making known of the Bible in their own families—not in the old chapter by chapter, verse by verse, method, but with all the light that devoted scholarship can bring upon it, and with a conception of the riches of its contents. Here is a book which furnishes the basis of our knowledge of Christ and of religion, and yet how little we read its marvelous pages and make our children familiar with its history and story and Christian truths.

Then we plead for women who will take hold of the things for which our denomination holds itself responsible. As members of a Christian Church how can we do otherwise than wholeheartedly further the service it is trying to render, and yet it seems never to have entered into the minds of many of the women that they should have anything to do with the Sunday School, or missions, or social

service. We want active women leaders, teachers in Sunday Schools who will study methods and lessons and their pupils, leaders of young women who will arouse an interest in missions. Clever, bright, intelligent

women who will enter into the Christian service of our denomination are needed. Don't neglect these opportunities when considering how best to serve your day and generation.

Alice Mather Walker.



OUR YOUNG PEOPLE

The Committee on Young People's Work recommends:

1. A Cradle Roll in every church, with missionary education a distinct part of its program. "Missionary Cradle Rolls" are seldom advisable, but for the sake of mothers at least, missionary training should begin with the babies and be a part of the regular work of every Sunday School Cradle Roll.

2. Sunday Schools receiving the most up-to-date missionary instruction possible in every department. In this connection the Federation seeks to promote the plans of the Missionary Education Department of the Congregational Education Society.

3. The children organized for weekly missionary activities, preferably as Sunday School departments; if not, as Mission Bands or Junior Christian Endeavor Societies. This means more time for study and hand-work than the Sunday School hour allows. Here again the Federation aims to cooperate with the Congregational Education Society. For the younger children the Mayflower Band type of organization may be used. In these programs, the boys should not be neglected.

4. Christian Endeavor Societies or kindred Young People's Societies making wise use of the monthly missionary topics, or planning special programs of their own, based on the current missionary text-books or similar material. Side by side with this study should go definite giving and forms of missionary service.

5. An organization among the young women of every church, auxil-

ary to the State Union, or including missionary work among its other activities. Here, also, definite study, hand-work and giving should be emphasized and the plans in each of these departments should be concrete.

It is the task of the Federation Young People's Committee to assist State Union Young People's Secretaries in promoting such a program as this. Through its chairman, the Committee keeps in touch with the National Homeland Societies and ascertains what materials and helps each can furnish for such work. Through its district chairman, by bulletins and letters, it passes on this information to the State Union Secretaries, that they in turn may use it in their work in local churches. The Committee assists the State Union Secretaries in planning their work to secure in each church the organization outlined above, helping to solve their difficult problems and making our Young People's program unified and aggressive. The Committee seeks to furnish necessary helps and literature. The study of the current text-books is stimulated, the adoption of definite quotas of hand-work is urged, the attendance at Summer Conferences is encouraged. The Committee feels that the latter service is one of the most important that it can render. The splendid results coming from our Camp Kayopha at the Northfield Conference, from Congregational Young People's Conferences in New York, Minnesota, California and other states and from the Missionary Education Movement Conferences all indicate the great value of such gatherings in developing the spiritual life of our young people.

TOPIC FOR NOVEMBER, 1921

The American Missionary Association
SEVENTY-FIVE YEARS OF
SERVICE

Hymn—"Come Thou Almighty King."

Scripture—Story of the Good Samaritan.

Prayer of Thanksgiving for Years past. Petition for Present Day opportunities and Years to come.

Hymn—"O Beautiful for Spacious Skies."

Business.

Diamond Jubilee of the A. M. A.

Story of the Amistad. Told by the Story Teller.

Story of the Years. Told by the Historian.

*Our share in A. M. A. Service.**In Spirit*—Is ours a Spirit of Brotherhood?

A Spirit of Helpfulness?

A Spirit of Service?

In Lives—Who are our A. M. A. missionaries?

How many has our church sent to A. M. A. fields?

How many has our State sent this year?

In Gifts—How much is our apportionment for the A. M. A.?

Do we always raise it?

Do we make any special gifts?

Could we do better if we tried? (Told by women of the church.)

Diamond Jubilee Building Program. (Told by Leader.)

Hymn—"O Master Let Me Walk With Thee."

Candle Lighting Time—A. M. A. Birthday Cake. (Chocolate.)

A candle for each decade, and one large one for center. Candles to be lighted by eight women in turn as each makes brief statement regarding whichever peoples her candle represents—Negro, Indian, Mountain White, New Mexican, Chinese, Japanese, Porto Rican; the larger candle to bear tribute to missionaries who have lighted the darkness of ignorance and superstition.

Thank Offering—For Diamond Jubilee Fund (unless otherwise assigned).

Hymn—"Battle Hymn of Republic"—1st and 3rd stanzas.

Social Hour.

ANNUAL MEETING

The Annual Meeting of the Federation was held in the Walnut Hills Congregational Church, Cincinnati, Ohio, October 13th and 14th. It was a very good meeting. Because of the largely attended Federation meeting held at Los Angeles in July, the representation, with the exception of delegates from Massachusetts and New York, was exclusively from the middle district.

The Federation announces with pleasure the election of Mrs. Hubert C. Herring as President. The Federation is fortunate in securing Mrs. Herring to fill this high office.

Mrs. J. J. Kolmos, President of the Illinois Woman's Home Missionary Union, was elected Vice-President of the Middle District. Mrs. Philip S. Suffern was re-elected Treasurer.

The program was notable. President Henry C. King of Oberlin gave vision and inspiration to our denominational program in the field of education; following this splendid presentation, Dean Margaret Taylor, of the Congregational Training School for Women, earnestly enlisted the attention and interest of those present as she told of the efforts of faculty and students to prepare for service under limitations of space and equipment: there were messages from Schauffler and "Stay-at-Home-Journeys" will always mean more to those who heard the demonstration of Children's Work by Mrs. String.

The financing of the Federation was discussed with much earnestness. It was shown that increased income is necessary to meet the many calls for speakers and literature made by the Unions themselves, as well as to assist the weaker organizations in their effort to accomplish their share of the task.

It was voted to recommend to the State Unions the plan to provide income for the Federation by the payment of not less than two per cent of the annual benevolent receipts of the Unions.

CONGREGATIONAL WORLD MOVEMENT

CORRECTIONS IN THE SURVEY

THE Survey published in the October numbers of *THE AMERICAN MISSIONARY* and *The Missionary Herald* gives the fundamental statement of the denomination regarding our missionary needs, and it is important that any errors which crept into it should be corrected and that any statements which are not clear should be made so. Inquiries are therefore invited. Kindly address Rev. James E. McConnell, D.D., 287 Fourth Avenue, New York.

A very obvious typographical error occurs on page thirty where, under the Church Building Society budget, the second line reads "\$190,000," when it should be "\$19,000." Attention to the totals makes this error evident.

Inquiry has also been made regarding the seeming discrepancy between figures given on page sixty-one as compared with those on page four and elsewhere as regards income from "other sources." In the former case the total is \$1,168,500, and in the latter case \$1,500,000. It should be observed that the figures used in the illustration on page four are round numbers which approximate the returns from the two main sources, while the figures given on page sixty-one are reports in the Year Book for the calendar year 1920, which are less than \$1,500,000 for three reasons: (1) the reports in the Year Book are not complete in that repaid church building loans and income of state conferences from other sources are not included; (2) there was a substantial loss in income from investments in 1920; and (3) legacy receipts in 1920 were small, due largely to the hesitancy of executors to close up estates in an unfavorable market.

* * *

SALESMANSHIP IN OUR CHURCHES

ALL of us visit the stores and shops occasionally, in spite of the fact that what is known as the buyers' strike still continues. At such times we must have noticed the difference in the way the clerks are disposed to prospective purchasers. One clerk is alert, eager and tactful, determined, if possible, to effect a sale. Another appears utterly indifferent, and his or her presence behind the counter only means that the customers may buy or not, as they please. A man well known to the writer reports that he left a store and a clerk the other day where such an attitude was manifested and went at least five blocks away to make some modest purchases where he had reason to believe he would be granted a different reception.

Is it possible that some ministers assume a similar attitude with reference to the missionary program of their denomination? Do any of us simply stand in our places of trust and responsibility without attempting to present the merits of the cause and persuade our people to support it? Do we act as if we did not care whether they interest themselves in the missionary apportionment or not? In the last analysis the support of the local church and the raising of the missionary apportionment is a matter of salesmanship upon the part of the pastor and other responsible leaders.

Many more people might be interested in missions and might give for the support of missions if only we who are salesmen were more enthusiastic, aggressive and wise in our method of presentation.

Another aspect of salesmanship was emphasized some months ago in an article which appeared in the *Saturday Evening Post*. The writer of that article told a story of his own attitude and plight as a salesman. He was on the road and was not making good. On account of his lack of success he was about ready to give up his job and seek other and probably less remunerative employment. Going into one of the stores which was located in the territory he was covering, he slouched up to the proprietor with this salutation: "You don't suppose you want anything in my line today, do you?" The merchant thus addressed answered in the negative, as who would not under similar circumstances? The salesman started to go when the merchant, impelled by pity at the sight of his visitor, called him back and gave him an order—the first he had received in many a day. Then he talked like a brother to the discouraged salesman. He asked him how he ever expected to sell any goods when he himself was so lifeless and hopeless in his manner of approach to possible customers. His words were as good seed in prepared soil. The salesman changed his attitude and became one of the most successful among the men of his calling.

The illustration is pertinent in regard to the ministers of our churches. More important than anything else—without which even the Master Himself and the Holy Spirit must find us inefficient—is the art of salesmanship, developed by painstaking effort, by meditation and prayer.

Mr. Edgar A. Guest, whose syndicated poems are widely read and appreciated, has recently written a poem on "Two Clerks," which is as pertinent for the ministers and leaders in our churches as it is for the people who stand behind the counter in our stores:

Two there were in the self-same store
Side by side on the busy floor,
Each with ribbons and silks to sell,
But one of them rose while the other fell;
One moved up while all year long
The other was merely a part of the throng.

Here's the story, so oft retold
In the busy shops where life's wares are sold—
One sold silk from a crowded shelf,
And quite forgot he must sell himself;
One was cheerful and liked his work;
The other gloomy and just a clerk.

The cheerful one with his ready smile
Had people flock to his crowded aisle;
They'd ask for him and thus advertise
That he was patient, and also wise;
For this was his plan, to the long day's end
To make a sale and to make a friend.

It wasn't long ere the chief found out
He had a clerk being talked about;
He heard it from women but poorly dressed;
He heard it, too, from the city's best;
And he learned it from something which never fails,
The growing sum of the young man's sales.

Oh, boy, whatever your job may be
Go to it bravely and cheerfully;
Over the counter and from the shelf
Remember always to sell yourself;
Be at your best till the long day ends,
For that is the secret of making friends.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

HAND-PICKED RECRUITS FOR THE CHURCH

By Rev. John H. Address, D. D.

NOTE: Some months ago at my urgent request Dr. Address wrote out his plan for recruiting members of his church. Two chapters of his very interesting account were printed in *THE AMERICAN MISSIONARY* but in some way the last chapter was lost. Dr. Address has been kind enough to send on a rewrite of this chapter, which is printed below. This entire article will be reprinted in booklet form for use by pastors and people. Dr. Address has been very successful in his church work and knows by actual experience of the things of which he writes.—*F. L. F.*

The Definite Personal Appeal

IN making your approach for personal work make it a rule to be frank, definite and straightforward in announcing your object. Avoid all "pussyfooting." Make no attempt to lead up to anything. Again note Christ's example as he called Matthew from the receipt of custom, and the four fishermen from their nets to become fishers of men. Speaking of fishing for men, let us remember that the oft-emphasized lessons of personal work, drawn from the figure of fishing for men, are quite beside the point. We have been told to keep ourselves out of sight, to choose carefully the fly that will appeal to the fish, that if we do not succeed with one fly, to change the bait offered. But let us remember that Christ was not talking to trout fishermen, but to those who went boldly out into the deep and let down the net. No fish that ever struck at a fly could refrain from thinking that he had been imposed upon, had been taken under false pretense. Not so did the fishermen who followed Jesus gather their fish.

Approach your business man as definitely and state your object as concisely as you would if you were asking him to buy a sack of flour. In most cases, especially of busy men, it is well to make at least two approaches. Some such method as the following has been used repeatedly with good results: "Mr. A., I want to talk with you some time soon concerning membership in the church. I want you to take this card and look it over carefully at your leisure and I will see you again." *Then leave.* The card offered has on one side a simple statement of belief in God the Father and Jesus Christ the Saviour, and the purpose to strive to live a consistent Christian life; followed by a statement of desire to unite with the church. Any pastor can form his own statement. The other side of the card has printed in small, neat type the statement of faith adopted at Kansas City in 1913, and under that a copy of the covenant which your church uses in receiving members into the church. Any pastor can have such a card printed, but if anyone desires to see a sample of one used successfully, the author of this article will supply it.

In addition to this card another card may be used effectively with certain classes of individuals, having the following matter printed upon it: Ten Facts Concerning the Church. 1. The Church is a divine institution. 2. The Church is an essential institution. 3. The Church is a going concern. It is functioning. 4. The Church is made up of humanity. 5. You are a part of humanity. 6. The Church, Christ calls the body of which He is the Head. 7. The Church will be what you make it, whether a member or not. 8. While you are making the Church you are making yourself. 9. The Church will

pay dividends in proportion to your investment. 10. The town that is a good enough place to live in and get your income and vote and raise your family, is a good enough place to hold your church membership. Move your letter. Conclusion: The claim of the Church upon you is unanswerable.

In a few days call up the man and make an appointment with him and ask for ten minutes of his time. Approach the matter with the best brand of Christian salesmanship that you know how to use. Try to present the matter in a practical, earnest way, answering his honest questions or objections frankly and fairly. Tell him you are to receive a group of new members into the church on such a date and that you want him in the group. Ask him if there is anything in the printed statement of acceptance of Christ on the card which you gave him to which he cannot heartily and sincerely subscribe. If there is, again undertake to remove the difficulty. In most cases it will be simply a misunderstanding. If you find that he still hesitates, tell him to think it over and let you know. When he sees that you are not trying to hurry him, but that you have a proposition that will bear careful consideration, he is pretty sure either at once or later to come to you with a smile on his face and a satisfaction in his heart, and you have another name on your list. In dealing with the average business man it is well to bear in mind the following facts: He wants you to approach him definitely, directly, on a plain practical proposition. No accidental approach and no camouflage. He wants you to know what you want him to do and why and to tell him plainly and briefly. He wants you to meet his difficulties and objections fairly and generously but conclusively. He wants you to let him have opportunity to consider the matter carefully and alone.

In dealing with children one will need to follow a somewhat different method. Here the pastor's training class proves of great value. Last spring the writer organized such a class, containing all the members of certain classes in the Sunday School, some of them already church members but needing special instruction. When all the members of the classes are included there is this further advantage that a pupil may be in the class without definitely assuming that he is a candidate for membership, and what is perhaps of still greater value, the teacher may and should meet with them. This class was taken through a series of plain, simple talks adapted to children on the nature of God as Creator, Shepherd, Father; the person and work of Jesus as Saviour, Master, Brother, Friend; the two ways of communicating with God, namely, the Bible and prayer; what is it to be a Christian; what is the church; why should I belong to the church? At the last session the cards were given to each pupil with brief explanation and each one was invited to sign with the understanding that the parents would be seen by the pastor and the action would be entirely conditional on the parents' approval. In addition to such a class, the pastor will have interviews with individual children, in the home or the study, talking with them plainly and easily about the Christian life, usually praying with them, and will find them the most satisfactory field for personal work.

This plan may be varied, of course, to suit your own needs. The matter of fundamental importance is not so much the method used as the use of some method. Any plan faithfully worked is better than the best plan neglected. Set your aim at a constant, steady growth of the church membership by having small classes or larger ones coming into the church regularly and frequently. The people are ready to listen to the claims of the Church of Christ and to the claims of Christ the Head of the Church when you present those claims to them frankly and fearlessly, in terms of modern thought and life and with tactful Christian personality pressing the claims.

THE PASTORS' SECTION

THE MINISTER AND HIS TASK

By Gaius Glenn Atkins, D. D., Detroit, Mich.

AT the bottom of six weeks' accumulated mail I come to the request of the editor of *THE AMERICAN MISSIONARY* for something for an early issue, with special reference to the meaning of the work of the minister. No easy task that; the desk which I have just been clearing is itself a kind of testimony to the many-sided complexity of a modern minister's work. My waste basket is packed with second-class matter—economic and industrial publications and propaganda; single tax literature; reports of addresses of railroad presidents; conservative publications which want the government and the church to let business alone; pleas from college presidents who must have money; many requests for financial help and the chance to present causes; reminders of old engagements and requests for new ones. On the desk is a list of what has been happening in the parish, births and deaths, losses and gains, the light and shadow of life. The clearing away of all this has been interrupted by the insistent telephone and no less insistent callers. Is there a working-room anywhere into which so many different things come as into a minister's study? On the bookshelves are new books waiting to be read, next Sunday's sermon is sharply insistent; there are past failures to correct, coming problems to be met, with one more or less perplexed man as the center of it all. What is there, then, that can help us out?

To begin with, a clear vision of the majestic and commanding contours of our work. A mountain nearby is different from the simple suggestion and noble outline of it seen afar. It is worn and broken, its lower slopes are forest clad or covered with the debris of its wasting, its shadows deepen into defiles, its apparent steps lift themselves into precipices, and its slopes, which the eye takes in at a single glance, resolve themselves into weary distances to be conquered by slow, slow steps. Before beginning to climb a mountain one needs the heartening of some vision of it as a whole and, until the summits are gained and the desired vision an actuality, it helps the climber to bear constantly in mind the greatness of that which he is attempting to surmount.

We need to see our work in its great simplicity. The contours, if one may press the figure, of the Christian ministry are the realities of the spiritual order. The values of life are in the soul and not in any abundance of things or intensity of action. Only as we enter into conscious relationship with (to use an old phrase which can never be improved) the true and the beautiful and the good can we secure any enduring peace, and the true, the beautiful, the good lead us to God as certainly as proved ways lead the climber to the top of the mountain.

The world's master need is the life and the voice which interpret life itself in relationship with truth and beauty and goodness, disclosing them as the revelation of God. This, broadly stated, is the task of the minister and the church. These are the eternal contours, so to speak, of the ranges of religion, and unless they lift themselves against the horizons of life, life

has neither direction nor goal nor commanding splendor. But the summits we seek have an added richness. The God whose voices we have become, if we be true ministers, is the God and Father of Jesus. No remote and inaccessible God, but a God drawn near to us, conscious of our needs, sharing our experiences, bearing our burdens and saving us from ourselves. No need to say how greatly so troubled a time as ours stands in need of such a gospel as that.

We may then begin our work by trying to see as clearly as possible the contour and outline of the gospel ministry, getting ourselves clear for a little from masses of detail, to be kindled anew by the greatness of that of which we are a part and to see with as nearly as possible an unclouded vision the great things toward which we ought to aspire. Having seen the summits, we shall be helped as we set out toward them to carry no more weight than is really needed for the journey. There is probably possible for every one of us a simplification both of personal and parish programs. The things which carry our churches today are the simple, central things. Of course, all this varies with the different conditions to be met, but most churches and ministers would have more power if they worked with more simplicity.

The next thing is to go on by the roads which either our own experience or the experience of others has shown to be the best roads of approach to our work. A minister's life falls pretty naturally into well-defined preparations and occupations. His own study, the careful preparation of his sermons, the loving and faithful going about amongst his people, the meeting of engagements, conference and direction in the leading of his own particular parish, service and loyalty in his denominational relationships, brotherhood and co-operation in interdenominational matters, and in and through and above all these, as the play of light and the moving of winds, the keeping of his own soul in spiritual steadfastness and hidden communions, are old, old paths which are more sure to lead us on and up than anything which can be substituted for it. Beyond that, the wise ordering of each day, time enough to play as well as to work, and a pretty clear understanding of the power of constancy in reserve in long-sustained efforts. One who has ever seen a Swiss porter carry a weight up a mountainside will have seen that one does not climb a hill and carry a weight by spurts. Somewhere, of course, because every man's task has in it elements of discovery and adventure, there are places where we will need to follow our own vision and dare the difficult, confident that there is always by the grace of God a way up and through, and part of the joy of it all is finding some path as yet unmarked, some summit of achievement or vision before then unknown. The glory of a routine so great as ours is that there is always in it somewhere the splendor of the undiscovered and the challenge of the unattained.

Finally, though we may not and ought not this year to come to the top—for any ascent of the soul in which there are not still far and beckoning summits is wanting in supreme meaning—there are sure to be for each one of us from time to time summits of vision where, looking down, we may trace the meaning of the ways by which we have come; looking abroad, may rejoice in the amplitude and wonder of the order of which we are a part; and, looking up, may discern beyond that which still challenges us—the suggestion of a love and greatness which (and here our figure fails us) come down to meet us in the way, making our pilgrimage a deepening comradeship with the Divine and a drawing near, and that not alone, to the peace of God which passeth understanding.

The American Missionary

EV. WILLIAM S. BEARD, *Managing Editor* E. H. HAMES, *Business Manager*

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1921—THE AMERICAN MISSIONARY—1922

THE AMERICAN MISSIONARY comes to you once more with a record of substantial progress, thanks to its increasing constituency.

1921

State Representatives

Twenty special State Representatives are now pushing the circulation of the magazine in as many states.

Increased Circulation

Despite hard times, we made a net gain in paid subscribers of 1850 for the year ending March 15th, 1921. At the present moment we are about 1180 paid subscriptions ahead of that figure, this being a net gain of about 10,000 in three and a half years.

1922

Increase in Price

The Board of Editors much regret that conditions have at last compelled them to raise the subscription price. It has been costing approximately 78 cents to place the eleven issues on the table of a subscriber. This discrepancy—25 cents to 63 cents per subscription—increasing of late because of the increase in subscriptions, has created a serious deficit which has had to be borne each year by the several homeland Societies. Acting upon the counsel of pastors and other denominational leaders in all the states who, practically with one voice, approve the new schedule, the price is raised, commencing December 1, 1921.

New Schedule

Effective for renewals and new subscriptions received December 1, 1921, and thereafter:

- Single subscriptions 75 cents
- Clubs of five, each subscription..... 50 cents
- Clubs equaling one-fifth the total membership of
church, each subscription 25 cents

Free Subscriptions

Up to the present time all pastors in charge of Congregational churches and life-members of the homeland Societies have received THE AMERICAN MISSIONARY free. The suggestion has come from the churches that many of the above classes may be willing to join the ranks of paying subscribers. Seven thousand free subscriptions transferred to the paying list will help. If you are willing to co-operate in this particular, please speak to any life-members in your church and renew your subscription and theirs with your church club.

Address correspondence relative to subscriptions to the Business Manager, E. H. Hames, 289 Fourth Avenue, New York City, and concerning editorial policies or suggestions for improvement to the Managing Editor.

WILLIAM S. BEARD, Managing Editor.

CONGREGATIONAL WORLD MOVEMENT

STARTING THE STEWARDSHIP CAMPAIGN IN THE LOCAL CHURCH

By William W. Scudder, D. D.

"HOW can I most helpfully present the subject of stewardship to my people?"

A wide correspondence with pastors who have endeavored to enlist their people in the practice of Christian Stewardship has furnished us with a rich fund of experiences and suggestions, the substance of which may well be passed on for the help of many a leader struggling with this perplexing question.

The bulk of this correspondence expresses surprise and chagrin over the meagerness of results and wonder as to whether this was due to blunders or defects in presentation.

A reading of these letters, however, leaves one with the impression that the difficulties we encounter arise chiefly from the massiveness of the problem. They reveal the fact that we are attacking one of the strongest citadels of evil habit. It is not surprising, therefore, that it has not surrendered on the first shot. We can take heart when we realize that these defenses are of great age and extent, have been strongly built, and can be carried by assault only after a vigorous siege by a determined force. They will never be taken by a discouraged spirit or by spasmodic attacks; but experience seems to show that a patient and systematic bombardment can capture them.

We are reminded also that the subject is new to most of our people, but therefore, had very little thought put upon it, is not generally understood and its principles have been applied in rare cases only. We shy at the thing we are not used to doing. Twenty years ago an automobile would throw a horse into a panic. Five years from now our churches should not shy at stewardship.

The approach to the subject, furthermore, seems to bristle with subtle psychological reactions. Instinctively we feel that the presentation of stewardship is likely to uncover large areas of laxity and neglect and the criticism of an accusing conscience usually arouses some measure of resentment.

We know that stewardship will call for systematic management of our finances, which many of us lack and which we dread to undertake. We suspect that it will demand expenditures of money in certain channels of benevolence and sacrificial service that have been seriously ignored, and that to do this may call for checks on self-indulgence and carelessness to an extent that we have not been accustomed to.

There is the skepticism of inexperience to be overcome that has no conception of the miracles of benevolence that can be wrought out by systematic methods. There is the fear of possible hardship and the dread of a thorough reorganization of life habits. These silent objections—felt rather than expressed—looming larger in the fog and reinforced by years of indifference form a secret array of antagonism to the consideration of stewardship whose opposition is formidable and whose flanks must be turned by tactful strategy.

A single stroke of the pick never uproots a forest giant. Hours and days of hard digging, blasting, uncovering, prying and cutting of roots must precede its removal.

So it should be no cause for discouragement that one presentation of the topic was not sufficient to work a reformation as sweeping and as fundamental as the application of the principle of stewardship to one's entire life must require.

What, then, is the best way of going about it? The combined judgment of those who have sent us their experiences seems to indicate that before a public appeal is made for the general adoption of the stewardship ideal there should be spread throughout the membership of the church as thorough an acquaintance as possible with the principle of stewardship—its obligation, its privilege, its scope, and its use. It is astonishing what crude and cramped ideas about it are prevalent among many intelligent people in our churches.

As to the best way to start this campaign of education, these experiences seem to point in one direction. They suggest that we let it come from within rather than without; in other words, that we start always with a carefully developed centre of interest within the church. Secure first the backing of the church officers or other influential church leaders. No matter if this nucleus is small, it can grow and usually will be found to be the most effective force for promoting the cause as well as a safeguard against failure. The church committee—within whose province of spiritual development the cultivation of stewardship would naturally fall—might gather for a parlor conference all who are interested in stewardship; then after free discussion, let that group proceed to lay out a plan of campaign. The main outlines of such a program the pastor or some accepted leader should, of course, have well in mind and be prepared to present. The outstanding value of the Stewardship Referendum is that it provides a nucleus like this, with the method of just such a democratic approach to the whole subject as they would naturally desire. With such an interested group in charge of the movement, it can at any time be safely decided when and how far such measures should be used as the following:

1. The pulpit presentation of stewardship.
2. The distribution of stewardship literature.
3. The Stewardship Referendum.
4. Reading contests and study courses.
5. Such organization under capable leaders as may be thought advisable for the cultivation of stewardship habits in the congregation and particularly among the children and young people.
6. Conferences and institutes on stewardship for discussion, inspiration and the promotion of further plans.
7. The enrollment of proportionate givers by personal canvass or otherwise.

After preparation of this sort by the interested group from within, no pastor need fear public presentation of Christian Stewardship, for the support of a nucleus of earnest workers will enable him pretty clearly to forecast the response which he is likely to meet.

The path of safety and success, therefore, would seem to lie not in plunging into the subject alone and unaided, but in rousing the church to self-leadership in this matter. With patience and perseverance this can be done, for if it can once get a fair hearing before any sincere follower of Christ, the appeal of stewardship would seem to be irresistible.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

PREACHING FOR TODAY

By Rev. George Mahlon Miller, First Congregational Church,
Billings, Mont.

THE newspaper is not very consoling reading these days. One often lays it down with that proverbial phrase of unknown origin on his lips, " 'Tis a mad world, my masters! " And yet if the world be mad it must be restored to sanity. Field Marshal Haig of the British Army recently declared: " The Church of Christ is the world's only hope and the sole promise of abiding world peace. The Church is the only force capable of bringing order out of confusion. " That is putting a heavy responsibility on the church. Who of us would have it otherwise? How is the church to radiate hope and peace? How is the church to exert its force in the world? By religious education of one sort and another? Yes. By social service activities? Yes. But more especially and by scriptural sanction by " *the foolishness of preaching*," not by the preaching of foolishness. No task today is more difficult and exacting than that of the preacher who must go before his people each week to instruct them and rebuke them, inspire, comfort and regenerate them. Admitting in all candor the strategic value of pastor's work (and most of us stand more show of becoming great pastors than great preachers, if we become great at all), I nevertheless affirm that our supreme business as ministers is preaching, declaring the counsel of the most High God. We may be kept busy planning this and doing that, we may sometimes amid the drudgery of details of church management feel as a ministerial friend of mine forcibly remarked, " like ecclesiastical bell-hops," but more especially we are " ambassadors of God " and to us has been committed the good news that " God was in Christ reconciling the world unto Himself. " Despite John Spargo's recent indictment that " preaching is the weak spot in the church of today, its Achilles tendon " and " the amount of useful preaching is so small as to be negligible," I agree with Ernest Bourner Allen when in answer to Mr. Spargo's articles he writes, " the power and permanency of the Christian church lie in Jesus Christ and His message and as long as the Christian church will endure Christian preaching will survive. "

PREACHING FOR TODAY MUST BE FOR TODAY AND NOT FOR YESTERDAY. Peter's preaching at Jerusalem and Paul's quite different preaching at Athens illustrate in their perfect adaptation to different conditions what is now called " preaching to the times. " Ever since John Robinson spoke to the departing Pilgrims his oft-quoted message about new light, Congregationalists have believed in progressive revelation. In this they have been true Protestants as against the claim that in the traditions of the church there is a fixed deposit of the truth that can be neither diminished nor increased. Theology is progressive. God is constantly and ceaselessly revealing Himself to men and every age brings new light. Like Jesus we must use the events, interests, problems and hopes of the day in the interpretation of the Gospel. Without losing our interest in the background of history or neglecting the messages of the prophets and apostles, we must more and more address ourselves to the big practical events of the day. If anything is proven by the crucial days

through which we are now passing it is that the spirit and principles of Jesus Christ are fundamental to the solutions of the problems of the world. For it is only upon a basis of love and sympathetic understanding such as comes from the rulership of Jesus that men will learn to live together in peace. In a nutshell that is what preaching for today signifies—so to proclaim the Gospel of Jesus Christ as to get the spirit and principles of Jesus to prevail in the lives and relations of men and nations *here and now*.

PREACHING FOR TODAY MUST BE SIMPLE, SO SIMPLE AS TO ATTRACT AND HOLD THE CHILDREN OF THE CONGREGATION. As a matter of fact I find that the adults often get more real benefit from my Sunday morning talks to children than they do from the regular sermons. Why? Because the little five-minute talks are briefly and simply told. Now, as on the day of Pentecost, every man has the right to hear the Gospel in the current language of the day and the folly of talking in an unknown tongue is as pronounced now as when St. Paul condemned it. And the plea for simplicity is no plea for weakness. It is the plea that we are speaking to instruct and win men and not to please ourselves.

PREACHING FOR TODAY MUST BE POSITIVE AND CONSTRUCTIVE AND AT THE SAME TIME FRANK AND FEARLESS. We must deal in tremendous affirmations and not in negations. We must deal in strong definite discussion of the spiritual and moral problems which actually come into the life of today and we must without fear or favor make a bold and urgent appeal to men to be loyal to Christ and Christian teachings. Such sort of preaching may arouse some opposition and resentment, but what is preaching for if not to provoke to that and action? The man who goes to church with the thought that the sermon should be swallowed whole has missed the real purpose of the sermon. The sermon should have value in that it imparts instruction, but its chief value is in the reaction which is set up in the minds and hearts of men. People will listen to any preacher who deals with actualities; who discusses the things that trouble and harass the man of today; who does not deal in theological formulae, orthodox or heterodox, but fronts the great facts of life and brings his personal faith and conviction to bear on them.

PREACHING FOR TODAY MUST BE EVANGELISTIC. Many things in connection with our modern church activity are accidental, other things like religious education and social service are essential, but evangelism—the winning of folks to Christ and the church—is absolutely fundamental. I do not think I put it one whit too strongly when I declare that the church has existence and continued life only as through evangelistic earnestness she stresses the Gospel of the Son of God.

ABOVE ALL, PREACHING FOR TODAY MUST BE DEEPLY AND DECIDEDLY SPIRITUAL. The supreme and all important business of the preacher is to lift men to that life which is hid with Christ in God, and no ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith and true spirituality. Folks come to church on Sunday to hear about God and Jesus Christ and the things that accompany salvation. The indifferent world will never crowd the churches merely to be amused or to be made comfortable. It will come when it finds something deeper and higher in the church than it can discover in any other place on earth. True indeed the church wants its ministers to be alive to the needs of the hour in politics and in social reform and to deliver a message from the pulpit that is frank and fearless and optimistic and heartily in sympathy with our modern thinking, but most of all when people go into the house of Jehovah they want to be assured of God and immortality and the worth of righteousness, as taught and exemplified by Jesus Christ our Lord.

THE PASTORS' SECTION

OUR "SETTING UP" CONFERENCE

By Alfred E. Randell, D.D., Jamestown, N. Y.

THE vacation period was over. Our people were coming back for school and the season's work. The church cabinet came together to take stock of our condition. After a few brief reports the following suggestion was made:

There are seven different major organizations and almost as many standing committees of the church, through which we are functioning. The church officials, the chairmen of these committees, and the officers of these seven societies ought to have an opportunity to face each other under conditions where the pressure of business and other distractions could not interfere with a frank and friendly discussion of the specific responsibilities entrusted to them. There is a Congregational House at Chautauqua, twenty miles away. The drive is a beautiful one. We do not lack automobiles among that group of people. Let us arrange to spend an afternoon and evening at Chautauqua, taking dinner together between the sessions. Let us make it a day of prayer and good fellowship. It will be a fine preparation for the winter's work.

Due deliberation led to the unanimous adoption of the plan. Committees were appointed. The invitations were soon out. The program was carefully mapped out and competent leaders secured. Mere speech-making was barred. Definite goals were to be set up and definite methods for reaching them were to be presented and discussed. Difficulties were to be submitted for the consideration of all. Enough names were added to the list to ensure an attendance of fifty. No one was invited because his interest had waned in the hope of reviving that interest. This was for the aggressive and earnest workers, the majority of whom were officially bearing the burdens incident to an aggressive attitude.

The beneficial results went beyond our expectations. Let fifty earnest Christian people get together to make a thorough study of their common task, their resources, and their problems; let them engage in an interchange of suggestion and critical analysis until the whole field of activity has clearly defined itself to them; let them sing a little and pray much together during an afternoon and evening, and it is inevitable that any attitude of self-satisfaction which may have unconsciously crept into their service would give way to one of earnestness and determination. That is the chief thing our conference did for us.

That is not the only thing it did for us. Enthusiasm may be contagious, but it needs to be wisely directed. Those frank discussions cut the channels where we wanted that enthusiasm to flow. The recommendations which were finally submitted to the church for action did not contemplate any radical changes. We checked up a little overlapping of effort and began to see exactly where our fences needed mending.

For example: It developed that each of the societies was doing some-

ng with a list of prospective members for its own life. The president of the organization was requested to furnish the church cabinet with a complete list containing the names and addresses of all the men and women who are members of their society but who are not members of the church. These will be compared, duplications removed, and the names put into the possession of the Committee on Evangelism and the Prudential Committee, whose responsibility it will become to take definite measures to bring these people consider coming into the membership of the church.

The pastor has prepared a careful register of the attendance at the services of public worship and the midweek service. Invitations to estimate the average attendance resulted in some wild guesses, all but one of which were much too high. The seriousness of the situation was tactfully yet frankly placed before us by one whose example of regularity has been an inspiration. A quiet but vigorous campaign to increase the number of those who will regard those hours as belonging to their church, is being pushed. The attendance at the last two weeks' services has shown a marked increase.

The Men's Club was heard from. Their newly elected president offered criticism that little had been given the men to do. They remedied the fault by handing over to the Men's Club the hardest problem which the church has faced, *with power to act*. The Sunday evening congregation rarely exceeds a hundred. Our auditorium seats nearly six hundred. The recommendation of a conference that the Men's Club be requested to assume the leadership of the Sunday evening service, with permission to vary its program and make somewhat more popular in character, was not only adopted by the church, but the invitation was unanimously accepted by the club for a period of four months, sufficiently long to discover whether they are working in the right direction.

An hour was given to the trustees. They made good use of it. An analysis of the pledges for last year was given. The Every Member Canvass came in for some criticism but was again adopted as the best and most effective way of educating our people in regularity of giving. Fifty people now know what they might have been guessing about heretofore and that is, the necessity of raising our individual standards of giving for church work. The trustees proved one thing by facing us with the facts. It is easier to raise a very considerable sum of money toward worthy benevolent enterprises every few weeks, than it is to secure a pledge which registers a clear conviction that the giver has reached a higher level in his willingness to sacrifice for the common every-day needs of the church of which he is a member.

These are some of the results of our "setting up" conference. There is nothing original about the plan. Dr. Frank Dyer has been using it in the First Congregational Church of Tacoma, Washington, and it was in part the fruit of a brief visit with him that we tried the experiment here. We feel that it has so far worked well.

"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But these things fall into place and life falls into place only with God. Only with God, who fights through man against blind force and night and non-existence."

H. G. Wells.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Is this to be a real Christmas and is Jesus Christ actually to be reborn in the life of the world and its purposes?

* * *

Within the month new literature has appeared as follows: "Is It Worth While?" by Rev. Samuel Holden and "A Missionary Church That Is Missionary," by Miss Rhoda Jane Dickinson.

* * *

Have all the readers of THE AMERICAN MISSIONARY made a study of the Survey which was the October number? The editor finds some on his travels to whom the above is still a "sealed book." The Church Extension Board material especially is not only interesting but will repay careful study.

* * *

The church at Gallup, New Mexico, where Rev. Lewis A. Stark is at work, is much in need of additional seating capacity which may be provided in the shape of folding chairs, the cost of which would be about \$75. Will the person who would like to make a gift to provide the above, address Rev. Frank L. Moore, D.D., our Secretary of Missions, at 287 Fourth Avenue, New York City?

* * *

The Board of Editors keenly regrets the raise in price which becomes effective December 1st. For the new schedule see the general editorial in this magazine. The Board feels confident that the friends in our churches will be willing, by paying this slight additional amount, to make THE AMERICAN MISSIONARY a little less dependent upon the budgets of our homeland Societies.

* * *

Has your church reached its 1921 Apportionment in full? Many have "arrived." If yours is not among the number, will not a little extra exertion during this month of December enable you to "attain the objective"? The raising of the Apportionment is not simply a question of a few dollars more or less; it is decisive in the matter of the well-being of men and women and little children the wide world 'round.

* * *

Many of our pastors and officers of missionary societies will be glad to use the community prayers printed elsewhere in this section. Rev. Vaughan Dabney is now the pastor of the Second Church of Dorchester, Massachusetts. He was formerly at Durham, New Hampshire, a community of nearly 2,000 people, about 1,000 being students in the New Hampshire College. The Congregational church of which Mr. Dabney was pastor is the only church at this point. Readers of THE AMERICAN MISSIONARY will be interested in a pamphlet by Mr. Dabney, "The Community Church in a College Center."

WENTY-SEVEN YEARS IN ONE RURAL PARISH

By Rev. Benjamin F. Tobey Danby, N. Y.

WISH to give a simple heart talk on the work of the rural church. I take great pleasure in the fact my work in this field covers a of well nigh twenty-seven

Dull, indeed, would I be if

I failed to out some and means ng the work ural pastor. ot begin to the joy I received in long years; ny experi- I cannot in a short , but on future day e to give a e extended it of the ly joy that en my ex- ce.

se years been pleas- es, for my has given uch happi- my people ry dear to ad I know e love is re- l. We have rrels in the r for we are like a large, oy family. tate of feel- omes by ig the great that we are e one an- and the

we live to Jesus the more that rly love will be felt.

church is an old church, the ig being a hundred years old. ociety was formed July 5th.

We have a splendid circle of

King's Daughters, the members of which are of great help to the church. One of their good deeds was the purchase of an old school building on the church grounds, which has been nicely fitted up for a parish house.

They raise part of the pastor's salary in addition to their other benevolences. Our Christian Endeavor and our young men's and young women's classes are alive, and our Sunday School is prosperous.

It has been my endeavor to use some city methods in the rural church. Every week I advertise my morning sermons in the Ithaca papers, these, of course, being taken by Danby people, and the topics are read by many. A bulletin - board, painted in large letters so that it can easily be read by passers - by, has been placed at the church entrance.

In front of the church there is a transparency which does not advertise the

church but which directs the passer-by to heavenly things. Please let me say to my brothers in the rural ministry that if there are just enough words on the canvas, the automobiles as they glide by cannot go so fast as



REV. BENJAMIN F. TOBEY

to prevent the words being read by the people within. What is painted on the canvas? Sometimes, "Jesus Saves," at others, "God Is Love." I am sure these methods are for good. Here is an example: A young lady, who at one time had come on a hurried visit to Danby, said a long time afterwards to one of our girls, "I do not remember a thing about Danby except that I saw there a sign saying, 'God Is Love'."

Some one is sure to ask how such a sign is made so that the words may be read both by day and night. I had constructed two frames, about four feet long by one foot high. These were placed about fifteen inches apart on a small shelf between two posts. On the side facing the street are the words, "Jesus Saves;" on the one towards the church, "Come Again." A well-trimmed lantern with a large wick and a clean globe placed between the frames will cause the words to stand out in such a way as to be easily read and on Sunday evenings will attract much attention. Through the week, if there is anything going on in the village, I light the lantern. I think that sometimes after a dance, when the young people are going home, the words, "Jesus Saves," shining out at midnight, may start up a serious train of thought.

One of the happiest experiences of my work here was the series of grove meetings, which I conducted for a number of years. The meetings were held on summer afternoons in a beautiful grove about three miles from Ithaca on the Danby road. (They had to be discontinued when the grove was cut down for the lumber it contained.) The meetings were peculiar in that most of the congregation remained seated in their carriages, but this very freedom was a drawing card, and the beauty of the place was most attractive. I tried to vary the program by bringing in other speakers. Once each season the Salvation Army was represented, and the Ithaca ministers would often preach for me. Afternoons were

given over to Woman's Christian Temperance Union speakers and other Christian workers as I could get them. I shall never forget my joy in this work, and I believe that many blessed impressions were left upon the hearts of the people.

I had felt the need of a small telescope organ but could not afford to buy one. One Sunday afternoon a company of Christian workers from Ithaca came to help me. Among the musical instruments they brought was a little portable organ, at which I looked longingly and thought what a help it would be to me. As the service was about to close, Rev. Wallace Brown, pastor of the Aurora Street M. E. Church, Ithaca, said: "I have a very pleasant duty to perform. Brother Tobey, your friends wish me to present to you this organ." I was as delighted as a boy with his first pair of skates. Oh, the Lord has been wonderfully good to me; I only wish I had been better to Him. The little organ has led His praises over and over again. I wish you could have seen me at times when, with my organ and satchel of hymn books strapped to the back of my wagon, I scaled the hills to hold a meeting in some distant schoolhouse. There were times when the ride back through the bitter cold was quite hard, but the happiness in the work done drove out the cold, and I was none the worse for the experience.

There is not room to speak of many of my experiences, but among the outstanding ones was the visit I made at the request of a lady, not of my church, to an old gentleman, whose health was poor and who had been living far from God. I was reluctant to go, for I knew of his fine education—he had held a responsible teaching position in his younger days—and he was not in my parish. Somehow I felt that I must go, and when I talked to him of the Good Shepherd, I found him hungry for spiritual help. After I had prayed, he opened his heart in thanks to God for sending help to him in his need.

I felt great joy as I rode home over the rough hills. As I reached the top of one hill, a scene of marvelous beauty spread out before me. There, stretching away to the north, was Cayuga Lake, and nature rejoiced in its dress of autumn foliage. But a more beautiful picture was in my soul, for I felt I had seen a tired soul getting back to God.

It has been of help to me to have learned that we must love people, not only the lovely but the unlovely, and we must strive to make the unlovely lovely. Men may not respond to our arguments, but "the Love of God will melt the proud heart and subdue the stubborn will, and school the haughty eyes."

I would advise young men not to look lightly upon the rural parish but to remember that our place is where the dear Lord has put us. To the question, "Cannot I do more good in a place where I can influence a great number of people?" My answer is: "You can do the most good in the field where the Lord places you. 'The Sun does not light his attendant worlds by traveling around to visit them, but by shining steadily in his own place.'"

I believe I have had the opportunity of doing more good and comforting more hearts here than I could have done any other place. My work has steadily broadened, spreading to Ithaca and for many miles around. At a meeting in Ithaca, not long ago, the Methodist minister introduced me as the Rev. Mr. Tobey, bishop of Tompkins County. I think you will see what this meant.

There is joy in a long pastorate. The people become dear to you as you share in their griefs and joys, and

they look to you for comfort. When you see those who have been far from God brought to know and love Him, when you hear them singing the praises of Him who gave His life for them, you feel that all the hardships, all the deprivations are glorified.

And how much the good wife of the rural pastor has to do in all this blessed work, how many burdens she lifts, how comforting the haven of rest she provides to which the pastor may return after many a sad scene. In my long ministry here, my wife has been so much in the Sabbath School, in the work of the Christian Endeavor and the King's Daughters, and in benevolent work that I cannot begin to tell how much she has done. God bless the dear wives of rural pastors; they have denied themselves many privileges that others enjoy.

In closing I would speak of our great joy in the services of our twenty-fifth anniversary, November 6, 1919. From far and near came friends, and over three hundred sat down to the dinner served in the parish house. Best of all was the spiritual atmosphere that was deeply felt.

Many of our discouragements have turned into great gains. Sad as it has been to lose so many of our people who have gone to larger places, we rejoice that tapers, lighted here, are in larger fields shining for God. If on a Sabbath morning in any of the churches of our larger cities, the pastor were to ask all those who had found Christ in a rural church to stand, there would be many a response. Many there are who look back with joy to some rural church which struggled for the good of its community, and so I rejoice that I am a rural pastor.

According to the Year Book figures for 1920, the thirteen Czecho-Slovak churches show a total resident membership of nine hundred and three. This indicates a loss of ninety, which is largely accounted for by the revision of the roll in the Chicago church and by removals brought about by the business depression. The home expenses, according to the report, were \$14,158, an increase of \$1,283. Congregational benevolences amounted to \$3,379; outside gifts came to \$1,189, showing a gain of \$1,358, including \$400 paid on the Pilgrim Memorial Fund.

WHAT'S IN A NAME?

By Rev. Joseph Cowman, Rockland, Ida.

WHAT is it called Rockland, when as you come over the divide and down into the quiet, little

and they have kept striking it ever since. So now you know why it is called Rockland Valley.



SNAKE RIVER, ROCKLAND

valley, you see less rock than anywhere else, in fact, no rock at all in the valley proper? What's in a name, anyway? A rose by any other name would smell as sweet, and perhaps another name would do as well for Rock-

land. But would it mean as much?

When the Pilgrim Fathers landed on these shores, three hundred years ago, the first thing they struck was a rock; that rock proved to be the foundation of a progress and development exceeding anything the world had ever known. What pen can fittingly describe the wonderful things that have come to us as a people because of those brave pioneers.

When later pilgrims, the first settlers, steered their craft into Rockland Valley, they struck a rock, the rock of difficulty,

all because Sam had so much difficulty in keeping his branding iron away from Smith's stock.

Following the good old days that the cattlemen like to talk about came the homesteader who tried wheat farming, and he struck a rock also, but harder than did the early pioneers. The home-



ROAD GRADERS



AMERICAN FALLS ON SNAKE RIVER, WHERE GOVERNMENT ENGINEERS ARE SURVEYING FOR HUGE STORAGE DAM

steadier found no branding difficulties, nor did he have to go a hun-

dred miles for his mail and groceries as did the first settlers; his rock of difficulty was struck when he tried to make a fortune raising wheat in the dry soil. There was plenty of rain the first few years and the fields brought forth abundantly, but this proved only a mirage to lure him on. So he mortgaged his land to get more land to raise more wheat, until many of the little homestead farms grew into great wheat farms of a thousand acres or more. Then came the dry seasons when the land brought forth sparingly, only to be followed by still dryer

seasons when the fields produced still less, and not even living expenses could be made. Many have had to abandon their farms, and those who are still hanging on would give much to know if the country will "come back," if the seasonal rains will once more come in their proper time, and the fields again yield their abundant harvests.

Along with the tide of new settlers came the Sunday School worker and the preacher, and they too struck the rock. Who can tell of the long hard battle these good people have had to produce a spiritual harvest in the stony, unpromising fields? There are many Sunday Schools that have had to be abandoned because the people who maintained them and worked and prayed for them

have been forced to move away.

Except for the Mormons, only the little church at Rockland remains working faithfully for the kingdom, sowing the good seed and seeing the fruits of that sowing. Here is an illustration: A short while ago a man accepted Christ and was baptized. Afterwards he moved out on his wheat farm, twelve miles away, but he rides in on horseback to attend church

and Sunday School. It means much to him and to many others. Then there are the children, forty of them, some of them growing into young people. In



CATTLE SCENE, ROCKLAND. CATTLE RAISING IS STILL ONE OF THE LEADING INDUSTRIES OF THE COUNTRY

this great wilderness of indifference and materialism, how much they need the steady application of the eternal things of God to help them overcome the rock and to learn the great secret of its riches when properly struck. It is said that difficulties are but closed door to new discoveries. But how much knocking it takes to get the door open, and how much wisdom and spiritual insight to discern true values after it is open.

I cannot tell you how much the service car has meant to us here, as well as all the other things the dear friends back in the East have contributed to our comfort. When I think of God's wonderful promises to those who are faithful in these small things, I take courage and press on toward the goal.

Rev. J. W. Davenport, of Thorsby, Alabama, is in need of a hundred hymn books. He writes: "We could make good use of the books for young people or the Church Hymnal or both. We have a few hymnals and a few books for the Sunday School, but hardly enough of either. We could also make good use of a number of little, cheap, second-hand Bibles in our mid-week prayer-meeting."

THE TWO CHRISTMAS BOXES

By Mary Blanche Ferguson, Oakland, California

IT was the last meeting of the Aid Society before Christmas and consequently an all-day affair. The sewing-machines had been humming all morning, finishing numerous articles for the two boxes that were to be sent off the following day: one to the pastor's family of a little, struggling mission church away up in the mountains, and the other to the Indian mission school.

The women had come with well filled baskets, and the luncheon committee had been busy getting the tables ready until they were loaded with all kinds of tempting goodies. When the hum of the machines ceased the buzz around the inviting board began, and on all sides could be heard words of praise as the food was passed around.

When the women adjourned to the parlors to hold their business meeting, the pastor—always invited to the annual luncheon—led the devotional exercises, and in his fervent prayer asked God's blessing upon the faithful women of the society, following with words of commendation for the work they had accomplished during the past year. After the reading of the minutes of the previous meeting and the treasurer's report, the president called upon the corresponding secretary to read the letters that had been received since the last meeting.

Among them were several interesting ones, but little Lillie Dalton's, from the mission church in the mountains, touched their hearts the most of all, when she asked them to please send her mother a warm coat and her father a heavy overcoat, for the winters were very cold where they lived. Immediately after the letter was read, a woman arose and said that she thought so unselfish a little girl should have her request granted.

"Have you finished packing the box for the Dalton family, Mrs. Johnson?" asked the president, turning to the woman who sat at her left.

"Yes, Madame President," answered Mrs. Johnson, "we put in the last article just before noon."

"And will you not have room for the things the little Dalton girl has written for?"

"Yes, they are already in. Two days ago the secretary handed me the letter that you have just heard read, and I succeeded in getting a good warm coat for Mrs. Dalton, and as Mrs. Barton had a heavy overcoat that her husband did not need, we put that in, and the box is ready for the sexton to nail."

"That's good," commended the president. "Mrs. Merton, I believe you and Mrs. James had charge of the Indian mission school box; let us hear how nearly that is ready."

"I am glad to report, Madame President, that it is all ready with the exception of a few things that the women were finishing this morning, and now that they are completed it will take but a very few minutes to lay them in and the box can be closed. I must tell you that I never enjoyed any work more in my life than I have putting in the box the numerous gifts for those poor Indian children. Why, time and again, I could scarcely keep the tears back as I pictured those little girls snuggling their dolls in their arms, or imagined I saw the boys running off in haste to try their bats and balls while others whittled with their new jack-knives. I am sure, too, that Miss Gladdis will think a lot of her lovely comforters the women have made so beautifully and the nice warm blankets that we know she has needed."

"We'll know whom to call upon another year," said the president with one of her rare smiles. "And now if the secretary will write the names and addresses for the two boxes, I'll see that they are placed in their proper places."

Mrs. Belden was a president who believed in attending to details her-

elf, so immediately at the close of the meeting she found the sexton and showed him the cards on each respective box, cautioning him to address them very distinctly.

"Never fear," he replied, "I've marked boxes for them places these three years now, and they have never gone astray."

"And be sure that they are sent off tomorrow morning," she further instructed. "You know the time is short to Christmas."

Saturday, the sexton was at the church earlier than usual, and with him his little boy who always accompanied him on that day.

"Come away from them boxes," shouted John Frost to his son, "and don't touch them cards!"

Johnny jumped at the sound of his father's voice, tiptoed over to the boxes, and laid down the cards just where he had found them. He was glad that his father's back was turned, so that he had not seen him standing by the window trying to read them.

"This brush's so stiff I don't know as I'll ever get it soft," muttered the sexton to himself, as his little boy came over beside him and stood with his hands behind him, leaning down the better to watch his father. But John Frost was a persistent person and persevered until he succeeded in getting his brush ready for work. Scarcely had he completed the task of lettering the boxes when an expressman entered and asked for them.

"They're right here," said John. "Now don't fail to send these off this afternoon, for they're for Christmas," he urged, taking hold of one end of a box as they walked out the door.

"I received a postal in the mail this morning that there is a box for us at the depot," said the Reverend Mr. Dalton to his wife. "I believe this afternoon, I'll hitch old Patsey to the sled and go for it."

"I suppose it's our usual Christmas box from the First Church," replied his wife.

"Yes, it must be."

"May I go with you, father?" asked Sam.

"Yes, but wrap up warm, for it's bitter cold."

"I can hardly wait to see what they have sent us this year," Lillie said to her mother, as her father closed the door on his way to the depot. "I know what I wish they'd send you, mother; do you want to know?"

"Yes, daughter."

"I hope they have sent you a good warm coat."

"Well, we must be grateful for whatever they have chosen for us, my dear."

"To the people of the church and to God, too, for he must put it into their hearts to be so kind to us, mother."

"Yes, everything we have comes from our Heavenly Father."

"The box is here! the box is here!" shouted Sam, bursting into the room and running up to his mother. "Come out and see it."

Mrs. Dalton went out to the porch where her husband was struggling to get the box onto the top step, just as it came down with a loud thud.

"Tonight is Christmas eve; why not open it after dinner, Maria?"

"I think that is a good suggestion; I am perfectly willing," agreed Mrs. Dalton.

Dinner over, Josiah Dalton got his hatchet and opened the box, while the family looked silently on.

"What an array of things," exclaimed Mrs. Dalton, "they've remembered the whole Sunday School, I do believe," as they lifted out dolls, balls, bats, boxing gloves, and numerous toys, besides books, magazines, and candy bags. "Won't our Sunday School children be delighted though. I suppose these two comforters and this pair of blankets are for us; and our children are to share with the Sunday School in their gifts. We'll lay them all back carefully and you had better get Deacon Dunn to help you load the box on the sled and

take it to the church in the morning, and we will get the things ready for the tree in the evening, Josiah."

Mrs. Dalton missed her little daughter, and on searching for her found her in her room crying.

"Why, what's the matter, daughter?" asked the mother, putting her arm about her.

"I'm so disappointed because you didn't get a good, warm coat," she said between sobs. "I've been praying every day that the church ladies would send you one, and now it hasn't come."

"Never mind, it wasn't best that I should have it, or it would have come," consoled her mother. "We don't always have our prayers answered the way we wish, but God knows best, my daughter."

Such a Christmas as the children of the little mission church had, and such a surprise when they received the beautiful gifts. Dolls dressed carefully in bright dresses and toys so numerous that every child was remembered.

When the Aid Society convened after the holidays, two letters were read at the business meeting. One came from Mr. Dalton, thanking the women for so generously remembering the Sunday School and telling all about the happy time the children had Christmas night. He thanked them especially for the beautiful comforter and the warm pair of blankets, which he supposed were for them and said they were much appreciated.

The other letter, from Miss Gladdis, read:

"Dear Women of the Aid Society: The box you sent came in ample time for Christmas, in fact, a day ahead, but we did not open it until Christmas morning. After breakfast, Ben, our largest Indian boy, broke open the covers while we all gathered around with expectancy. The first article that he lifted out was a very heavy overcoat, too large for any one in our school; then a long coat, evidently intended for a tall, slender woman, and as I am short

and stout, I concluded it was not meant for me. The astounding fact took hold of me, then, that this box was not meant for us, but how to break the news to the children I did not know. For there they stood, awaiting with eagerness their gifts. There were not a few tears shed as I finally succeeded in saying, 'children, this box is not for us, there has been a mistake somewhere, and we'll have to make the best of it and try to have as happy a Christmas in another way.' I'll never forget the look of disappointment upon their faces, when they realized what had happened. We all went to the kitchen and made candy and popped corn. Miss Newton made the children some delicious doughnuts, and we succeeded in passing a very happy day, notwithstanding our keen disappointment of the morning. I told the children this day would always be remembered as a day of self-denial, and that if our box went to some other mission and made others happy, we must not begrudge the things to them. if it made their Christmas a merry one. I hope the women who labored so faithfully—as I know you must have done, judging from past years—will not be too disappointed over the mistake that has been made. If you will send me the address of the party to whom you intended to give the contents of this box, I'll be only too glad to see that it is sent off at once. With many thanks to you all for the pleasure you intended to bestow upon us at this time, I am,

Yours faithfully,

JANET GLADDIS."

At the close of the meeting, the president said, "I well know that you as a society feel this keenly, but it has been an unavoidable error. However, as Miss Gladdis has said, we must not begrudge the happiness that the mistake brought to the lives of the children in the mountains. But, another mistake will not occur again, if I have to stand by while the boxes are marked," she concluded emphatically.

RECRUITING BY PERSONAL WORK METHOD

By Rev. Hans C. Juell, Aberdeen, S. D.

"I WANT you to remember that on January 30, 1921, the Turton Sunday School had a hundred per cent attendance, or of an enrollment of one hundred and ten we had one hundred and eleven present. And I want you to remember also that there was a larger men's class than women's class, and more young men than young women in the senior class." When Superintendent N. D. Wales made this an-

would be but for a short time for we were going for a trip into the country to make several pastoral calls—I asked Rev. E. W. Canfield, the pastor of the Turton church, how he did it. His answer was, "By the personal work method."

"A little over four years ago," Mr. Canfield said, "I came here to hold evangelistic meetings. I found a very small church with an apparently limited parish. The church seemed dead.



THE BEGINNING OF THE MEN'S BIBLE CLASS AT TURTON. IT HAS QUADRUPLED ITS MEMBERSHIP SINCE THEN

nouncement, he revealed his pride in his Sunday School, and he had a good reason to be proud. The Sunday before he had had only one less than the full enrollment.

I preached that morning to a congregation of one hundred and twenty-five, the majority of whom were of the stronger sex. At the close of the Sunday School I had a conference with the leaders of the church on enlarging their church for the audiences and the Sunday School.

When we got settled for a short time after dinner and I knew that it

At the close of the evangelistic meetings I had a talk with Mr. Wales about the prospects of the church work in Turton. I told him that if I had that pastorate I would make a personal canvass of all the families in the town and surrounding community and try to lead the people one by one into the Kingdom. That appealed to Mr. Wales. He took the matter up with the people of the church and a call was extended to me, which I accepted. It was uphill work at first.

"My congregations varied from fifteen to twenty and the attendance at

Sunday School would average about twenty-five. And though we have now a membership of ninety, then we had only forty-two.

"I decided to try my method of work. I would concentrate on a family until I had won at least one member to the Christian life, or had gotten him or her to attend church regularly. Then I would turn to another. I would watch every opportunity to get next to the family. If they needed help I was on hand. If they had something to fix I would do that. One day when I went to the home of a family they were in consternation. The daughter had washed the bowl of the cream separator and put it into the oven to dry. She forgot it for a few minutes, and when she came to get it found that it had melted so that it seemed completely spoiled. I told them that I thought I could help them out. I took the bowl home and by using my blowtorch on it for a time had it in condition to be used. Those people are in church today largely because I won them in this way.

"One of the best members in our church, one who is always in church, at Sunday School, and at prayer-meeting, I got in a pig-pen. He was a carpenter. One day when I happened to see him he complained of not being able to find a man to help

him. I told him that if he wanted help I was his man. He was suspicious of me and protested, but finally he gave in and we went to work. In that pig-pen, while working on that hog-house, I preached to him in season and out of season until he finally yielded and let the Lord have His way. He has been a true Christian ever since.

"The largest part of my work has been with the farmers, since we have so few families in town. I have gone as far as eleven miles into the country on pastoral calls. The family that we will see this afternoon lives the farthest of any of my families."

I told Brother Canfield that I felt strongly that his was the right way to do most of our work in the state. Too often a pastor in a town with a population of from one hundred to two thousand will spend practically all of his time on the people in town, ignoring the farmer. Of course the church doors are open to the farmer as well as to others, but he does not come. His argument is that if the minister does not care enough about him to visit him then he does not care to go to church to hear the preacher. It is not good reasoning, it is true, but we must consider facts rather than theories.

However, we had to cut short our conversation and go out into the



THE SUNDAY SCHOOL CLASS, 1910

country to see the Malkey family. The children had joined the church some time ago, and the father and mother had agreed to join but had failed to do so when the time came. These people must be seen and secured for church membership.

I was anxious to know all I could about how Brother Canfield had succeeded in doing the work which was so vitally important to the success of the Kingdom in our state—reaching the farming community surrounding the small town and extending one's parish to those of the adjoining towns.

"One of the most important parts of my work," he said, "is to keep the people coming when they have started. If I find one of my families missing on Sunday, I look them up as early that week as possible, let them know that they were missed, and encourage them to come the following Sunday. Here is a family where only the wife was present this morning. We will stop and find out why the husband did not attend church." He did this nicely. No one could be offended at such an inquiry. In fact a person likes to know that he is missed if he fails to be at church.

Eight miles out we passed a school house. "Here," said Mr. Canfield, "I had a Sunday School till a little over two years ago, and they want me to start the work again. I had to drop the work when Mrs. Canfield died, for I was left in full charge of the housework and the children, one a baby. And I do not see how I can do more than I am doing when I still have that added work."

I told Mr. Canfield that I was much interested in that morning congregation. Where did it come from?

"Only about twenty of that congregation," he said, "were from town, the rest were from the country. And last Sunday, when the weather was especially fine, we had about one hundred and fifty out."

"How about that Sunday school," I asked, "with twenty-two in the men's class while the women's

class had only fifteen, and the senior class with twenty-two young men and thirteen young ladies; out of an attendance of one hundred and eleven you had seventy-two in your adult and senior classes. That is exceptional in our Sunday Schools. How do you account for this?"

"It is not so hard to get adults into Sunday School," he replied, "if you get them to attend church. I had brought them into church, and they were fairly regular in their attendance. Then we organized all the upper classes. Last week the seniors had a social and there were thirty-nine out. The boosters were there as well as the workers. Every one present was made to feel that he was wanted in the class. Then we have a good, faithful teacher who is well liked by the young people. The men organized quite recently, and will, as you heard today, have their monthly meeting this week when they will elect their teacher for the next month. They have fifteen more men they have listed for membership in their class. Of course the success of the Sunday School is largely due to the work of our superintendent."

Brother Canfield's trusty Ford had taken us to our destination where we had a pleasant visit with the family. We learned that these people were only six miles from another town where we had a church, but I felt that this family belonged to our Turton church since Brother Canfield had found them. They were ready to join the church at the next communion service. On our way back home we called on another family where we found one of the children sick, hence they had good reason for not attending church that morning.

That evening we had a congregation of seventy-five, the large majority of whom were from the country. The Malkey family were there, even if the night was dark. When I retired that night I felt that we had had a good day, and that I had learned a lesson of importance—that the personal work method is a success.

HOW ONE TOWN IS SOLVING A DIFFICULT PROBLEM

By Rev. M. Claude Haecker, Waubay, S. D.

“WAUBAY, that’s a nice little place.” How often in some distant part of the state have I been greeted with that remark when someone learned the name of my home town. Waubay is, indeed, “a nice little place,” a home town, quiet and well ordered, and with some, at least, of the refining and strengthening things in its life. It is nestled in the heart of the great grain region of the Northwest, but more especially it is the place where you get off when you are bound for the duck hunting or are going to the lakes for a real rest and lots of fun. Hundreds of lakes may be found in this general region, the plateau between the Mississippi, Red and James Rivers. From among them all the Almighty selected the three of most charming beauty and so placed them that you say Waubay when you think of them, and here they nestle, with

wood-fringed shores and clear waters filled with fish. The very names of these little lakes, mostly derived from Indian sources—Blue Dog, Enemy Swim, Pickerel, Minnewashta—bring up worlds of suggestion, tradition, tragedy, romance. In some of these beautiful waters you can see the bass and pickerel clear to the bottom of the lake, though it may be many feet in depth, but that is a fish story.

In this community the Congregational church is doing a work that has been an attempt, at least, to meet the larger community needs without in any way losing sight of the real spiritual ministry of the church. It is the only church in the community except the Lutheran and Catholic, and it has been a common remark that if anything was done in the town, the Congregationalists had to do it. While we have by no means done everything, nor indeed, anything yet



AN INDEPENDENCE DAY GATHERING AT BLUE DOG LAKE PARK, THE ADDRESS AT WHICH WAS GIVEN BY MR. HAECKER

as we should like, there has been consistent effort to meet the community on its own ground of need and to



OUTDOOR LIFE AT WAUBAY

make use of the larger opportunity offered by such a community where there are real needs and one church with the possibility of doing the work unhampered. In the first place, the most cordial relations exist between ourselves and the more conservative bodies in the town and we hope to foster these relations, but in the item of community service we have, very evidently, an open door. We are trying to enter this door through our graded Sunday School, our Endeavor Societies, Boy Scouts, Young People's Choirs, our community survey, and the various social and civic organizations in the town which we are trying to foster.

The State Board of Health of South Dakota is located at Waubay. Certain office facilities and other reasons have kept it here rather than at the capital. Soon after I came to the pastorate of this church, the Board officials brought to my attention the need of a very definite campaign of education along the lines of sex health and sex morality. As the outcome of our conference I took up the direction of such a campaign under the Department of Venereal Disease Control, and when not busy with

the home church work, I have gone over the state, wherever call has come, lecturing and teaching from the chart, slide and lantern exhibits of the Board. We have worked in nearly all the colleges and state educational institutions, especially the normal schools where teachers from public schools have been gathered. The attempt has been made to show the prevalence of venereal disease and how much human suffering is caused through lack of sex knowledge. The aim has been to break down the curse of false modesty and put matters of sex life on a sacred and healthy basis, to get finally such results

among parents that they shall bring up their children in a clean and fearless way.

The state is now fairly well covered by the public health nursing activities, so that in every community there is a health organization, under control of the Board in a way, that can take up the campaign and push it to some final results. A large number of towns in every part of the state have taken up the matter on their own initiative, usually with the hearty co-operation of the public schools and often under their auspices. The churches, public health boards, and community organizations generally have been good in responding with their help, and the letters coming to the State Health Office show that a real need is being met in a straightforward, practical way.

So many questions have been asked relative to this work that I shall try to answer some of them here. We have worked out plans for local campaigns of education something like the following suggested program for a two-day campaign:

First Day

9.00 a. m. General health talks to the

- public schools. **Mixed** groups. No exhibit.
- 10.00 a. m. Meetings with boys' groups—boy scouts, boys' clubs, etc. Best grouped according to age, adolescent and pre-adolescent. Keeping Fit exhibits.
- 11.00 a. m. Meetings with girl groups. Grouped according to age. Meeting in charge of some lady in whom the girls have complete confidence. Girls' health exhibit.
- 2.30 p. m. Conference of public health officers and interested workers.
- 7.30 p. m. Film, "The End of the Road." Reserve theater capacity for the adult population.

Second Day

- 9.00 a. m. General health talks to the public schools. **Mixed** groups. No exhibits.
- 10.00 a. m. Further meetings with boy or girl groups as indicated.
- 11.00 a. m. Conference of Woman's Clubs and church societies.
- 2.30 p. m. Matinee, "The End of the Road." Reserve theater capacity for children and young people.
- 7.30 p. m. Mass-meeting under auspices of Commercial Club. Men and women over eighteen years. Adult exhibit.

We have not gone into any community except under the auspices of some local body, the health authorities, schools, nursing, or community organizations. The most can be accomplished by beginning the work under the call of someone who can carry forward the work suggested by the lecturer in his necessarily brief stay. A special effort has been made to put the whole matter in such form

that it can be used by teachers and nurses, because we believe parents will be slow in taking up the matter as they should in the home. "If it cannot be done in the ideal way, it must be done in the best way possible."

"How can you present this difficult subject in a way that is acceptable?" I can't; at least, not in a way that is acceptable to all. Some prudish people will never be convinced. I do not try. Some people will feast on popular films of a questionable character, and yet say that sex education is improper. I am not intelligent enough to convince these, but I am willing to let them go unconvinced. To those who are really anxious to find the solution for a great problem in human life I have found an answer. It is this: From the beginning of the child's life, meet its natural questions in a clean, frank way. Do not load it up with sex details that are past its comprehension, but be honest with it, and you will find that your young people are not going to come to grief later in life. It is the almost universal experience of physicians and health workers that a child well taught in sex makes a clean adult, one who does not contract venereal disease nor become a sex degenerate. I use but two rules: be frank, and adapt the teaching to the age of the pupil.

I have been glad to devote the time to a theme that underlies whatever of civilization we shall ever have, whatever of human advancement we shall ever make. For, after all, nothing can add much to life or human welfare, if there is sex degeneracy.



PRAYERS FOR OUR BELOVED COMMUNITY

By Rev. Vaughan Dabney, formerly of Durham, N. H.



GOD, OUR FATHER, we bring before Thee for Thy blessing, this, our Beloved Durham. We praise Thee for her rocks and trees, her hills and valleys, her flowers and grasses, her fields and orchards, her sparkling streams which hasten to greet the salt waters of the great deep. We rejoice that like Jerusalem of old she is beautiful for situation, and that from her coign of vantage Thou dost permit us to revel in the splendors of the passing seasons. Verily Thou hast set us in a pleasant place and hast laid upon us the solemn obligation to keep our village clean and our hearts pure as befits those who dwell in such a lovely spot. *Amen.*

FOR THOSE WHO HAVE GONE BEFORE us in these historic parts we do give Thee hearty thanks, and for the rich heritage our forebears have bequeathed unto us we praise Thy Holy Name. We thank Thee for our college, child of our town and ward of our great state. We bless Thee for our good neighbors and the sweet simplicity of our quiet homes. We rejoice that our village streets ring with the laughter of healthy children. May the lives of all who dwell here be pleasing in Thy Sight. *Amen.*

BLESS, WE PRAY THEE, our institutions and our public servants, as we name them over in Thy Holy Presence—our school teachers and our public health nurse, our farmers and our professors, our students, laborers and town officials, our doctor and our pastor, our lodges and clubs, the grange and the college, the school and the church. Guard Thou these our precious institutions, and inspire our citizens to greater zeal for the common good. For Thine is the Kingdom. *Amen.*

LIGHTEN THE TOIL of those who work with their hands by the knowledge that such service is not forgotten; sweeten the labors of those who till the soil by opening their eyes to the beauty of field and sky; deepen the love of the truth in the mind of the student; lift up the hearts of those who heal and teach and preach by the assurance that their work is not in vain. In remembrance of the Rough Hands and Weary Brain of the Carpenter of Nazareth. *Amen.*

FORGIVE US, GOOD LORD, of open fault and secret sin, and rid our hearts of those evil forces which blight the tender life of childhood and hurt the soul of the community. Aid us in our struggle against the littlenesses, the petty rivalries and jealousies which breed in small towns; save us from the curse of indifference and self-satisfaction; guard our lips from foul speech and our hearts from impure thoughts; blot out the harsh judgments, the mean prejudices and unkind suspicions which poison the springs of brotherhood. All have sinned and come short of Thy expectations. For Christ's Sake, *Forgive!*

HEAR US, MERCIFUL FATHER, in our petition for the town we love. Help us to live the prayer our lips have uttered. May we take ourselves and our duties seriously. Speed the day when our hopes will be realized and when our community is worthy to be called Thy Beloved Community, where Thy Will is done, even as it is in Heaven. This we ask in the name of our children for the sake of the Great Lover of all children even Christ, our Lord. *Amen.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matu- red Condi- tional Gifts
		Contri- butions	From State Societies	Total	Paid State Societies	Net Avail- able for Nat'l Work	
FOR THE MONTH OF OCT.	Last Year.....	20,245.42	2,038.09	22,283.51	8,502.04	13,781.47	29,249.90
	Present Year...	9,158.93	2,766.19	11,925.12	4,417.44	7,507.68	13,530.36
	Increase.....	.....	728.10	.....	.....	.....	.....
	Decrease.....	11,086.49	.....	10,358.39	4,084.60	6,273.79	15,418.94
SEVEN MONTHS FROM APRIL 1	Last Year.....	114,657.41	18,102.89	132,760.30	44,834.65	87,925.65	57,934.16
	Present Year...	91,455.54	22,669.17	114,124.71	44,240.83	69,883.88	58,533.61
	Increase.....	.....	4,566.28	.....	.....	.....	579.45
	Decrease.....	23,201.87	.....	18,635.59	593.82	18,041.77	.....

NATURAL SOLICITUDE

THE administrative officers naturally view the above comparison with considerable solicitude. Remembering that the year closed on March 31st with an indebtedness of over \$20,000, and that the current work calls for a slight increase rather than decrease over the expenditures of the preceding year, we view the falling off of over twenty per cent in the contributions with something akin to alarm.

We can hardly believe, however, that this showing represents what the Congregational people intend to do for their home missionary enterprise. Our hope is that this is simply one of the eccentricities which the times of making payment frequently show, and to recommend to the Executive Committee that home missionary forces should not be further reduced until the end of the current year in the confidence that the totals for 1921 will tell a different story; but with the expectation that if the decrease continues it will be necessary to make drastic cuts in the last three months of the fiscal year of the Home Missionary Society.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

It is what we do for others that gains us a page in the Book of Life and not what we think we do nor plan to do.

* * *

Just look at our two months' receipts for a vote of confidence in the work of the A. M. A. See where the money comes from, and where it goes to. We wish you could see what it is doing.

* * *

The A. M. A. wishes its good friends in New England, in the middle states, out west, on the Pacific slope and everywhere else a blessed, joyous Christmas—givers, teachers, preachers, and all to whom we are sent.

* * *

The Association returns its appreciative thanks to the good friends of New London for their courteous hospitality, and to the pastor and people of the beautiful and spacious church with its convenient appointments. New London deserves its excellent ministers.

* * *

"As I was going to the hills," said a preacher in Wales, "early one misty morning, I saw something moving on a mountain side so strange looking that I took it for a monster. When I came near to it I found it was a man. When I came up to him I found he was my brother."

* * *

The Seventy-fifth Anniversary of the Association at New London, November 9th and 10th, was an occasion to be remembered. The subjects discussed were alive with interest and concern. The speakers were experts in their respective fields, and the large audiences in the spacious church were earnestly attentive and appreciative. Many events have transpired between 1846 when the first year ended with its expenditure of \$13,000, and 1921 with \$926,468.37, and with a total during these years of nearly \$30,000,000. And the work is as demanding as ever.

* * *

Who said anything about Congregational Deacons? The Chairman of the Executive Committee of the A.M.A. who presented our Annual Report is a Deacon of the Classon Avenue Church, Brooklyn. The Mayor of New London who made the felicitous address of welcome is a Deacon of the First Congregational Church of New London; and the Moderator of the Connecticut Congregational Conference whose gracious greeting was in behalf of that body is a Deacon of the Second Congregational Church of New London, and the Deacons in our Executive Committee are too numerous to mention.

President Nehemiah Boynton thinks the matter of Deacons needs to be looked into.



“LIFT UP YOUR EYES AND LOOK UPON THE FIELDS”

By Augustus F. Beard, D.D.

WE have had our Jubilee and our look upon the past. Now it is upon the present. For a true vision, there should be three conditions, eyesight, atmosphere and elevation. Nearsight gets narrow views; one cannot see far from his own doorstep. Nearsight is provincial. Nor can we get a clear view in a fog. When the atmosphere is clouded, the view is prejudiced. Let us climb above the clouds, anoint our eyes and from this elevation look towards the South. What may we see?

Two races of people, the lesser one numbering some ten millions, living on the same soil; the stronger and the weaker with distinctive characteristics and sympathies; the weaker race to remain a separate race which cannot be absorbed by the stronger people by the side of whom they are to live, with no alternative when any conflicts of interest may arise, but the generosity of the stronger. It is safe to say that the weaker is looked down upon by the stronger, considered as racially inferior and subordinate, to be tolerated by necessity in one degree or another, useful for service, but felt to be a genuine social and political burden.

They are not the few who hold that the education and advancement of the Negro from this condition tends to create and increase the difficulties of the condition of the problem of the races, and do not hesitate to say that if Negroes could be kept in subordination as laborers in the field—in the mines and at the furnaces of the South, aspiring to nothing higher and not antagonizing the whites in political matters, and making no questions over necessary caste distinctions, the future for both races would be both plainer and better. White supremacy to be demanded and accepted, imperative and ultimate—this is a temperate expression of the dominant Southern opinion.

At the same time, the number among the white people is increasing who would temper this judgment with a generous concession that would spell the word Negro with one “g” and would try to pronounce it correctly, though it is a rather difficult task, for the tongue is an unruly member, and with its centuries of custom trips easily; still progress can be discerned in this direction.

Increasingly gratifying is the number who are advanced beyond this and are ready to recognize the phenomenal progress which the Negro people have made, patiently and persistently climbing up from their low estate. They see how wonderfully they have applied themselves to take hold of knowledge as no other people ever did in the annals of history, and how rapidly they have

risen. They see them taking hold of economical problems in a way that they once thought impossible. They see them successful in business, developing inventive power and administrative wisdom, and admirably filling educational and professional positions which contradict all previous opinions of their capacity. They see them rising to contest even intellectual supremacy, and often surprisingly successfully. They see those who have thus attained in homes as well provided for as their own. They see far more evidences of Negro ability and prosperity than many of them like to see, and they realize that the advancement is substantial and must be recognized. How to deal with the problem that is interrogating them every day is not so evident to them as the problem is.

Then, there is a third class of those who propose to meet the racial conditions fairly and squarely. They are the prophets and seers who believe that under and above all racial distinctions the Negro is a man and should be treated as a brother man, and should have sympathetic help to be both with all that this manhood and brotherhood may include. These high minded, far seeing men and women are earnestly trying to create a just and fair Christian sentiment and the practice of Christian ethics in race relations. As compared with the great body of the people, these with the forward Christian apprehension are the relative few, but they are supremely the wisest and the best. Would that all of the Lord's people were prophets.

And when we look upon the fields, we may not overlook those whom we have sent forth from the North on our missions of educational benevolence and good will and whose work in bringing about the Christian recognition of the Negro's worth and value cannot be duly estimated. For a typical illustration: Visit with me a beautiful and thriving city in South Carolina, — Years ago, it was a sleepy Southern town of a few thousand people nearly equally divided between the two races, the whites chiefly agriculturists, growers of cotton, and the colored, field servants. This was considered the proper and only relation between the two. The educational advantages for the children of the whites were so inferior as to excite the surprise of a Northern visitor. For the children of the Negroes, nothing. The A. M. A. environment planted a school, modern in its appointments, and sent to it wise and experienced teachers. The colored children came in flocks. Their parents who had no schooling determined that their children should have a chance. The Negroes tumbled over themselves to welcome the teachers, but not so the whites. Naturally, nothing but the opposite of a welcome could have been expected. We were aliens and strangers, tolerated but distrusted. When the school principal was shown to a seat in a Christian church, the occupants moved out of the pew. In the existing conditions, hostility toward the school was almost a natural feeling, but it was permitted to go on its way undisturbed. As the years went on, it began to prove itself and to approve itself to the community. They came to see that it was making for a more intelligent Christian character, that it meant honesty and sobriety and a worthier and better industry. With this revelation, came another. The white people said, "We must do better for the education of our own children. It won't do for the niggers to have

better advantages than we furnish to our own children. We must match their school and more." They did, and excellent schools in tasteful, modern structures were provoked into being, fitted for modern teachers with modern ideas and methods. Meanwhile, with two railroads and great cotton mills, largely of Northern capital, introduced, the sleepy, old time town is transformed into a prosperous and progressive industrial centre with an enterprising population of both races, and the A. M. A. school which has abundantly justified itself, with the early and natural distrust of it overcome, has not only the acknowledgement of its quality, but also a friendliness akin to co-operation. In this way, it has been a school of good will between the races. This same result is recognized in all of our schools except by those who hate the Negro because God made him a Negro.

This kind of evolution is going on in every Southern state. It is the most significant change in the life of the South, and it has its bearings upon the character of our work. In these rapidly changing conditions, the Negro is to be increasingly a factor in the movements of life. He is sure to move on and up in this development. He is to have more equal protection by equal laws and more of the justice of civil rights. The transformations which have begun will continue. With the education and discipline which makes thinkers as well as doers, will come an emancipation from present hard conditions, and relief from the hostilities of caste along with the fitness for the better chances of manhood.

Standing high above it all, we can look beyond the schedules we are figuring on to-day, beyond the forecasts of a year, beyond whatever may be the distractions of the immediate time as we work out the work to which we are called. The unfinished work will go on until it is established through Christian education and Christian character that the two races can live side by side, distinct but with the same equal laws equally administered, and live in Christian truth and peace. To put this intelligent Christian character into receptive life while it is receptive is the work of our schools and is the way to this realization. For there is no other way given under Heaven and among men to bring this to pass.

* * *

UNIVERSITY COMMISSION ON RACE QUESTIONS

THE UNIVERSITY COMMISSION ON RACE QUESTIONS composed of College men of the South is taking hold of racial injustice with a sincerity and earnestness that promises large results in the formation of a new Southern public sentiment. We quote from a recent appeal to College educated men.

"Society has a right to expect college men to help in moulding opinion and shaping conduct in matters of this sort. It is their privilege and duty to co-operate with others in leading crusades against crime and mob rule and for law and civilization. The college man belongs in the front rank of those fighting for moral and social progress. For this reason the University Commission makes its first appeal to you and urges you strongly to co-operate

with the press, the pulpit, the bar, officers of the law, and all other agencies striving to eliminate this great evil, by speaking out boldly when speech is needed and letting your influence be felt against it in decided, unmistakable measure and manner."

"The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South cannot realize its destiny if one-third of its population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the school room. There can be no denying that more and better schools, with better trained and better paid teachers, more adequate supervision and longer terms, are needed for the blacks, as well as the whites. The Negro schools are, of course, parts of the school systems of their respective states, and as such share in the progress and prosperity of their state systems. Our appeal is for a larger share for the Negro, on the ground of the common welfare and common justice. He is the weakest link in our civilization, and our welfare is indissolubly bound up with his."

"Demobilization of the army and the transition of industry from a war to a peace basis are creating many problems which can be solved only by the efforts of both races. The Negro, in adapting himself to the new conditions, should have the wise sympathy and generous co-operation of his white neighbors. It is to the interest of these, as well as of the Negro himself, that readjustment should proceed with the least possible difficulty and delay."

"We believe that this readjustment may be effectively aided by a more general appreciation of the Negro's value as a member of the community. Lack of sympathy and understanding between two groups of people frequently causes one group to regard the shortcomings of a few individuals of the other as characteristic of all that group. This is a natural tendency, but it is neither rational nor just, and it has proved, we believe, one of the great obstacles to the development of more satisfactory racial relations in this country."

* * *

TRUTH AND FICTION

Secretary G. L. Cady

WHY does the writer of fiction feel that he is under no obligation to tell the truth? "Truth is stranger than fiction" and fiction is almost a stranger to truth. Of course one is not stupid enough to expect that the plot or characters shall be historical facts, but one surely has a right to demand that when the story deals with elemental principles, or handles important public questions, or speaks with assurance on

great social problems, it shall be couched in words jealously guarding the truth. America has become a great fiction-reading nation. If a very large share of our people are to obtain ideas of history, science, sociology or politics, it will have to be in some emulsion form hidden in the novel; all the more imperative therefore that those ideas and ideals shall be true.

In a review of "Three Soldiers" the New York Evening Post said, "Because it did not tell the whole truth, the truth it did tell became untrue." That was the curse of "Main Street" for it posed as a true picture of a mid-western town. Some of us have lived on Main Street, and we know that there is another side—wholesome, idealistic, sincere, kindly, forward-looking and home-husband-wife-loving. Funny that Main Street should be so utterly sordid and yet most of the men and women who are really leading our nation come from it and not from Commonwealth and Fifth avenues! But, how often one hears "That's your small western city!"

Well, here is "The Age of Innocence," and one is inclined to lay it down and say "That's your New York!" Is it? You search the book in vain to find that other part of New York in the seventies with the groups of people who gathered around John Hall, Theodore Cuyler, Henry Ward Beecher, Richard S. Storrs, and yet these and others were laying the foundations of New York's religious life and magnificent philanthropies, and by so doing were shaping the city more profoundly than were those gilded, vacuous figures who moved around Washington Square and "kidded" themselves into thinking that they were the New York that is and determined the social and moral standards for the New York that was to be.

Here comes another, not slandering a town or a metropolis but a race, and by one of our best known and deservedly most popular novelists. We shall never forget our thrill of real joy when "Freckles" and "The Girl of the Limberlost" first came into our hands. They were redolent of the woods we knew in our youth. The tang of the thick bed of needles cast by pine, spruce, hemlock and balsam was still with us—we pray God it may never pass away. We learned to love the pen and the name of Gene Strat-

ton Porter. And for the sake of that touch of nature that makes us all kin we were willing to forget the utterly impossible mature wisdom with which she endowed her striplings. "Her Father's Daughter," a mere junior in high school, talked about nature or lectured her elders with an erudition which a John Burroughs or a John Muir might have envied. We are not a cook nor an epicure and therefore cannot pass judgment on the recipes of this marvelous Minerva of sixteen—they listen good—and we hope they taste good.

But thousands of people will never venture on her new foods who will feed themselves fat on her race prejudices. Of course no Japanese boy ever tampered with automobiles or rolled rocks down upon the highway to rid himself of his American competitor in the high school. Of course no one has discovered the Japanese banding together for such crimes, or to further the illicit program of their race. It is true that the average American finds it difficult to compete with the Jap for school prizes, just as it is difficult to compete with him in industry. He is industrious, thrifty, peaceable, ambitious, eager to learn, quick in his imitations—as a California business man said to us, "The only trouble with the Jap is, he is too smart for us Americans." And what is the remedy and what is the defence of the superior race against these unspeakable vices of the inferior race? Why, of course—hate him, slander him, accuse him of sinister and criminal motives! Thus, his thrift becomes avarice, his ambition to get on becomes a public menace and his natural love for his homeland becomes treason, and productiveness—our greatest need—in the Japanese becomes a crime. Race prejudice is one of the most elemental natural passions and it sort of soothes that sort of itch to rub it with the Japanese. If it were not he it would be some one else, for we simply must hate and suspect those who are unlike us!

Would it be *infra dig* for us to remind our novelist that it is possible to move from the land of the Limberlost, with its curly beech and its bird's eye maple, to the land of sunshine with its yucca and orange, and still remain a Christian, believing in the Golden Rule and the true brotherhood of man, and practicing that love which "thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth. We ourselves happen to know not a few in California who have refused to be poisoned by the wild nightmares of a Hearst or the political ambitions of a Phelan and have bowed not the knee to this god of commercialized race hatred.

Our novelist has uttered one truth at least, which we all might well learn, when she warns us:

"The trouble with you is that you are wasting your brains on speeding an automobile, on dances, and all sorts of foolishness that is not doing you any good in any particular way. You are not concentrating. Oka Sayye is not thinking of a thing except the triumph of proving to California that

he is head man in one of the Los Angeles high schools."

"Well, you can't beat him by calling him names. There is only one way on God's footstool that you can beat him. You can't beat him legislating against him, you can't beat him boycotting him. He is as sly as a cat and he has a whole bagful of tricks of his own. And he has proved right here in Los Angeles that he has got a brain that is hard to beat. All you can do to be a man commendable to your own soul is to take his subject and put your brain on it to such purpose that you cut pigeon wings around him . . . But you have to get him in an honorable way and in a way that is open to him as it is to you."

"If we are going to combat the yellow peril we must combine against it. We have got to curb our appetites and train our brains and enlarge our hearts until we are something bigger and finer and numerically greater than this yellow peril. We can't take it and pick it up and push it into the sea."

* * *

TRINITY SCHOOL, ATHENS, ALA.

Miss Louise H. Allyn, Principal

A LITTLE girl in a Northern town, too small even to pronounce her g's, was singing with great gusto as she ran about the house,

"Let my people do!"

She had been rocked to sleep to the tune of the old Negro spirituals. A few years later, she heard them sung by the original Fisk Jubilee Singers in one of their tours, and her soul was thrilled with the sweetness and pathos of their wonderful harmonies. Too young to understand fully, she was nevertheless strangely impressed with the tremendous possibilities in a people who could sing like that. Charmed by the soulful intensity of their singing, she then and there resolved to have a share in giving the Negro people the education for which they

were asking help. Years afterward, she went South to teach in an A. M. A. school where her impressions deepened into conviction that here is a people who will contribute to civilization elements which no other race can supply.

Twelve years of contact with pupils and their friends have not dampened this teacher's enthusiasm nor quenched the inspiration gained from those melodies in her childhood.

"Goin' to walk humble to the Lord."

"Done done what you told me to do."

"Gwine to hold out to de end."

"Oh, Mary don't you weep, don't you mourn."

"Every time I feel the Spirit
Moving in my heart, I will pray."

Can you not read in their songs the

basic characteristics of the Negro personality, humility, obedience, endurance, cheerfulness, religious faith and trust?

Of the fifty-four graduates of our Trinity School in the twelve years, only three or four have failed to do well, and these have redeemed themselves in later years.

Successful teachers, wives in model homes, mothers with wisdom, tact and firmness, college students winning honors, soldiers over seas, a young man in the ministry, mothers' helpers, domestic servants, seamstresses, private secretaries, clerks, mechanics, home economics, every one is making good. A hundred per cent of the graduates of twelve years making good; doing earnest, honest work needed by the world; with not a slacker, not a parasite of society among them; leaders, intellectual, mechanical, moral. Can you ask more than this?

Is it worth while to put money into Negro education? Oh, give us time and a few more millions, and the Negro will assuredly show you of what he is capable. But the way is long

when the aid which they need is so insufficient.

Can you not see why after years of freedom and education multitudes of the race are so largely poor and illiterate? Because they have never been really free; never really had education—merely a few lights here and there among twelve million people, candles where were needed arc-lights of tremendous power to penetrate to the dark corners.

Without a background of heredity, without helpful environment, without encouragement not only, but actually held back and discouraged, what could our Caucasian race do under like conditions?

Statistics give us an overwhelming percentage of illiteracy of the so-called superior race, especially in the sections where have lived the large majority of our colored population.

The little girl who years ago was thrilled with inspiration at the voices calling to her still hears with the same thrill the beautiful voices in her school room day by day full of faith and hope for the future. May the good God hasten it.

* * *

BALLARD NORMAL SCHOOL, MACON, GA., AFTER FOURTEEN YEARS

R. H. Von Tobel, Principal

FOR the past fourteen years, it has been the writer's privilege to be connected with one of the most important secondary schools of the American Missionary Association, Ballard Normal, located in Macon, Georgia, the central city of the state. For the past fifty-three years, the Association has been working through this institution for the uplift and betterment of the colored people of that city and surrounding territory. Ballard has never been satisfied to develop merely the physical and mental capacities of her students, but supreme emphasis has always been placed upon those moral and spiritual values which make for sound Christian character.

As we look back over the years, what of the results? The colored citizens of Macon will hasten to tell you that the greatest single power for good in the community has been and still is Ballard Normal School. They feel that no other agency in their lives has proven such a mighty factor in the development of a well rounded manhood and womanhood. Undoubtedly, one of Ballard's most important and most valuable services to the community is to prepare young women for the teaching profession, and it is a significant fact that approximately ninety per cent of the public school teachers of the city are graduates of Ballard. Many of the teachers in the rural schools of the adjoining coun-

ties are also Ballard products. Practically all of these teachers are not only doing efficient work in the school room, but are the leaders in all that is good and wholesome in the life of their respective communities. Of the several hundred young men and women who have gone out from Ballard during the past fourteen years, the vast majority have "made good." As has been said, many of the young women after graduating from Ballard accept positions as teachers. Many of these young women are unable to pursue their studies farther, and in order to meet this difficulty during their last two years in our school we offer them a special normal course which includes not merely theory but also observation and practice teaching. Of the prominent professional and business men of the city, many are either graduates or former students of Ballard. Quite a number of our young men and not a few of our young women, especially in these later years, find it possible to pursue courses of study in higher institutions of learning. Ballard is creditably represented in Talladega College each year. Our graduates also prepare for Atlanta, Fisk, Howard and other universities. This group after completing their education in-

variably fill positions of large service to their race.

When we consider the fact that the Negro is but little over half a century removed from slavery, we must admit that commendable progress has been made in this brief span. As a race, he is still far from the desired goal, but the remarkable achievements of many individuals of the race certainly indicate the tremendous potentialities awaiting development. In the face of seemingly insurmountable barriers, he has seized every opportunity to better his condition and make the most of it. It should be borne in mind that in many sections of the South even the white people have had and still have very limited educational advantages. In such communities, certainly not at present, nor in the immediate future, can the colored people look to the whites for very much assistance. In the light of these facts, it is not surprising that the American Missionary Association institutions are very dear to the hearts of the colored people, and that year by year they are contributing more liberally to their support. The American Missionary Association, under God, has performed a service of far-reaching results, but the need is still tremendous, and will be for many years to come.

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KU KLUX KLAN

A SOUTHERN minister was recently requested by the Chief of the Ku Klux Klan to show his appreciation of that organization. His reply was as follows:

"Your order with its name and manifest aim is but a challenge to the black man to do his worst, and to the North of Mason and Dixon line to hate us instead of to love us.

"This challenge to the Negro to do his worst is realized in a mysterious but effective organization, the 'Knights of the Kerosene Kan,' whose members avow that for every Negro terrorized or unjustly put to

death there shall be a demonstration in fireworks in that community. So mysterious are the workings of this invisible body that no member of it can be located, and yet where the terrorizing has been carried on there have simultaneously occurred mysterious and destructive incendiary fires that have demonstrated how hate is met with hate."

The good people of the white South may well rebuke this Ku Klux Klan which is challenging the Negro to retaliate and render evil for evil; and the rebuke should have an emphasis stronger than now appears.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,426.00	328.99	1,857.03	58.00	.....	12,670.02	4,377.23	17,047.25	6,772.77	22,820.02
1921	11,064.40	391.87	1,088.71	13.30	4,605.53	17,163.81	2,291.16	19,454.97	4,241.64	23,796.61
Inc.	638.40	62.88	.....	.....	4,605.53	4,493.79	.....	2,407.72	.....	.....
Dec.	.....	.....	768.32	44.70	.....	.....	2,086.07	.....	2,431.13	23.41

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,311.00	204.74	1,709.56	43.00	.....	12,268.30	2,745.00	15,013.30	6,772.77	21,786.07
1921	10,949.40	231.87	931.08	13.30	4,605.53	16,732.08	916.97	17,649.05	4,241.64	21,990.69
Inc.	638.40	27.13	.....	.....	4,605.53	4,463.78	.....	2,635.75	.....	204.62
Dec.	.....	.....	777.58	29.70	.....	.....	1,828.08	.....	2,431.13	.....

Designated by Contributors for Special Objects:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	115.00	124.25	147.47	15.00	.....	401.72	1,632.23	2,033.95	.....	2,033.95
1921	115.00	160.00	156.73	.....	.....	431.73	1,374.19	1,805.92	.....	1,805.92
Inc.	.....	35.75	9.26	.....	.....	30.01	.....	.....	.....	.....
Dec.	.....	.....	.....	15.00	.....	.....	258.04	228.03	.....	228.03

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1920	1921	Increase	Decrease
Available for Appropriations.....	21,786.07	21,990.69	204.62	.....
Designated by Contributors.....	2,033.95	1,805.92	.....	228.03
TOTAL RECEIPTS.....	23,820.02	23,796.61	.....	23.41

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The outside cover picture this month is that of the Oak Park, Illinois, first Congregational Church, of which the Moderator of the National Council, Dr. William E. Barton, is the pastor. It is a beautiful example of Gothic architecture.

* * *

Baudette, Minnesota, has recently remodeled its parsonage at a cost of 2,200. The new rooms add much to the comfort and convenience of the pastor's family.

* * *

Sauk Rapids, Minnesota, dedicated its new house of worship on Sunday, September 11, having besides the beautiful auditorium several rooms for social and Sunday School needs.

* * *

Minnewashta, Minnesota, dedicated its new church on September 4th. The building was planned to meet community needs in a rural parish, and admirably adapted for that purpose.

* * *

Pastors of several of our churches are rejoicing in parsonages recently acquired for their comfort. Prospect Avenue Church, Kansas City, Missouri; First Church, Lowell, Massachusetts; and the North Deering, Maine, church are in the list.

* * *

Lake Worth, Florida, which was organized as a Union Church in 1912, as with the full approval of the State Comity Committee become a Congregational Church. It has just made extensive changes in its house of worship, making it one of the best buildings in that growing city.

* * *

Mt. Pleasant, North Carolina, recently dedicated its new stone church. This is the only church under the fostering care of the American Missionary Association to have a structure whose walls are of this material. Friends have stones from their farms, and a stone mason who is an officer in the church directed the work of building.

* * *

St. Mark's Church (colored), Boston, has secured a large house, the first floor of which becomes its auditorium. The rooms, thrown together, provide seats for two hundred people. The basement will be used for social purposes. The recent migration of Negroes from the South has made Boston, among other cities, an important center of work for these new Pilgrims.

* * *

Now that furnace fires are being started for the season, it is time to look out for your insurance. Remember that insurance companies tell us that four or five hundred churches burn down every year. These fires usually occur in cold weather. The loss is apt to be complete. To guard against such disasters is the mark of wisdom. It is poor economy to insure for as little as possible. Carry policies for eighty per cent of the value of the building and in the best companies. It will help you to sleep better nights because of the increased safety.



MIDDLEBORO, MASSACHUSETTS, CONGREGATIONAL CHURCH

THE CHURCH BUILDING AS THE EXPRESSION OF IDEALS

By Rev. Charles H. Harrison, Western Field Secretary, Denver, Col.

THE erection of a modern church building is of vital concern to the religious life of any community. No building has greater architectural significance than does the place of worship. No other building represents a higher social value. It is, therefore, essential that every community plan wisely, and build well, its churches.

Our Protestant denominations are fast coming to realize the value which the church building has for the successful forward program of our religious work. Special provision is being made by all of the larger denominations to provide suitable plans for churches. A "Manual of Church Plans" has been published by the Home Missions Council on behalf of twenty-five denominations.

Two of the most valuable contributions to this problem are: "The Standard for City Church Plants," issued by the Interchurch World Movement; and "The Malden Survey," published by Doren and Com-

pany. The latter is a survey of the churches of Malden, Massachusetts, on the basis of the Interchurch standards. The highest score was that of the First Baptist Church, with 751 points, about three quarters per cent efficient; only three of the churches scored more than five hundred points; the other fourteen showed less than 50 per cent efficient. Any church which has under consideration a new building, or the remodeling of the old one, would do well to become thoroughly acquainted with these books. They should also be in the hands of every architect who is preparing plans for a church building.

Every field has its own individuality, and therefore, its own special needs. In order to build to meet these needs, due consideration must be given to each particular problem. Questions of location; size and shape of the lots; resources of the community to build and to maintain the work; special needs of the field; scope

of the work; climatic conditions; type of architecture to fit in best with that of near-by buildings; whether the church is in a city, small town, or rural community; are such as can only be understood by a study of each field.

But apart from the differences that exist, there are certain fundamental features which should govern the construction and the arrangement of all of our church plants. The smaller churches may not be able to build quite so elaborately, nor so extensively as do our larger ones. But neither the size nor the cost of the building primarily determines the adequacy or the beauty of the building. Some of our smaller and inexpensive churches are not only suited to meet the needs of modern church work; they are also beautiful. Every church ought to be equipped adequately for a complete program; it ought also to be beautiful. And in order to measure up to these requirements, we need constantly to bear in mind the relation which necessarily exists between our religious ideals and the church we build, as well as proper estimation of the values of our religious program.

The portrayal of ideals in art is of primary significance. It is essential to bear in mind the fact that art registers the ideal. We plan and we build after the fashion of our ideals. What we build portrays the greatness or meagerness of the ideal. Ruskin wrote the story of Venice from a study of its buildings. Morgan says: "Architecture is the printing-press of all ages, and gives the history of the state of society in which it was erected. The history of architecture is the history of civilization written in stone in a language easily learned, and which cannot deceive. Architecture is the best interpreter of history, for it always tells the truth."

Our papers have just called attention to the dollar sign over the bridal

entrance to St. Thomas' church in New York City. The architect comes forth with an explanation as to why he worked it into the design over the doorway. One side of that doorway has the true-lovers' knot; the other the dollar sign. It will remain there as long as the building stands, portraying what the architect felt to be a significant fact. In defence of that design, he says: "I drew that design with the idea in mind to convey something symbolic of marriage, and particularly of what the modern Fifth-Avenue marriage so often is. The dollar-mark, symbol of riches, tells the story of the loveless marriage for money. On the south, the sunny, happy side of the door, is the true-lovers' knot, symbol of real love and the right kind of marriage."

The same architect further says: "In the Middle Ages, when people could neither read nor write, the artists and architects conveyed the meaning of their texts to the laymen through various symbolic pictures. Today they do the same." Everywhere and always architecture portrays the spirit of the times. Civilization is portrayed in the character of its buildings. Today, in our business blocks and in our apartment houses; in our schools and in our theatres; in our pleasure resorts and in our factories; in our lodges and in our temples, are the ideals that dominate our lives. These buildings express not only design; they also register our moral standards. Even as "the heavens declare the glory of God" so do the creation of our artists and architects declare what we in very fact are. We build ourselves into our creations, and to one who can read the symbols of architecture, as could Ruskin, there is written the weakness and the strength of our civilization.

In the field of religious architecture, we have a number of distinct types, such as the Gothic, and the Mission, and the Colonial. These are quite different types, and yet each

with a beauty and a religious significance of its own. They all express religious faith. In each of them we have splendid examples of ecclesiastical architecture.

I referred to the building as the expression of a religious faith. Take, for instance, the cathedrals of Europe. They are veritable fortresses proclaiming strength, power, God. They stand as the answer of the church to the temporal fortresses and castles of feudalism. One can appreciate the significance of that hymn, "A mighty fortress is our God." It is in harmony with those cathedral fortresses. That hymn sounds strangely out of place in a poorly designed, and badly kept house of worship; it is in wonderful harmony with the majestic cathedral, which is sacredly kept, and is the pride of the whole community.

Or again there are the Colonial Meeting Houses! They are very different from the Gothic cathedrals. And yet, there is no mistaking the idealism they represent. They are simple, dignified, meeting places for worship. They express the religious faith of the Pilgrims. We do not think of those temples as fortresses. They are trysting-places, where the faith once proclaimed is held fast. There are other hymns which are especially fitting, and which we have instinctively appropriated because of their fitness, for they express the same religious faith as do the places of worship, such as:

"Faith of our Fathers living still."
and,

"Our God, our help in ages past."

The people worshipped the same God, and it was the same faith as of old, different in form, but true in substance. The Colonial type of architecture may be somewhat stern and cold in form, but it is wonderfully expressive of the austere faith from which grew that rigorous life of the early settlers. In those Meeting Houses developed the mind and spirit of New England. In them was

nurtured the conscience of former days. In them Congregationalism grew strong. In them centered that religious life that stabilized all their social order.

Sometimes we hear it said that our church buildings are too little used. Perhaps so! But there is one fact we oft-times fail to appreciate, and that is, the significance of the church structure in proclaiming our religious ideals. Every building proclaims its own message. The church stands for the religious faith of the community. If the building is inferior in design; or if it shows neglect, then it tells of a religious life that is dormant, or dead, or perchance absent on a vacation. When the building is architecturally beautiful, and is well cared for, both without and within, every one who passes by or through its portals is aware of a religious life that is awake. A broken window or a neglected lawn is not what we expect in the home in which we take delight. They are no more in keeping in a place built for the worship of God. May we never forget that our churches, in architecture and appearance, proclaim without fail and without ceasing the character and the vitality of our religious faith.

The other feature I wish to mention is that of the arrangement of our buildings. We have three commonly accepted divisions of our work: worship, education, and brotherhood. And in designing a church building, sometimes one, and sometimes another division of the work is favored. Perhaps in the case of the smaller churches, the more usual method has been to plan a building which can be adapted to many uses, in the hope of caring for all the religious and social needs. There is the auditorium in which the religious services are to be held on Sunday, but which can also be used by large community gatherings. Then there is provision both for the Sunday School and for the com-

munity work. The audience room usually has folding or sliding doors, connecting different parts of the building, and permitting an enlarged seating capacity.

One of the most difficult tasks any church faces is that of the arrangement of its plant. Some of the most specious arguments may have little real value in determining the relative importance of the work. I have been told of a survey of the rural churches

the place is used for the usual services of worship. Which is the more important fact to bear in mind, the time it is used for worship, or the special occasions? A significant fact in this whole question is, that in planning for the maximum audience, the architectural beauty of the place for worship is likely to be sacrificed. Can we afford to make such a sacrifice?

Again, in the matter of arranging



HURON, S. D., FIRST CONGREGATIONAL CHURCH

in one of the eastern states, which revealed the fact that the cook stove was the most used feature of the churches in that section. Does it follow that the cook stove is a matter of first consideration in the planning of a church? An expansible seating arrangement, suitable for taking care of the maximum audience, which attends the Christmas and Easter services, or special union meetings, is oftentimes considered to be of primary significance. This feature seems to be of considerable talking value when the plans are being discussed. Such occasions represent from two to four percent or at most six percent of the services held. The rest of the year, or more than nine-tenths of the time,

to do community work, what is to determine our choice of plans? First of all arises the question of maintaining the work. Where the program is of any considerable extent, additional janitor service, heating, lighting, and superintendence, must be reckoned into account. This means large expense. If the minister is expected to do everything there is grave danger of his becoming a utility man, which means serious loss to the pulpit and educational work. The church which can afford to maintain a very extended program, or the minister who can do many things without sacrificing his real mission as religious leader and teacher, is the exception rather than the rule.

And in this connection there is another factor to consider, namely, the tendency in some localities to build community halls. This applies perhaps more particularly to the smaller cities and rural fields. Some of our leading men in rural work are drawing attention to this fact, and questioning whether or not we can do our work best for the community at large through our own organization and equipment, or through these community organizations and community buildings. There is a certain amount of such work that can certainly be done best within and by the church organizations; but in view of the fact that there are people of many religious beliefs and of no belief at all in these communities, the question arises as to how extensively that work can be wisely provided for. Some churches are able to carry on a very complete program, supporting for such work an educational expert, an extension man and a gymnasium instructor, in addition to the regular pastor. But this seems to be the exception rather than the rule.

In view of the difficulties that are sure to arise in connection with the choice of plans, I suggest that we consider first of all the relative values of our work. Then in the evaluation of our work, plan our program, and provide for that program as adequately as possible in the arrangement of our plants.

The evaluation of our work can best be understood by a study of the message and the method of Jesus. And in this study we will find that the task to which He set himself was that of establishing the Kingdom of Heaven. It is the task that has confronted the Christian church of every age. It confronts the Christian church of today. Social conditions have changed, and will undoubtedly continue to change. We have not reached the limit of human ingenuity in matters of government, and education, and social conditions. But in spite of all changes, the chal-

lenge of the Nazarene to establish the Kingdom of God remains.

How did Jesus approach this problem? We read that He came teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing all manner of diseases and all manner of sickness among the people. As His custom was, He was in the place of worship on the Sabbath day. Worshiping, teaching, healing! How similar to the program of the church to-day: worship, education, service! These are parts of a method; they cannot be separated from each other without injury to the whole work. They register a sequence of spiritual values. They reveal the method of His ministry. And this method is the order of wise and scientific leadership. It is the order of growth and education. It is the arrangement of life, of "first the blade, then the ear, and then the full corn in the ear." That order does not change. We face the same task that Jesus faced; can we do better than to follow His method for the realization of that goal, or standard?

What would be the result if in the order and arrangement of our church buildings we kept constantly in mind the message of Jesus, and planned our program after the method that He used? Would not our church buildings be designed architecturally and so planned as to emphasize the significance of the building as the place where religious life is proclaimed and practiced? There would be, first of all, the place for worship, built not for the exceptional service, but for the regular Sabbath worship. Second, there would be provision for the religious educational work. (This should never be in the basement if possible to avoid it.) And third, there would be accommodation for the social service work, a work as extensive as the church can adequately maintain. Such a building or buildings would not be places suitable for many uses,

although they would be designed and equipped for all of the activities of the church; they would be sanctuaries consecrated to the high task of proclaiming the Christian standards for life.

In planning our churches thus, we will provide for the threefold character of our program. But in the order and arrangement, we will find that there are certain features of that program that can be combined to better advantage than can others. For instance, it is possible to combine worship and education; it is also possible to combine educational and community work. But it is not so easy to combine the worship with the community feature of the program. If it is advisable to plan for the exceptional service, when a large seating capacity is needed, we can do so by wide side aisles, a well arranged foyer, and a few rooms at the rear of the auditorium with folding or sliding doors. This arrangement can be made without sacrificing the beauty of the place that has been set apart for worship. The church should stand forever as a sanctuary demanding of the minister the best spiritual leadership that he is capable of rendering; and of the people, worship and service.

It is a great thing for a minister and the people to meet on a Sunday in a building which demands such high-minded service from both pastor and people. This is a recognition of the values that Jesus attached to the work He inaugurated. Let that order of values be ignored, or lost to sight, and our work lacks

that basic order which means that we are not building, merely carrying on piece-meal activities. Without such a working basis we will surely ultimately fail. The method of Jesus is the method and the order of life. First, there is the teacher and the preacher, who give the inspiration and the instruction; then there follows the translation of those ideals into character. The essential factor—the dynamic which ultimately assures the realization of our task—is the prophet, the teacher who has a vision of our social order Christianized. It is incumbent upon us therefore to provide buildings for this order of work. Both the architecture and the order of arrangement of our churches, can do much to keep us awake to this task.

In the formulation of our plans for church buildings, we have considerable latitude, both with respect to the type of architecture, as well as the order of arrangement. But in all of our planning let us remember two things: first the relation which necessarily exists between the religious faith and the temple we build; second, that there is a sequence of religious and spiritual values in our work. With these two facts in mind let us build our churches. Let us build them as beautiful as the Christian faith itself is. Let us build them for worship, and keep them sacred to that high service. Let us build them for religious education which teaches the fundamental moral principles of our faith. Let us build them for that service which will give evidence of the faith that we profess.



NEW AMERICANS IN ABERDEEN

NEARLY a hundred of our Congregational churches worship in the Swedish language, and four of these are in the state of Washington. One of these is in Aberdeen, a busy little city of eighteen thousand people situated on Grays Harbor, a bay that sets in from the

ocean about midway down the coast line of the state. They are about thirty miles east of the roar of the Pacific breakers. Lumbering, fishing and farming keep the people busy.

One-ninth of the people are Scandinavians, a section of Northern



ABERDEEN, WASH., SWEDISH TABERNACLE CONGREGATIONAL CHURCH

Europe transferred to our far western coast. They bring the enterprise, frugality and religious earnestness of the northern country to this new world, and they are a valuable asset in our national life. They Americanize rapidly. The second generation make sturdy and keen-minded citizens who grow up with American ideals and use English as their mother tongue. They love this land of freedom and opportunity, and they contribute much to its prosperity.

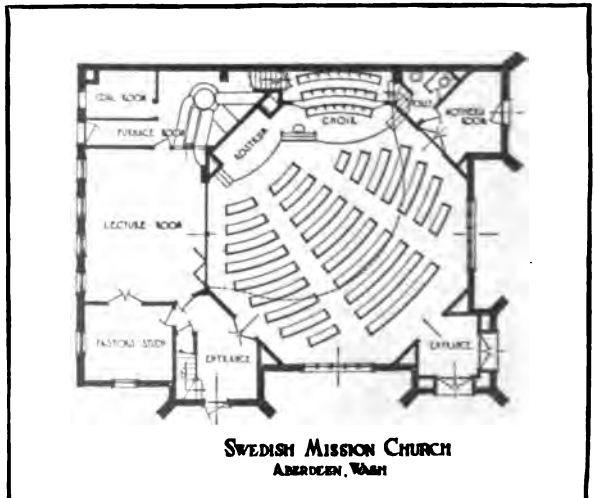
More than twenty-five years ago a little Swedish Church was organized among these Pilgrims of the nineteenth century. They called it then the Swedish Evangelical Mission Church. The numbers fluctuated because members came and went according to changes in the labor market. But the church held its own and grew in numbers and usefulness. The devout and earnest people delighted to come together to sing the songs of faith and to hear the message of truth. We helped them to build a modest house of worship in 1899 which served their need for a good many years.

But that first sanctuary

was outgrown, and the equipment for work among their countrymen was inadequate. Again they girded themselves to the task of building a temple of worship, and again they appealed to the "Society of the Helping Hand" to assist them in what they felt was a tremendous venture. Their request received sympathetic attention. Slowly rose the walls of the new edifice in the heart of the little city, where it would be easily accessible for the people. Built of reinforced concrete, with Norman towers and attractive windows, containing a group of rooms needed for the work among old and young, it gives a fine equipment for the important service the church is to render to the community.

They call it now the Swedish Tabernacle of Aberdeen. Four hundred people can assemble in the place of worship.

The pastor of this church is the Rev. J. J. Huleen, formerly pastor of our Swedish Church in Everett, Washington.



ABERDEEN, WASH., SWEDISH TABERNACLE, FLOOR PLAN

THE CONGREGATIONAL EDUCATION SOCIETY

The Mission Band reached a small group of children in a church. The Missionary Education Movement seeks to reach every child in every Bible School with definite instruction in missions.

* * *

Occasional colleges all over the country are reporting unprecedented numbers of candidates for ministerial and missionary service. Many others have reported the number of ministerial candidates is on the increase.

* * *

The number of well equipped departments of Biblical Literature and of Religious Education in colleges is steadily increasing, the total number now being over three hundred.

* * *

"The Claims of the Ministry and Its Opportunities in These Days" was the theme suggested to each alumnus of Oberlin now in the ministry in Ohio for a sermon on October 9th, this being the date of the one-hundredth anniversary of the turning of President Finney from the law to the ministry.

* * *

The Fairmount College *Bulletin* for September gives a list of thirty-two graduates who, in its twenty-six years as a college, have entered Christian service, either as pastors, teachers in mission schools in the West, foreign missionaries, or secretaries of the Y. M. C. A. or Y. W. C. A.

* * *

Franklin Academy is in need of a fund of \$300,000 to continue its work. President G. W. Mitchell is engaged in raising this amount, while Rev. Ludwig Thomsen has charge of the school. The farmers of the state are feeling the effect of a small corn crop, which makes the attendance at the academy smaller than last year.

* * *

President Brownell writes of Northland College: "We have experienced our usual steady development with the opening of the school this fall. We have our largest enrollment at the outset of the year, and the students have paid more actual money this year than before in the history of the school."

* * *

Last year fifty students at Billings Polytechnic Institute reported no church affiliations. This year the same fifty have become members of the Polytechnic Church.

* * *

A new student at Billings has definitely committed himself to the ministry. Living ninety miles from the railroad this "likely looking young man" was brought to the school by Superintendent Johnson in the Congregational Service Car. He had had no church privileges and had heard only three sermons in his life.

MISSIONARY EDUCATION PLANS FOR 1922

FROM the correspondence coming to the office of the Missionary Education Department one is able to gather something of the impression which the Chart Plan for Sunday School has made and the effect of its work. Here are just a few snapshots from these letters:

"We have put on every program as sent. We have a small school but our offerings have run up from five cents to twenty-two cents per member. At the beginning of the year the school agreed to try to raise forty dollars for missions. That seemed a large sum to many, but we shall have one hundred dollars by the end of the year." (First Congregational, Houston, Texas.)

Hanover, Connecticut, contributes this testimony: "Please send us some more of the gummed strips and gold seals. Last year we gave twenty-five dollars. At present we have more than doubled that, with two months to go. Think we shall have at least eighty dollars by the end of the year."

First Congregational, Pontiac,

Michigan, has used the programs during the year with participation on the part of the pupils and finds them "excellent." The school shows a lively interest in missions and at least four classes are planning to take out scholarships for pupils in missions schools at home and abroad.

From Birchdale, Minnesota, comes this: "Chart plan in use since last March, attendance and interest doubled, thirty-five dollars raised for missions where the school never gave any before."

Green Mountain, Iowa, says: "With Texas, we had thought of thirty or forty dollars for missions for the year's goal, but we have had an average of seven dollars a Sunday since we took up the chart in March."

Huntley, Illinois, sends for more strips to record giving and says: "The first eight months we contributed one hundred and one dollars. The next four will be equally good."

And so they go. These are just a few picked out of one week's correspondence.

How To Use the Chart Next Year

We shall use the same chart in 1922. There are a number of schools that have not used it yet and we want to give them a chance. The programs that are to be sent out each month will be new and every effort will be made to get them out in time so that they may be sent to schools early and give plenty of time for preparation.

Schools that have used this chart in 1921 may follow one or the other of two plans:

(a) Send for a new chart and use it the same as last year.

(b) Keep the same chart and use the 1922 seals and strips which will be of a different pattern or color. These may be attached to the chart over those of last year in such manner as to make the record comparative with the achievements of 1921. We recommend this plan as likely to be of the greater interest to the school.

Mission Study Class Enrollments

Another plan has been inaugurated by the Missionary Education Department for the assistance of leaders of Mission Study Classes. We do not claim originality for it as

the plan has been successfully used by the Presbyterian Missionary Education Department for several years.

An enrollment card has been pre-

ared and distributed widely throughout the churches. This card gives opportunity for the enrollment of the class with information as to its nature, size, auspices under which it is conducted, and particularly the subject or textbook to be studied.

Upon receipt of this card the Missionary Education Department sends to the class leader a package of literature, issued by our various Boards, from which illustrative material may be secured, drawn from our own Congregational fields of work.

Accompanying the printed matter are sheets giving references to other material related to the subject of study and suggestions as to the use of that included in the package. Each book is taken chapter by chapter or topic by topic and the various leaflets are listed under each head.

These cards may be secured from the District Secretaries of the Educational Society, the Mission Boards, or the Missionary Education Department. Leaders are requested to fill out a separate card for each class or group.

Experience with a number of cards already received prompts the following suggestions also: Please be sure to name the subject or textbook. The statement that the group is to study "Home and Foreign Missions" sets rather a large order. The packages are made up with reference to particular texts or topics. Please give name and address of leader plainly.

If you have no class but would like one, write us about it. We will try to help you with suggestions of methods of organization or work.

The Church School of Missions

Experience has indicated that the Church School of Missions is one of the most effective means of reaching large numbers of persons in the church with the missionary appeal, and particularly the men. The plan is steadily growing, more and more churches taking it up each year.

A number of churches are this year making the subject of study our general denominational enterprise, using the Survey as a general outline.

Such groups are invited to enroll with the Department of Missionary Education. Secure one of the Mission Study Class Enrollment Cards described in the foregoing para-

graph, or send information regarding the following items in a letter: Place, State, Church, Subject of Study, Date when study begins, Approximate number in class, Age (children, boys and girls, young people, or adults) and whether the course is one of intensive study or program meetings.

Give the name and address of the class leader and send to the Missionary Education Department, 14 Beacon Street, Boston, Massachusetts, and you will receive a package of literature giving information about the work of the various Boards that will supplement the information given by the Survey itself.

How One Church Promotes Its School

California and the Pacific Coast has seemed to carry off the palm for successful Schools of Missions. If the way in which the First Church of Los Angeles promotes its school is any fair sample, we are not at all surprised. A month before the school opened the weekly Bulletin be-

gan carrying notices of it. The first notices were more general, each one pointing to the next, arousing interest and becoming more definite as time went on. On the Sunday before the school opened, the front page of the Bulletin bore the following display:

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

We are glad to welcome Rev. Augustus C. Hacke to the superintendency of our North Dakota work, succeeding Dr. Edwin H. Stickney, who, on October 1st, became associate superintendent. Mr. Hacke will make his headquarters in Fargo, North Dakota, and jointly with the Home Missionary Society care for the united interests of our Church Extension Boards. The splendid introduction of Mr. Hacke, in the North Dakota Edition of *THE AMERICAN MISSIONARY* for October, sets forth his strong qualities for service, and we look forward confidently to the strong administration that we know will result from this appointment.

* * *

We are also glad to welcome to our force of field workers Rev. H. S. Barnwell, who will serve jointly with The American Missionary Association in the states of Alabama, Florida, Tennessee, and Kentucky, and Rev. George J. Thomas, who will care for our work in a similar way in the states of North and South Carolina, Georgia, Virginia and West Virginia. These brethren have been very effective workers in connection with pastoral and religious educational work, and we are glad to welcome them to our fellowship and service.

* * *

Another recent appointment is that of Rev. George Williams who has been appointed assistant superintendent for South Dakota, succeeding Rev. D. J. Perrin. Mr. Williams has not only been a successful pastor but his work with young people and in connection with Sunday School interests generally has been of a very effective character. He will be a valuable addition to our work in South Dakota and to our fellowship and service at large.

* * *

Rev. W. H. Thrall, D.D., of North Dakota, who recently laid down the responsibilities of the superintendency and who is now associate superintendent, continues, however, to be as busy as ever. His last month's report states he attended three local associations, visited six Sunday Schools, conducted six group meetings and traveled over 2,500 miles.

* * *

One interesting feature of the work of Rev. W. A. Roberts in Lawton, Oklahoma, is a Mexican mission. The meetings are held on Sunday afternoons in the rear part of an old rickety building that Mr. and Mrs. Roberts have fixed up for the purpose. Here a goodly number of Mexican boys and girls with their mothers, and sometimes the men of the community, gather for the study of the Sunday School lesson. The city officials expressed a desire that religious work of some sort be done among the Mexicans, which resulted in this new form of service.

* * *

Superintendent Lewis H. Keller of the Southeast District writes that the work of one month gave special opportunity for careful study along Sunday School Extension lines in one section of his large district. In the rural regions of Georgia and Alabama and the mountain regions of Tennessee and Kentucky, he discovered multitudes of children and young people of the best American ancestry. For these people he is planning development in rural churches along the strongest lines possible.

JUST GOING TO THEM

By Rev. John G. Dickey, Dickinson, N. D.

HOW the loneliness and heart hunger of people are met often-times by the Sunday School missionary was emphasized in my hearing recently by a lady, a resident of Montana and North Dakota for the past fifteen or twenty years. Reared in a Mississippi Valley state, she had as a young woman moved to a small town in North Dakota, where under conditions due to a heavy foreign population only a small work could be done by any Protestant denomination. The untrained preacher

She then moved to the edge of Montana, in new territory where the immigrant cars were still making up the larger part of the average freight train on the new road. Announcement went out that a certain Sunday School missionary would preach in the little schoolhouse on Sunday. She went, expecting to hear only a repetition of the crude, illogical, though fervent sermons that had greeted her before. What a balm to the soul was found in that first logical and warm-hearted sermon heard in years was



A BOX CAR HOME IN MONTANA

who came at intervals was so grotesque in his religious ideas and so utterly without education that she received no help. Then the homesteading "fever" took hold of her and she took a claim in what again proved to be a community of foreign-speaking folks. Here for eighteen months she lived, or existed, sick at heart and hungrier than ever for church and Bible School, but with none within reach and no call for it among the neighbors, who had their own services, strange in manner and in speech to her. But she "stuck it out" until final proof was made and the land hers.

eloquently expressed in her eyes and voice as she told me of it. And as through the years the work begun that day has grown and blessed that growing community, now a well-ordered county seat town, how earnestly have she and her family labored and prayed and rejoiced! With church building and parsonage, resident pastor, and a wide reach throughout the surrounding country, they bless the very name of the Congregational Sunday School Extension Society which came to bring the fellowship of God and Christian people.

And what was true then is still true over great stretches of open country

out of reach from the local churches. Thousands of families cannot go to Sunday School because there is none. We say, why not start them? Consider the wide stretches between neighbors, widely differing ideas and ideals, neighborhood differences over local questions, lack of trained leadership among them, often-times short-

ness of means to buy really helpful materials, cold winters and all too busy summers and the coldness toward religion of most of them. It is part of our Great Commission to go to them. And many lonely lives will smile again and little children learn to place their hands in that of the Father.

* * *

A MEMORIAL

IN the realm of the Christian life, helpfulness counts for more than power. The human touch is the great element in God's world. Very beautiful therefore was the message that reached the Congregational Sunday School Extension Society during the closing days of September. It came in a letter from Ohio which read:

"Enclosed find one dollar and fifty-six cents, the contents of a boy's penny bank. The boy, Allen B. Young, four years old, was accidentally killed in Detroit, Michigan, September 13, 1921, and his mother, Mrs. Ruth Lemmon Young, wishes the money in his bank sent to the Sunday School Extension Society."

Such a message coming from the grandfather of the lad, the Rev.

Charles H. Lemmon, of New London, Ohio, brought a touch and a gift, which could not be passed by with only a simple acknowledgment. It was therefore decided to make a memorial, and the money will be used to supply lesson literature for one of our new Mission Sunday Schools somewhere on the frontier, where the folks are so needy that such help will be appreciated.

The results in life service may be larger than can be estimated, and such a gracious touch in the present is well worth while. It may mean the opening up of the windows of some other boy's soul, and the gift of money made in the autumn of 1921, thus passed on for the good of others, may find its larger expression as a message from the Great Father.

* * *

FOR THE FIRST TIME

By Louise B. Esch, Mobridge, S. D.

IHAD discovered a family of nine children living with their parents in a house consisting of one room about sixteen feet square. The parents were of Russian descent. The father said that they were Lutherans, but as long as their church was not holding services in town their children should go to the Sunday School. And true to his word at the morning service in came the father with seven of his children, making eight-tenths of my congregation. I gave them a brief message and announced that we would have Sunday School at two in the afternoon. I learned that they knew nothing about the Bible, and had never attended

Sunday School. When asked where Jesus was born a thirteen-year-old girl said, "In the United States." But they were eager to learn, and I drilled them on some fundamental facts about the nativity.

Again that evening the father and mother and one of the boys were at the service. How they drank in the message. It seemed that they had found something they had been hungering for. I do not know what they will do from this time on, but feel that if treated friendly and led aright they will be brought out of as narrow and circumscribed a life as the house they lived in into the larger life of the children of God.

The ANNUITY FUND for CONGREGATIONAL MINISTERS and THE BOARD of MINISTERIAL RELIEF

THE CHRISTMAS FUND OF THE BOARD OF RELIEF

FOR twenty years generous hands have sent Christmas gifts to the honored servants of the churches, now retired from service, living in limitations for which their meager salaries prevented adequate provision.

Last year nearly 2,000 persons participated in the gift of approximately \$21,000.

This year the gift should be not less than \$25,000.

Because the number of those receiving grants from the National Society has increased ten per cent in 1921. Doubtless the same conditions have increased the list of the fourteen State Societies which share in the Christmas Fund.

Because, although more than \$85,000 has been given in pensions and emergency grants, nearly \$10,000 more than in 1920, the average annual pension, which certainly ought to have been increased, is less than before. It was \$222 in 1920 and \$220 in 1921. Utterly inadequate at any time, such grants are tragically deficient in these years of the high cost of living. Many of the pensioners are nearly or wholly dependent upon the grant. How do they manage to live?

The Christmas gift is added to the grant. Last year to all pensioners, State and National, the average gift was \$32, somewhat less than the year before, as the number of recipients was larger. It must be still less this year, unless the total gift is made greater, on account of the marked increase in the roll.

Read the self-revealing letters printed herewith and the list of the latest to be enrolled and visualize the meaning of Christmas morning, in such homes, struggling to meet the bare necessities of life

Have you a father or mother, now in age, tenderly loved and cared for? Imagine what it would mean should loving care be withdrawn and resources diminished to the vanishing point! What, in such case, you would wish others to do for those dear to you, forthwith do yourself, in the measure of your ability, for these beloved servants of Christ.

* * *

ANNUITY FUND—LAST MONTH TO JOIN ORIGINAL PLAN

MINISTERS beyond middle age are again earnestly reminded that the *Original Plan of the Annuity Fund*, more favorable in its results for the older men than the Expanded Plan, *will receive no new members after December 31, 1921.* This date was fixed with the approval of the National Council, four years ago. No extension of time can be given. The plan has been kept open in order that all might have ample notice. Only one month remains. No one should wait until the eleventh hour. Delays at the last moment are likely to frustrate a postponed purpose.

One thousand one hundred and twenty-two ministers are enrolled (November 7) under this plan and have paid in annual dues \$389,981. Their payments show their confidence. Special help is available to assist men over fifty-five years of age, and who are still eligible, in securing membership. The Secretary will be glad to answer any inquiry.

* * *

THE EXPANDED PLAN

THE younger men, to whom the Expanded Plan offers greater advantages, are also reminded that in order to receive a credit from the income of the Pilgrim Memorial Fund on the annual dues in 1922, the dues for the first year must be paid in full before December 31, 1921.

* * *

ILLUMINATING LETTERS FOR CHRISTMAS FUND GIVERS

FROM a veteran in Illinois:
 "The cares and anxieties of life, while somewhat heavy and wearisome, are greatly lightened by the knowledge, as you so happily say, that 'the Board of Relief is a Christian Family where love and sympathy are quickened by knowledge.' It is our knowledge of the love and sympathy, witnessed to by our pension, that gives us strength and joy as we struggle on against the growing weariness of increasing age."

From a well-known minister, added to the roll in September:

"It is difficult to express to you adequately my grateful appreciation of the action of the Board taken at its recent meeting.

"The thing I most value is not the material aid so generously granted, for which we are indeed profoundly thankful, but the love and confidence of the brethren which you so graciously express, and which constitutes one of the highest rewards of a minister's life service.

"I cannot yet realize that my work as pastor is over, although it is forty-one years since I started out upon my ministry with youthful enthusiasm. I have loved it with my deepest love, and have rejoiced in it with all my heart, and it makes one happy to know that he has accomplished enough to warrant the affection and esteem which you so warmly express."

From a veteran in Ohio, seeking self-support as a common laborer:

"The check is very acceptable, as it is our only present source of revenue, besides a little garden, supplying vegetables for the table.

"Arriving at the age of sixty-five years, after spending forty years in the gospel ministry, somewhat broken in health, with high blood pressure and hardening of the arteries, I retired from the pastorate.

"After resting a few months I took up the duties of an ordinary laborer. No doubt you will appreciate the fact that it requires some grit and grace for an old, broken-down clergyman, in this motor and electrical age, to join the forces of the ordinary laborer and make a full hand in a manufacturing plant. Well, I did it for about six months and never allowed my end to sag; but it nearly used me up.

"Later on I became the local manager of a little tea store for a Boston company. I continued at this for three years and made a success of the business; but because of confinement and high blood pressure the burden became too heavy so I had to give it up.

"I did some outside work, such as painting buildings. After a few near accidents I found I was hardly fitted at my age to work on a twenty-five or thirty-foot ladder. So I gave it up.

"I have tried for several other

positions but so far have not been able to find any. When they ask, 'How old are you?' I have to tell the truth, and say: 'Seventy past.' Then they shake their heads and say: 'I am looking for a younger man.' So there you are.

"The pension check only reaches about three-fifths the way around, and since I have not been able to find work to add something to the three-fifths, it leaves us short the other two-fifths in our living expenses."

From one of the best-known leaders on the Pacific coast, now retired from service:

"The activities of the sacred and blessed past still go on in the wide spaces of memory, and the 'esteem and love of the churches' which you so tenderly voice is a rich reward for all that we have wrought and may have endured.

"We would say with the great apostle, concerning our past years, 'Suffer hardship with me, as a good

soldier of Christ Jesus,' and may we be able to say with him as our up-to-date refrain, 'I have fought the good fight—I have kept the faith.'"

From a widow's letter, Illinois:

"The spirit of Christian fellowship that it has been my privilege to know for so many years has culminated in an experience of Christ-like love and loyalty that sweetens life beyond measure."

From an Ohio veteran eighty-five years of age:

"It is just about twenty years now since I was able to do a day's work or earn any money; and through all these years of helplessness God has cared for me as carefully as if I were the most useful member of His flock. He has proven himself ever true to his promise, 'Seek ye first the Kingdom of God, and all these things shall be added unto you.' And in fulfilling this promise, nothing has been more touching than the unwearied tenderness of 'The Brethren.'"



NEW GRANTS

TO help to visualize the service of the Board of Relief, there follows a list of some of the new applicants to whom grants were made in September and October. How much the Christmas Fund will mean to them!

(1) Ohio. One who has been a pastor of leading churches East and West, well known and dearly beloved, finding himself after more than forty years of service, at seventy-two years of age, forbidden by his physician to undertake further active labor.

(2) California. A faithful servant of the Nebraska churches, sixty-eight years of age, afflicted with chronic fever sores.

(3) California. German pastor, twenty-eight years of service, now seventy-three years of age, fine service in Massachusetts which bears one-half of the annuity.

(4) Illinois. Widow of an officer of the National Council, seeking for the three years since her husband's death to support herself and her three little children by teaching, without asking aid which has now become imperative.

(5) Washington. Widow sixty-seven years of age whose husband served for forty-six years.

(6) New Hampshire. Widow seventy-four years of age.

(7) California. Daughter of a minister in serious ill-health needing increase of pension.

(8) Connecticut. Widow of a Swedish minister with young children to support and educate.

(9) Illinois. Widow of a veteran of forty-four years' service, half blind and afflicted with rheumatism, whose husband died in May after long and distressing illness. Illinois makes also a generous grant.

(10) California. Veteran of thirty-two years' service suffering from stroke of paralysis. Southern California united in the grant.

(11) Oregon. A widow of a German pastor. Illinois united in the grant.

(12) Washington. Veteran seventy-one years of age whose sight is partially gone and who lost the savings of his life through a bank failure.

(13) Louisiana. Emergency grant to a minister seventy-five years of age to aid in paying the expenses of a surgical operation for his wife.

(14) Nebraska. Widow who has supported herself for seven years as matron of an Indian school, but is un-

able to continue her work on account of ill-health.

(15) Maine. Widow in poor health. Maine uniting in grant.

(16) Alabama. Minister seventy-three years of age, forty years of service, broken health.

(17) Kansas. Minister seventy-four years of age, thirty-two years' service, in pitiful condition following severe surgical operation, a daughter being obliged to give up her position for his care.

(18) California. A minister seventy-two years of age, twenty-seven years in service, needing increase of grant from \$150 to \$300. He and his wife both in feeble condition.

* * *

THE ANNUITY FUND AND THE APPORTIONMENT

ID you notice, brother minister, what was said last month about the place of the Annuity Fund in the apportionment for the year now closing? It was estimated that \$65,000 would be given through the Congregational World Movement in 1921. Only \$9,561 had been received up to November 1. If your church has not been giving through the Congregational World Movement schedule, which makes provision for this, will you not at once plan some offering, or appropriation, to reach the office before December 31?

These gifts are used to supplement the income of the Endowment of the

Annuity Fund while the Pilgrim Memorial Fund is being collected, to enable the payment of full annuities to men now annuitants, or about to become annuitants under the Original Plan. By this plan, inaugurated in 1914, the minister pays one-fifth and the churches four-fifths of the annuity. It can only be paid as the churches supply their part.

The "full annuity" is only \$500 at the maximum. Surely the men who by thrift and sacrifice have sought to provide for their age must not be denied the measure of this modest expectation.

* * *

NOTES OF PROGRESS

THE PILGRIM MEMORIAL FUND reports, November 1, receipts for October, \$54,997.73; total collections to November 1, 1921, \$3,351,509.68. Total subscriptions, excluding all cancellations, \$6,404,108.01.

The Annuity Fund reports, November 1, 51 new members received in October. Total certificates in force: under Original Plan, 1,110, including

42 annuitants; under the Expanded Plan, 96, of whom 30 have transferred from the Original Plan.

The Congregational Board of Ministerial Relief reports receipts from individuals and churches for October, \$3,918. It was compelled to borrow \$12,000 to pay October grants. Church treasurers are earnestly requested to send remittances promptly that the year may close without deficit.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

TRAINING CHRISTIAN WOMEN FOR SERVICE

THE Program Topic for December calls attention to two very important branches of Christian Service in which the Federation is particularly interested because both of them are fundamental in preparing Christian leadership. Pre-eminently, Congregational women are responsible for the promotion of religious education and Christian Democracy.

The gift of \$138,000 made by the Woman's Home Missionary Unions to Schauffler Missionary Training Institute is evidence of their belief in its opportunity—and we trust that the presentation of the work of the Congregational Training School for Women will remind our Woman's Home Missionary Unions of our share in this field.

In her recently published book, "Highways to Leadership," Margaret Slattery says, "The great office of the Church of the present day is to inspire and train for service. It has as yet failed to grasp the full significance and the challenge of its task. To search out youth, to discover young men and women with the qualities of leadership and to inspire them that they will seek opportunity for service that is sane, genuine and nation building—no organized group could ask for a more fundamental task."

In the midst of the present social and economic turmoil there are to be found many suggestions of the desperate need of morals and religion in the life of our nation. The Christian church has no higher function than the seeking out and training of young men and women who

are in turn to train the coming generation of American citizens so that they will live moral lives. And to stand the strain of present day living their morality must be undergirded by sane, wholesome religion. The only safe way to guard against social, industrial, political and economic chaos is to implant ethical religion securely in the lives of those, both native and foreign born, who in a few years will constitute the government and will carry on the world's work.

Every branch of the Christian church is placing increased reliance upon religious education. The preaching mission of the church must be supplemented and strengthened by its teaching mission. The presence of a trained educational leader in the local church has come to be a practical necessity. A comprehensive program of religious education in the church includes social and recreational activities, worship, various kinds of service rendered to the less favored at home and in non-Christian lands, the awakening of civic pride and institutional loyalty, the creation of a vigorous esprit de corps in the church school, and also in the church, co-operation with the outside agencies such as Boy Scouts, Camp Fire Girls, missionary and young people's societies, and in fact with all organizations that contribute to the total religious, social and vocational life of the young people.

Here is a field wherein the young woman who has a real desire for service—Christian social service—may find a task "to suit her strength and test her powers." But the task

is not to be undertaken without due preparation. It calls not only for a spirit of consecration and knowledge of religious truths but also for familiarity with educational values, methods, organizations and principles.

Many types of service are open to the comparatively few women now ready. Here are a few of them:

Employed teachers of religion in Church Schools, in week-day schools of religion and in private secondary schools.

Directors of religious education in churches.

Editors and assistant editors for periodicals, text books, etc., in religious education.

Executive secretaries of local Sunday School associations.

Employed officers of the Young Women's Christian Association.

Secretaries of religious education in city federations of churches.

Teachers in community training institutes.

Directors of activities for girls in churches.

Secretaries of denominational boards of religious education.

Field workers in denominational organizations.

Teachers in foreign mission schools.

The call to this vocation is a call to guide the church in a most important phase of its divine task. It is a call to share the work of our Lord in fostering companionship between children and adults and the Christ, the Saviour of mankind.

TOPIC FOR DECEMBER, 1921.

Christian Women in Service

1. Schaufler Missionary Training Institute.

Hymn—"America the Beautiful."

Scripture—The Immigrant's Psalm—Ps. 107, 1-9.

Prayer—for Immigrants (From Worship and Song).

Our part in the Program of Americanization.

The Story of Schaufler.

"The Day's Work"—leaflet.

New Opportunities at Schaufler.

2. The Congregational Training School for Women.

Solo—"Follow the Gleam" (Y.W.C.A. prize song—1920).

Scripture—Prov. 1, 1-10; St. John 12, 24-26.

Prayer for Women in Christian Service.

Religious Education: What it is.

The Congregational Training School for Women: What it does.

Hymn—"O Master Workman of the race."

* *

NEWS ITEMS FROM STATE UNIONS

"I wish it were possible for me to bring to each of you something of the inspiration of the annual meeting of the Federation at Cincinnati."—"Congregational Iowa."

"All that has been done by our State Unions has been good, but the note sounded clearly and insistently above all others at the annual meeting of the Federation—was the call for help from our weaker states for channels to be opened for the inpouring of information absolutely essential to their vitalization."—"The Work at Home," Massachusetts.

Iowa and Ohio have adopted the two per cent for promotional work of the Federation.

* * *

OUR YOUNG PEOPLE

Try This!

IT is the desire of the Young People's Committee of the Federation to publish from time to time accounts of methods that are being used by the different Union Young People's Secretaries,

in the hope that such methods may contain practical suggestions for others. This month we take pleasure in printing the following letter from Maine:

"In Maine we are not favorably situated for frequent, or even infre-

quent, group conferences. Our monthly executive meetings of the Woman's Home Missionary Union are held in Portland, but very few of the County Directors or the Young People's representatives are able to attend on account of the distances. Suburban groups cannot wholly appreciate this unless they have been wise enough to summer in good old Maine.

"The president of our Union began the first of last year to send out monthly bulletins to her directors after each executive meeting. There were many favorable comments as the directors felt that it was keeping them in close touch with the workings of the Union. So I decided I had better follow her example by sending bulletins to the Young People's representatives in each county. The plan was in effect only three months before the summer, so I cannot tell of much accomplished. But I feel it is the most direct way, in this state at least, to get in frequent touch with these workers and to help them to realize their share in the executive work. I include some of the actions taken at the executive meeting, certain extracts from the monthly Federation bulletin, and any plans and suggestions that I hope to have acted upon. I plan to carry on this same method the coming season."

KATHERINE PRINCE JOHNSON,
Secretary of Young People's Work,
W. H. M. U. of Maine.

Attention!

The Federation has recently issued a new leaflet on children's work which all leaders in this department will want to see. It is called The Mayflower Band and sets forth the plans and purposes of the childrens' organization. The Mayflower Band is something that you cannot afford to be ignorant of. Your children should be following its program. There is no charge for this leaflet. Send to the Federation for copies of it.

Sunday Schools should now be making plans to enroll under the splendid program outlined by the Education Society. The general chart plans for 1922 will be the same as those for 1921. Schools desiring to keep a comparative record will be given a different colored stripe of paper and different seats to use with the chart they had last year. If they wish a new chart they will be given one upon application. Primary and Junior plans will follow last year's outlines, but with new material. Enroll at once, that you may be ready to start in January with the new year. If you are not familiar with these plans, write Dr. Herbert W. Gates, 14 Beacon Street, Boston, Mass. They will make easy problems of missionary education in the Sunday School. State Union Young People's Secretaries are urged to push them in every church.

Mrs. Jennie F. Pratt, our Congregational representative at Ellis Island, is performing a great service for us all. She assists in the kindergarten, and since she has been on the ground the average attendance has been one hundred and sixty-eight each day. She is able to perform all kinds of service for the women and children detained there. She is asked almost daily to supply little things, such as pins and needles, sewing material, small articles of clothing, etc., and so far has done this from her own resources except for a small sum given by a class in her own church. Gifts of money would be most acceptable of all. Those who desire to help are requested to communicate with Rev. Henry M. Bowden, Director of Foreign Speaking Work, 287 Fourth Avenue, New York City.

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for August, 1921

The Daniel Hand Educational Fund for Colored People

Income for August from Investments	\$8,476.72
Previously acknowledged	58,269.97
	\$66,746.69

Current Receipts

EASTERN DISTRICT

MAINE—\$591.49.
Biddeford, Second Ch., 26.80. Ellot: First Ch., 15. Hallowell: Old South Ch., 12.32. Lewiston: Pine St. Ch., 30. Lovell: Ladies' Aid, goods for Brewer Normal School. Portland: J. M. G., 26; The Misses L., for Oriental Missions, 200; Mrs. J. M. S. W., 1. Saco: First Parish Ch., 22.05.
The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treas., 53.61.

The Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, 204.20.

NEW HAMPSHIRE—\$762.50.
Charlestown: Evangelical Ch., 27. Concord: Y. W. M. Soc., box goods for Kings Mountain, N. C. Manchester: First Ch., 312.50. Newington: Ch., 19. Portsmouth: North Ch., 405.

VERMONT—\$547.62.
East Corinth: W. M. Union, goods for hospital, Greenwood, S. C. Hartford: L. C. H., 7.50. "A Friend in Vermont," 10.
The Congregational Conference of Vermont, \$530.12.

MASSACHUSETTS—\$3,426.62.
(Donations, \$3,266.62; Legacy, \$160.00)

Ablington: First Ch., 14.26. Amherst: First Ch., 200; South Ch., 32.06. Auburndale: C. E. Soc., 10. Barnardston: Goodale Memorial United Ch., 25. Boston: E. F. F., for Talladega College, 50; Judge C. E. J., for Talladega College, 15; H. A. W., for Talladega College, 25. Brookline: Harvard Ch., 525; Mr. & Mrs. A. T., 75. Chicopee Falls: Second Ch., 12.95; M. H. C., for Talladega College, 15. Clinton: First Ch., 105. Dalton: F. G. C., for Talladega College, 200. Dartmouth: South Ch., 19.17; Susan McKenzie Mission Circle, 9. Easthampton: Ch., 105. East Northfield: Trinitarian Ch., 100. Everett: Mystic Side Ch., 18.46. Falmouth: First Ch., 17.68. Framingham: Grace Ch., 45. Granby: Ch., 7.32. Granville Center: Ch., 5. Harvard: Evangelical Ch., 7. Hatfield: Ch., 77.85. Hawley: First Ch., 5.40. Holden: Ch., 21.68. Hopkinton: First Ch., 30. Lawrence: United Ch., 59.40. Lee: First Ch., 105. Lowell: "From the Estate of Grenville Hovey, deceased," by L. F. Hovey, 200. Malden: First Ch., "A Friend," 5. Marblehead: First Ch., 27.20. Medfield: Second Ch., 10. Medford: Mystic Ch., 12.60. Millbury: E. M. G., for Talladega College, 10. Montague: First Ch., 12.80. Newton Highlands: Ch., 62.60. Palmer: Second Ch., 22.08. Petersham: C. E. Soc., 13. Pittsfield: W. C. H., for Talladega College, 50. Quincy: Bethany Ch., 28.57. Rochester: First Ch., 15. Somerville: Rev. G. E. S., for Talladega College, 25. Springfield: G. F. A., 20; Mrs. J. H. A., 20; F. B., 25; for Talladega College; T. F. D., for Talladega College, 3. South Boston: Phillips Ch., 25. Southbridge: "A Friend," 10. Turners Falls: First Ch., 18. Warren: Ch., 5.94. Wellesley Hills: First Ch., 88. Westfield: M. L. T., for Talladega College, 5. West Medway: Second Ch., 12.69. Williamsburg: Ch., 50.30. Winchendon Center: First Ch., 24.30; North S. S., 5.44. Woburn: Ch., 200. Worcester: Piedmont Ch., 207.

Legacy

Enfield: Josiah B. Woods, 60.00. Williamstown: John H. Hewitt, 100.

RHODE ISLAND—\$178.72.
Bristol: First Ch., 75.60. Providence: Union Ch., 40.68; H. E. A. B., 10; A. W. F., for Talladega College, 5. Woonsocket: Globe Ch., 47.60.

CENTRAL DISTRICT

CONNECTICUT—\$1,666.23.
Bridgeport: R. A. S., for Talladega College, 5. Bristol: First Ch., 36. Canton: Mrs. H. A. B., goods for Kings Mountain, N. C. Colebrook:

Ch., 22. Coventry: Second Ch., 2.75. Greenwich: Mrs. E. A. M., 10; Miss A. H. M., 15; "A Friend," 5 for Talladega College; Mrs. C. M. M., for Talladega College, 2. Lisbon: Newent Ch., 19. Madisson: First Ch., 50. Manchester: Second Ch., 47.50. Meriden: Mrs. F. P. G., for Talladega College, 10. Milford: Miss H. A. B., 2; J. P. H., 25; F. R. M., 25; M. B. T., 5 for Talladega College. New Haven: Plymouth Ch., 24.06. New Haven: H. W. B., for Talladega College, 5; J. M. B., 10; J. E. B., 5; S. S. B., 100; W. R. D., 10; W. M. P., 5; F. M. W., 10 for Talladega College. New London: Second Ch., 243.10. New Milford: First Ch., 28.50. North Haven: Ch., 90. Pomfret: First Ch., 10. Ridgefield: Ch., 30. South Norwalk: S. S., 10.32. South Windsor: Second Ch., 20. Stoughton: Second Ch., 40.60. Talcottville: Ch., 108; S. S., 17; J. G. T., for Talladega College, 100. Terryville: Ch., 133.32. Thomaston: First Ch., 14.12. West Hartford: First Ch. of Christ, 162. Wethersfield: R. R. W., for Talladega College, 1. Williamstie: Mrs. J. C. R., for Talladega College, 35. Windsor Locks: Ch., 96.

NEW YORK—\$756.70.

Aquebogue: Ch., 10.35. Brooklyn: Nazareth Ch., (60 of which for Florence, Ala.), 86.82; E. R., for Talladega College, 2. Buffalo: W. F. C., for Talladega College, 100; W. H. H., for Talladega College, 10. Canaan: Ch., 11. Central Nyack: Ch., 2. East Bloomfield: First Ch., 90.41. Fairport: Ch., 24.85. Irondequoit: United Ch., 26. New York: Forest Avenue Ch., Woman's Auxiliary, 20.40; Mrs. C. L. T. W., 50; D. E. E., desks and "Special" for Greenwood, S. C., 200; L. R. E., for Talladega College, 75. Norwich: R. C. C., 10; W. P. C., 5, for Talladega College. Richmond Hill: Pilgrim Ch., 25. South Hartford: First Ch., C. E. Soc., for Santos, Neb., 2.30. Watertown: Burrville Ch., 11.

NEW JERSEY—\$183.00.

Paterson: First Ch., 32. Vineland: Mrs. H. A. W., box goods for Kings Mountain, N. C. Westfield: First Ch., 150.

PENNSYLVANIA—\$67.00.

Germantown: First Ch., 25.
Women's Cong'l Missionary Union of Pennsylvania, by Mrs. David Howells, Treasurer, \$42.

OHIO—\$2,660.36.

(Donations, 2,392.70; Legacies, 266.66)
Cleveland: Mayflower Ch., 12; C. W. C., for Talladega College, 5. Elyria: Second Ch., 15. Oberlin: United Ch., 7.

Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, \$2,354.70.

Legacy

North Benton: Estate of Simon Hartsell, 800 (Reserve Legacy, \$32.34), 266.66.

MICHIGAN—\$1,352.16.

(Donations, 586.50; Legacy, \$1,266.66)
Calumet: S. S., for Theological Dept., Talladega College, 18.75.

The Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 567.75.

Legacy

Romeo: Estate of Miss E. B. Dickinson (4,000, less Tax 200), 2,800. (Reserve Legacy 2,523.24), 1,266.66.

WESTERN DISTRICT

ILLINOIS—\$5,592.00.
(Donations \$592.00; Legacy \$5,000.00)

Chicago: North Englewood Ch., by Mr. & Mrs. U., 50; Pilgrim Ch., 5; Seminary Avenue Federated Ch., 3; F. B. M., for Talladega College, 10; H. J. R., for Talladega College, 5; "M. A. H. Chicago," 20. Geneseo: First Ch., 16. Melvin: Ch., 10. Moliter: Gordon Memorial Ch., 10. Summer Hill: Ch., 9.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, 445.

Legacy

MASSACHUSETTS—\$5,000.00.
MAINE—\$102.00.
MAINE: J. H. H., for Pleasant Hill, 2. Mus-
 taine: J. I. McK., for Talladega College, 50.
MAINE: J. B. J., for Talladega College, 50.
MAINE: J. P. D., for Talladega College, 25.
MINNESOTA—\$274.23.
 The Congregational Conference of Minnesota,
 10.13.
 Woman's Home Missionary Union of Minne-
 sota, by Mrs. J. V. S. Fisher, Treas., \$274.16.
MISSOURI—\$90.43.
 St. Louis Immanuel Ch., 4.81; Pilgrim S. S.,
 Pleasant Hill, Tenn., 25.
 Congregational Conference of Missouri, by P.
 Griswold, Treasurer, \$60.62.
NEBRASKA—\$263.16.
 Humboldt: E. N. E., 2. Muscotah: Ch., 18.
 The Congregational Conference of Kansas, by
 E. Wood, Treasurer, \$48.16.
NEBRASKA—\$161.39.
 Bertrand: Ch., 1. Bingham: Ch., 41c. Blair:
 Ch., 13.37. Center: Ch., 4. Chadron: Ch., 4.43.
 Cedar: Ch., 11.46. Fremont: Ch., 12.15. Grant:
 Ch., 73c. Hartington: Ch., 2.86. Hayes Center:
 Ch., 1.35. Lincoln: Ch., 2.03. Long Pine: Ch.,
 Napier: Ch., 53c. Neligh: Ch., 2.03. Nor-
 folk: First Ch., 6.53. Omaha: First Central Ch.,
 6.35. Scribner: Ch., 7.42. Shickley: Ch., 2.52.
 Steele City: Ch., 2. Sutton: Ch., 6.73. Taylor:
 Ch., 5. Thedford: Ch., 3. Weeping Water: Ch.,
 5. York: Ch., 2.84.

COLORADO—\$181.17.
 Denver: Plymouth Ch., 131.17.
KANSAS—\$22.10.
 Through Missouri Cong'l Conference, by P. A.
 Griswold, Treasurer, \$22.10.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$271.26.
 Angels Camp: 1.94. Berkeley: First, 36.63;
 North, 38.71. Oeres: Smyrna Park, 6.19. Grass
 Valley: 1.62. Lockeford: 3.09. Martinez:
 1.88. Mill Valley: 1.85. Boulevard, 3.27. Oak-
 land: Fruitvale Ave., 6.42. Ripon: 4.52. San
 Francisco: First, 48.50; Mission, 14.55. San
 Jose: 2.42. Santa Cruz: 24.25. Saratoga: 12.90.
 Stockton: 41. Sunnyvale: 5.09. Weaverville:
 42.

CALIFORNIA (SOUTHERN)—\$298.99.
 Los Angeles First, 50. Monrovia: Mrs. C. H.

Receipts for September, 1921

The Daniel Hand Educational Fund for Colored People

Income for September from Investments..... \$7,896.69
 Previously acknowledged..... 66,746.69

Current Receipts

EASTERN DISTRICT

MAINE—\$287.31.
 Auburn: Sixth Street Ch., 9.17. Bath: A. D.
 Ch., for Talladega College, 5. Ellsworth: "A
 Friend," 110. Litchfield: L. M. Union, 18.50.
 Milbrook: First Ch., Ladies' Soc., goods for
 Saluda, N. C. Fortage: Ch. goods for Saluda
 Seminary. Presque Isle: Ch., box goods for
 Saluda Seminary.
 Through the Congregational Conference and
 Missionary Society of Maine, by Geo. F. Cary,
 Treasurer, \$21.25.
 The Woman's Home Missionary Union of
 Maine, by Mrs. C. E. Leach, Treasurer, \$168.23.
NEW HAMPSHIRE—\$1312.84.
 (Donations, \$1,198.84. Legacy, \$114)
 Atkinson: Mary Ann Page (deceased), \$1,000.
 Dover: Ch. of Christ at Dartmouth College,
 0.87. Keene: First Ch., 73.24. Manchester:
 W. F. C., 4. South Danville: Ch., 2. Swansey:
 Ch., 14.
 The New Hampshire F. C. I. and H. M. U.,
 by Miss Annie A. McFarland, Treasurer, \$4.73.

Legacy

MASSACHUSETTS: Samuel N. Allen, \$249 (Reserve
 legacy, \$180), \$114.
VERMONT—\$3,064.71.
 Barre: Woman's Miss. Soc., box goods for
 McIntosh, Ga. Hardwick: Mrs. H. E. S., pack-

S. and W. H. W., 5. Riverside: 15. San Diego:
 First, \$7.46. Whittier: 30.
 Woman's Home Missionary Union of Southern
 California, \$161.53.

WASHINGTON—\$195.57.

Aberdeen: First, 29. Alameda: 5. Anacortes:
 Ch., 2.80; Y. P., 2.50. Bellingham: 5. Chew-
 elah: 3. Eagle Harbor: 5. Elk: 5.50. Guemes
 Island: S. S., 1.27. Kirkland: Y. P., 2.50. Medi-
 cal Lake: 1. Montborne: S. S., 1. Orchard
 Prairie: Ch., 2; S. S., 1. Ritzville: Zion, 16.
 Seattle: Keystone, 3; Plymouth, 83; Queen Anne,
 7; West, 5. Summit Park: S. S., 50c.; Y. P.,
 2.50. Vaughn: 2. Yakima: 10.

IDAHO—\$5.00.

Mullan: 5. Post Falls: "Buds of Promise,"
 S. S. Papers, for Kings Mountain, N. C.

THE SOUTH.

WEST VIRGINIA—\$31.10.
 Through the Woman's Home Missionary
 Union of Ohio, by Mrs. Arthur M. Williams,
 Treasurer, \$31.10.

NORTH CAROLINA—\$36.43.

Bricks: Joseph K. Brick School, for Building
 Fund, Troy, N. C., 28.26. Dudley: Ch., 8.17.
 Kings Mountain: Chapel Ch., for Lincoln Acad-
 emy, 5.

TENNESSEE—\$6.00.

Memphis: Mrs. G. P. H., for Talladega Col-
 lege, 6.

ALABAMA—\$22.34.

Birmingham: Ch., 3.34. Selma: Ch., 5. Thors-
 by: Ch., 11.66; S. S., 2.34.

TEXAS—\$27.84.

Dallas: Central Ch., 27.84.

FLORIDA—\$30.00.

The Woman's Home Missionary Union of
 Florida, by Miss Nellie E. Gault, Treasurer,
 \$30.00.

Congregational World Movement, \$5,931.37
 A. M. A. League..... \$38.00

SUMMARY OF RECEIPTS FOR AUGUST, 1921

Donations	\$20,264.63
Legacies	6,692.32
Total.....	\$26,957.95

SUMMARY OF RECEIPTS, ELEVEN MONTHS

(From October 1, 1920, to Aug. 31, 1921)	
Donations	\$381,347.55
Legacies	79,522.56
Total.....	\$460,770.11

age goods for Straight College. Manchester:
 Mrs. L. M., package magazines for McIntosh,
 Ga. Peacham: A. W. J., for Pleasant Hill
 Tenn., 10. Townsend: E. M. P., bbl. goods for
 McIntosh, Ga. Waterbury: Mrs. J. B. S., bbl.
 goods for McIntosh, Ga. West Brattleboro:
 "From a Friend," 15. Woodstock: E. B., 100.
 Through the Congregational Conference of
 Vermont, \$1,170.23.

Woman's Home Missionary Union, by Mrs.
 Max L. Powell, Treasurer, \$759.48.

MASSACHUSETTS—\$8,254.63.

(Donations, \$3,845.00. Legacies, \$4,409.63)
 Allston: Miss B. N. M., 2. Amherst: First
 Ch., by S. E. N., 100; South Ch., 9; C. E. H., 10.
 Berkley: Ch., 4.37. Beverly: Mrs. L. B. D., 5.
 Billerica: Ch., 21.60. Blandford: First Ch., 14.
 Boston: M. L. E., for Talladega College, 10; W.
 Q. W., for Talladega College, 5. Boxford: West
 Ch., 6. Brimfield: First Ch., 26.29. Brookfield:
 Mrs. E. A. D., package goods for Kings Moun-
 tain, N. C. Brookline: Ch., 25.00; W. M. Soc., 50.
 for Rio Grande Industrial School; Mrs. A. S.
 H. T., 100. Cambridge: Mrs. E. G. B., for
 Straight College, 5. Canton: A. M., 100. Charle-
 mont: A. F. S., for Straight College, 10. Dalton:
 Mrs. Z. C., 50; Miss C. L. C., for Tougaloo Col-
 lege, 75. Dennis: Union Ch., 2.56. Dorchester:
 Harvard Ch., box goods for Saluda Seminary;

(Donations, \$1,518.04. Legacies, \$8,202.31.)
Area: S. S., 14.58; Ivanhoe Ch., 3.47. Aurora:
New England Ch., 20; Mrs. J. O. M., for
Tougaloo College, 100. Champaign: First Ch
12.16. Chicago: Bryn Mawr Ch., 48.25; Central

"A. G. for Longdon College, Windsor Locks;
 Ch. for Pleasant Hill, Penn. "Winsted: E.
 H. H.

S. of Fourth Ch., 1; Grand Avenue Ch., Fiella Class, for Scholarship at Chandler School, 0; Grayland, Ladies' Aid and Missionary Soc., or Ryder Memorial Hospital, 10; Lincoln Memorial Ch., 6.24; Millard Ave. Ch., 5.04; Monroe Fed. Ch., 18.61; Rogers Park Ch., 25; Tabernacle V. Soc., 1.16; Warren Avenue Ch., 9.55; Wave-and Ave. Ch., 11.66; The Pope-Woodworth-Holmes Tougalo Club, 14; Mrs. H. C. G. 5; J. E. H., for Tougalo College, 25; V. F. L., or Talladega College, 50; J. R. M., 10; A. D. S., 10, for Tougalo College; F. H. T., for Fort Berthold Mission, 100; Cicero: Swedish Ch., 3.00; Ch., 1.20; Cragin: Ch., 4; Creston, Ch., 10.78; Crystal Lake: Ch., 9.52; Duppe: Ch., 5; Forest Glen: Ch., 8; Galesburg: East Main St., Ch., 3.20; Glen Elynn: Ch., 8; Gray's Lake: First Ch., 5; Harvey: Fed. Ch., 21; Highland: Ch., 2.64; S. S., 5.36; C. E. Soc., 1.30; Kewanee: Ch., 8.48; Lacon: S. S., 2.76; La Moille: Ch., 2.96; Lockport: S. S., 2.01; Lombard: Ch., 22.99; Moline: Gordon Memorial S. S., 2.97; H. A., for Talladega College, 25; W. P. H., 25; T. F. W., 20, for Tougalo College; Oak Lawn: Ch., 2.28; Ottawa: E. H. B., 5; Mrs. C. P. T., 40, for Tougalo College; J. P. C., for Tougalo College, 10; Peconicon: Ch., 18.40; Plainfield: Ch., 16.09; Poplar Grove: First Ch., 8; Rock Falls: Ch., 9.20; Rosemond: First Ch., The Money Raisers' Boys' Club, for Chandler Normal School, 17; Seward: Miss E. H., 10; Sheffield: C. W. E., for Tougalo College, 25; West Chicago: First Ch., 8; Wilmette: Ch., 64; Winnetka: Ch., 220.

The Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$301.28.

Legacies

Galesburg: Mary Davis, McKnight, \$5,000.
Morris: Dana Sherrill, \$3,202.31.

IOWA—\$181.

Cedar Falls: M. F. H., 10; Des Moines: C. E. C., for Talladega College, 10; Monticello: Miss M. I. J., for Tougalo College, 5; Shenandoah: J. E. S., bbl. goods for Talladega College; Waterloo: First Ch., 156.

WISCONSIN—\$430.

Beloit: D. A. R., for Saluda Seminary, 10; Milwaukee: Plymouth Ch., 20; Mary J. Barnard (deceased), 400.

MINNESOTA—\$1,224.66.

Minneapolis: Mr. and Mrs. J. D. B., for Talladega College, 2; G. H. E., 25; A. P. G., 5; E. L. G., 25; J. W. G., 25; Hon. L. E. J., 25; T. N. J., 10; J. R. K., 10; C. H. R., for Talladega College, 10; J. M. McB., for Talladega College, 25; A. C. P., for Talladega College, 10; Mr. and Mrs. F. W. L., for Talladega College, 10; F. P. S., for Talladega College, 50; D. D. W., 25, for Talladega College; Sleepy Eye: Missionary Soc. for Fort Berthold, N. D., 11.50.

Through the Congregational Conference of Minnesota, \$390.64.

The Minnesota Woman's Home Missionary Union, by Mrs. J. V. S. Fisher, Treasurer, \$565.52.

MISSOURI—\$738.67.

(Donations, \$73.50. Legacies, \$665.17.)
Kansas City: Mrs. F. C. K., for Tougalo College, 25; N. S., 2; Lebanon: First Ch., 9.50; Neosho: First Ch., 12; Webster Groves: First Ch., 25.

Legacy

Jackson County: H. W. Ferrigo, \$665.17

KANSAS—\$284.63.

Humbolt: E. N. E., 3; Wichita: United Ch., 20.

Through Kansas Congregational Conference, \$261.63.

NEBRASKA—\$184.27.

Alma: Ch., 4; Blair: Ch., 3.52; Crete: Ch., 10.32; Garland: Ch., 4; Lincoln: The Vine Ch., 8; Norfolk: First Ch., 3.34; Rising City: Ch., 2; Yutan: Mrs. C. P., for Fort Berthold Mission, 5.
The Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer, \$144.09.

NORTH DAKOTA—\$46.00.

Benedict: Ladies' Aid, for Fort Berthold, N. D., 10; Dodgen: Ladies' Aid, for Fort Berthold, N. D., 10; Elgin: Ebenezer German Ch., 8; Gregory: German Parish, 8.
German Conference of North Dakota, \$12.

COLORADO—\$10.

Colorado Conference, German Brethren, \$10.

NEW MEXICO—\$80.

Albuquerque: First Ch. for Rio Grande Industrial School, \$7.50; Miss I. H., for Rio Grande

Industrial School, \$7.50; "A Friend," for Rio Grande School, 5.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$937.31.

(Donations, \$903.98. Legacy, \$33.33.)
Alturas: 97 cents. Antioch: 10. Berkeley: Bethany, 56 cents; First, 5.82; Park, 12.99. Campbell: 29.40. Ceres: 9.28. Crockett: 4.36. Ferndale: 6.80. Grass Valley: Ch., 3.24; S. S., 1.26. Lockeford: 4.11. Oakland: First, 50; Grace, 4.34; Olivet, 2.13; Pilgrim, 4.09; Plymouth, 48.50. Oleander: 1.18. Palo Alto: 31.05. Paradise: 4.86. Petaluma: 28.05. Pittsburg: Ch., 49 cents; S. S., 91 cents. Redwood City: 33.80. Redley: Finnish, 97 cents. Rio Vista: 14.82. Sacramento: 9.45. San Francisco: Bothany, 3.72; First, 97; Richmond, 58 cents; Sunset, 1.94; Spanish and Italian S. S., 73 cents; J. H. M., 25; North Branch of Women's Union, for Rio Grande Industrial School, 40. San Lorenzo: 3.63. San Mateo: 33.95. Santa Rosa: First, 4.46. Saratoga: 24.82. Sebastopol: 4.85. Sequel: 4.85. Sunol Glen: 1.46. Tipton: 99 cents. Tulare: Ch., 4.22; S. S., 1.80. Woodside: Ch., 2.52; S. S., 50 cents.

Woman's Home Missionary Union of Northern California, \$273.54. Also for Scholarship at Rio Grande School, \$45.

Legacy

Oakland: Susan T. Fisher, \$33.33.

CALIFORNIA (Southern), \$5,129.27.

(Donations, \$4,018.16. Legacies, \$1,111.11.)
Azusa: Katherine Moore (deceased), \$2,916.67. Los Angeles: First, 50; Pico Heights Woman's Missionary Soc., 10. Ontario: Mrs. A. C. B., 5. Pasadena: Miss A. L. M., 10. Riverside: 15. San Bernardino: Mrs. H. I., 100. San Diego: First, 35.03; Mrs. M. V. McKee, 666.67. San Gabriel: Miss G. W., 3. Whittier: 30.

Woman's Home Missionary Union of Southern California, \$176.79.

Legacy

Redlands: C. M. Baxter, \$1,111.11.

OREGON—\$137.46.

Beaver Creek: Welsh, 90 cents. Central Howell: 39 cents. Corvallis: First, 2.75. Elliott Prairie, 72 cents. Forest Grove: 12.54. Ione: 90 cents. Jennings Lodge: 2.50. Lexington: 2.30. Oregon City: 7.15. Oswego: 1.50. Portland: Highland, 5.30.

For Indian Mission at Fort Bidwell, \$100.

WASHINGTON—\$22.85.

Machias: 1. Seattle: Alki, 2.50; Columbia Ch., 10. Vancouver: 10. Washougal: 10.

Women's Home Missionary Union of Washington, \$189.35.

UTAH—\$90.

Salt Lake City: 60. Vernal: Dr. G. H. C., 20; G. A. D., 10, for Willcox Academy.

IDAHO—\$41.65.

Boise: Wright, 5.25. Challis: 70 cents. Fargo: 1.20. Grand View: 1. Mountain Home: 6. Rockland: Ch., 40 cents; S. S., 1.35. Plummer: 4. Pocatello: 19.85. Yale: 1.90.

THE SOUTH

NORTH CAROLINA—\$1,944.22.

Hemp: Bear Creek Ch., 2. Raleigh: First Ch., 16.24. Wilmington: "Friends," for Gregory Normal Institute Fund, 1,925.98.

KENTUCKY—\$4,069.

Lexington: Chandler Normal School Fund, 4.055. Ludlow: Mabel Memorial Ch., 4. Williamsburg: First Ch., 10.

TENNESSEE—\$12.

Memphis: Mrs. C. P. H., for Talladega College, 6; for Theo. Dept., Talladega College, 6.

GEORGIA—\$309.

Athens: "Friends of Knox Institute," \$309.

ALABAMA—\$234.85.

Mobile: "Friends," for Emerson Institute, 234.85.

MISSISSIPPI—\$35.

Tougalo: Parent Teachers' Association, for Tougalo College, 35.

LOUISIANA—\$36.34.

Abbeville: Hubbard Ch., 2. Lake Charles: Woodbury Ch., 5; Woodbury S. S., 1.50; Woodbury W. M. U., 2.50. New Orleans: Central Ch., 23.34; Howard Ch., 2.

FLORIDA—\$16.02.

Tallahassee: Ch., 11.02. West Palm Beach: C. E. S., for Indian Missions, 5.

PORTO RICO—\$2.50.

Naguabo: Ch., 2.50.

Congregational World Movement..... \$7,882.95

A. M. A. League..... 99.80

INCOME—\$115,772.65

Andrews Theological Hall, Talladega College	26.55
Atterbury Endowment	262.88
Avery Fund	483.62
A Friend	5.26
Band of Hope Trust Fund	2.04
Charles M. Baxter Scholarship	52.58
Eunice Hatch Baxter	52.58
Barnes Memorial Scholarship	5.26
Catharine A. Blakeman Endowment	99.90
William Belden Scholarship for Talladega College	60.00
W. R. Bishop Endowment	2.62
Mrs. S. N. Brewer	54.15
The Julia N. C. Brick Endowment for Bricks, N. C.	7,117.91
E. A. Brown Scholarship for Talladega College	37.29
Brown Fund for Colored People	52.58
Mrs. Merriam T. Brown Fund	26.29
Henry Ward Beecher Memorial Fund for Talladega College	763.95
Mehetabel C. B. Baxter Endowment	151.16
Howard Carter Endowment	26.29
Carroll Cutler Theological Scholarship for Talladega College	52
Susan R. Cutler Fund	52
De Forest Endowment Fund for Talladega College	1,051.54
C. F. Dike Fund for Straight College	262.88
William E. Dodge Theological Fund for Talladega College	262.88
Dewing Fund	702.81
Eldridge Fund	525.78
Erwin & other funds for Talladega College	5,250.00
Ewell Fund for Howard University	52.58
Rev. B. Foltz Endowment	52.58
Rev. Robt. Ford Endowment	10.52
Goodnow Hospital Fund for Talladega College	363.04
Fitts & Warner Fund for Wilmington, N. C.	50.00
The Gregory Fund for Books for Mountain whites	10.00
Graves Theological Scholarship for Talladega College	262.88
Elsie G. Green Fund for Nat. Alabama	49.96
Charles M. Hall, Endowment Fund	68,741.23
Elizabeth S. Hall Endowment	52.58
Rachel R. Hamilton Endowment	52.58
Irenus Hamilton Endowment	78.87
Hammond Fund for Straight College	262.88
E. A. Hand Endowment	26.29
The Clara E. Hillyer Fund	2,419.73
Holmes Memorial Fund for Cappahosic, Va.	2.62
Howard University Endowment	2,102.08
Henry W. Hubbard Endowment	2,406.54
Thomas S. Johnson Endowment	2,102.08
H. W. Lincoln Theological Scholarship for Talladega College	52.58
Mrs. P. N. Livermore Scholarship for Pleasant Hill, Tenn.	90.03
Luke Memorial Scholarship Fund for Talladega College	22.72
Julia E. Merrill Endowment	22.01
A. Miner Endowment	26.29
Samuel Morrill Endowment	26.29
Rev. George Z. Mechling Endowment	18.40
Hannah L. Morton Endowment	127.34
Sarah J. Nason Endowment	26.29
George L. Newton Endowment	262.88
Mary E. Page Endowment	10.52
Piedmont College Endowment for Piedmont College	810.00
S. W. Pierce Endowment, through the W. H. M. U. of Iowa	13.16
C. B. Rice Memorial Fund for Talladega College	23.13
J. S. Ricker Endowment Fund	262.88
J. S. Ricker Endowment Fund, through the W. H. M. U. of Maine, net	183.15
William H. Richardson Endowment	697.62
John Roy Theological Scholarship	52.58
Seymour Straight Endowment for Straight College	214.19
Sophronia L. Stark Endowment	101.27
Belinda Sanford Endowment	52.58
Strong Memorial Endowment	5,699.95
S. M. Strong Endowment for Saluda, N. C.	262.88

The Stone Theological Scholarship Fund for Talladega College	52.58
Timothy Smith Endowment	262.88
Stephen Stickney Mountain Educational Fund	1,457.8
Horace G. Story Fund	76.2
Student Aid Fund for Talladega College	1.1
Straight University Scholarship Fund	154.46
Talladega College Endowment	2,517.53
Mary W. Thompson Endowment	26.29
E. G. Upson Scholarship Fund for Tougaloo College	105.17
Margaret Upson Theological Fund for Tougaloo College	250.24
R. M. Tenny Scholarship Fund for Talladega College	52.58
Maria W. Warriner Fund	52.58
Seth Wadhams Fund for Talladega College	52.58
Comfort Ward Fund for Wilmington, N. C.	11.83
A. Wentworth Endowment	49.96
Dr. M. C. Williams Endowment	26.29
Addie Wing Williams, Mountain Educational Fund	52.58
Mary E. Wilcox Memorial Fund for Talladega College	52.58
Samuel White Endowment	157.74
J. & L. H. Wood Theological Scholarship Fund for Talladega College	52.58
Yale Library Fund for Talladega College	27.60
Carolyn M. Martin Endowment:	
For Democrat, Ga.	105.17
For McIntosh, Ga.	105.17
For Memphis, Tenn.	105.17
For Clinton, Miss.	105.17
For New Orleans, La., Straight College	105.17
For Bricks, N. C.	105.17
For Kings Mountain, N. C.	105.17
For Cotton Valley, Ala.	105.17
For Marion, Ala.	105.17
For Fessenden, Fla.	105.17
For Evans, Ky.	105.17
For Santee, Neb.	105.17
For Santurce, P. R.	105.17
For Austin, Texas	105.17
The George Parmelee Castle Trust	500.43
The William F. Merrill Fund	2,300.00

TUITION—\$109,331.43

Cappahosic, Va.	\$1,750.35
Bricks, N. C.	4,155.60
Beaufort, N. C.	270.00
Kings Mountain, N. C.	2,000.00
Saluda, N. C.	1,500.00
Troy, N. C.	1,250.00
Wilmington, N. C.	2,554.80
Greenwood, S. C.	2,475.35
Charleston, S. C.	4,067.53
Athens, Ga.	2,409.51
McIntosh, Ga.	1,062.60
Macon, Ga.	4,392.70
Thomasville, Ga.	2,621.90
Fessenden, Fla.	1,474.91
Athens, Ala.	1,711.53
Cotton Valley, Ala.	697.25
Florence, Ala.	2,624.20
Marion, Ala.	2,304.52
Mobile, Ala.	2,976.00
Talladega, Ala.	16,664.64
Lexington, Ky.	2,032.30
Memphis, Tenn.	12,077.90
Pleasant Hill, Tenn.	4,424.72
Clinton, Miss.	552.10
Moorhead, Miss.	1,061.00
Tougaloo, Miss.	4,293.54
New Orleans, La.	11,002.47
Austin, Texas	5,593.23
Santee, Neb.	121.85
Albuquerque, New Mexico	2,382.25
Vernal, Utah	1,230.65
Provo, Utah	1,230.65

SLATER FUND, PAID TO INSTITUTIONS, \$2,900.00

For Talladega College	\$800.00
For Tougaloo College	800.00
For Straight College	800.00
For Brewer Normal School	800.00

SUMMARY OF RECEIPTS FOR SEPTEMBER, 1921

Donations	\$60,132.31
Legacies	97,283.52
	\$157,415.83

Income	115,772.65
Tuition	109,381.43
Slater Fund	2,900.00

Total.....\$335,469.88

SUMMARY OF RECEIPTS TWELVE MONTHS	
From Oct. 1, 1920, to Sept. 30, 1921	
Donations	\$441,379.83

Legacies	176,806.08
Income	\$618,125.91
Tuition	115,772.65
Slater Fund	109,381.43
Total	2,900.00
Total	\$846,239.99

Receipts for October, 1921

The Daniel Hand Educational Fund for Colored People

Income for October from Investments	\$4,865.91
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Current Receipts

EASTERN DISTRICT

MAINE—\$495.30

Bangor: Hammond Street Ch., 37.46; Brewer: First Ch., 13.47; Kennebunkport: First Ch., 5.5; Milford: Ch., 4.80; North Yarmouth: Ch., 15.42; Portland: State St. Ch., 200; N. O. R., for Lexington, Ky., 25; Sanford: Mrs. G. R. B., packing goods for Greenwood, S. C. South Berwick: First Ch., 40.80; Brewer: Second Ch., 11; Turner: Ch., 50; Woodfords: Ch., 47.44; S. S., 92c.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 44.76.

NEW HAMPSHIRE—\$1,981.48

(Donations, 891.38; Legacies, 1,090.10)
Center Harbor: Ch., 15; Greenville: F. L. K., 25; New Ipswich: Ch., 5; Keene: First Ch., Every Day Club, for Lexington, Ky., 5; Lebanon: Ch., by Mr. & Mrs. W. S. C., 50; Portsmouth: "A Friend," 100; Salmon Falls: Ch., 5; New Hampshire Congregational Conference, by E. R. Stearns, Secretary, \$586.36.

Legacies

Boscawen: Samuel N. Allen, 552.01; Derry: Sarah N. Barker, 3.67; Keene: Estate of Ellisha Ayer, \$49.48; Nashua: Almira B. Sawyer, \$255.00 (Reserve Legacy, 170.00); 85.

VERMONT—\$98.41

Dorset: Ch., 15.41; Manchester: Ch., 73; Morrisville: Rev. V. M. H., 10.

MASSACHUSETTS—\$5,284.24

(Donations, 2,599.38; Legacies, 2,684.86)
Amherst: Second Ch., 20; Andover: C. B. B., for Lexington, Ky., 10; Mrs. G. R., 25; Ashburnham: First Ch., 5.23; Ashland: Ch., 21; Attleboro Falls: Central Ch., 11.24; Auburn: Extra Cent-a-Day Club, for Lexington, Ky., 10; Ayer: First Ch., 26; Bedford: Mrs. G. A. S., for Florence, Alabama, 16; Beverly: Dane St. Ch., 54; Boston: Pilgrim S. S., for Lexington, Ky., 10; E. O. F., for Lexington, Ky., 5; A. S. L., Jr., for Lexington, Ky., 10; Boxford: First Ch., 35.31; S. S., 9; Bridgewater: Central Sq. Ch., 13.25; Brighton: Ch., 12.79; Brookline: "A Friend," 10; Cambridge: Pilgrim Ch., 22.06; Chicopee: Mrs. A. M. K., 11; Dedham: First S. S., 5.04; Dorchester: Pilgrim Ch., 215.50; S. S., 33.50; Second Ch., 61.37; East Boston: Baker Ch., 9.72; Enfield: Missionary Soc., 30; Mrs. H. M. S., 100; Gilbertsville: M. S., for Lexington, Ky., 1.63; Grafton: Evangelical Ch., 33; Haverhill: Center Ch., 27.36; Zion Ch., 2.16; Holyoke: Second Ch., 137.50; Housatonic: Ch., 8.25; Interlaken: Ch., 6; Ipswich: M. S., for Lexington, Ky., 15; Jamaica Plain: Boylston Ch., 5.52; Lancaster: Miss M. A. M., 5; Leominster: Pilgrim Ch., 15.54; Lowell: Highland Ch., 37.50; Lynn: First S. S., 11.51; Malden: E. G. for Straight College, 5; Marblehead: First Ch., 27; Medford: Mystic Ch., 18.76; Methuen: Ch., 42.67; Montague: First Ch., 12.42; J. L. W., for Straight College, 2; Natick: First Ch., 51.72; Newton: First Ch., 30.89; Northampton: First Ch., 50.10; Northboro: Lyman Association, 20; Northbridge: Rockdale Ch., 75; Norwood: First Ch., 54; Rockland: First Ch., 7.91; Rockport: First Ch., 12; Shelburne Falls: Two Classes in Cong'l S. S., for Straight College, 5; South Hadley: E. M. B., 4; Springfield: First Ch., 71.45; Hope Ch., 30.89; Sterling: Ch., by M. L. K., 5; Wakefield: First Ch., 103.78; Waltham: First Ch., 22; Westford: Union Ch., 68; Whately: Ch., 4.45; Wethersville: Village Ch., 682.50; Williamsburg: Mrs. H. E. J., 25; Woburn: Montvale Ch., 17.81; Worcester: Bethany Ch., 25.

Legacies

Amherst: Sophia E. Hubbard, 2,184.86; South Hadley: Harriet E. Seastons, 500.

RHODE ISLAND—\$153.26

Cranston: M. L. A., 5; Kingston: Ch., 69.75; Peace Dale: Ch., 62.50; Riverpoint: Ch., 16.

CENTRAL DISTRICT

CONNECTICUT—\$1,460.46

Andover: Ch., by M. E. H., 25; Berlin: Second Ch., 22.81; Bridgeport: United Ch., 300.09; United Ch. S. S., 50; Brookfield: Ch., 33; Canaan: Pilgrim Ch., for Lexington, Ky., 32; Collinsville: Woman's Missionary Society for Free Beds at Ryder Memorial Hospital, 25; Coventry: Second Ch., 3.75; Derby: Second Ch., Primary S. S., for Lexington, Ky., 5; Glastonbury: S. S., 5; Guilford: First Ch., 27; Middletown: N. H. A., for Lexington, Ky., 5; Mt. Carmel: Ch., 20; New Haven: H. W. F., 25; Naugatuck: H. T., for Lexington, Ky., 25; H. W., for Lexington, Ky., 200; Norwich: United Ch., 47.94; United S. S., for Lexington, Ky., 25; M. P., for Lexington, Ky., 5.20; Oakville: Union Ch., 30.07; Ridgefield: First Ch., 9; Southport: Miss T. B., in Memory of Mrs. Edwin Bulkley, 100; Stamford: First S. S., for Ryder Memorial Hospital, P. R., 50; Stratford: First Ch. School, 25; Suffield: Helping Ten Circle King's Daughters, for Pleasant Hill Acad., 11; Taftville: S. S., for Lexington, Ky., 20; Terryville: S. S., for Tougaloo College, 5; Washington: First Ch., 66.41; Waterbury: First S. S., 25; Watertown: S. S., for Lexington, Ky., 35; L. A. G., 10; L. A., for Lexington, Ky., 10; Windsor: First Ch., 20.16; Winsted: Second Ch., 18.06; S. T. C., for Lexington, Ky., 5; Woodstock: First Ch., 38.67.

The Missionary Society of Connecticut, by Rev. Wm. F. English, Treasurer, 85.80.

NEW YORK—\$1,179.72

Binghamton: First Ch., 302.48; Brooklyn: Nazarene Cong'l Ch., 45.87; Plymouth Ch., 5.10; Tompkins Avenue Ch., 405; E. M., for Lexington, Ky., 5; Buffalo: Plymouth Ch., 100; Corning: First Ch., 10; Friendship: Ch., 6; Ithaca: First Ch., 27.50; Lockport: W. S. T., 10; New Lebanon: Ch., 10; New York: "Friend," for Brewer Normal School, 45.19; Nyack: Central Ch., 2; Ontario: Immanuel Ch., 18; Rochester: Mrs. J. A. D., 15; Tarrytown: Mrs. E. B. M., for Brewer Normal School, 100; Walton: First Ch., 47.58; White Plains: Westchester Ch., for Lexington, Ky., 25.

NEW JERSEY—\$95.04

Egg Harbor: Emmanuel Ch., 11; Plainfield: W. M. S., for Lexington, Ky., 40; River Edge: First Ch., 14.04.

Woman's Home Missionary Union of New Jersey, for upkeep of Margaret Miller Bed at Ryder Memorial Hospital, Porto Rico, 30.

PENNSYLVANIA—\$118.62

Audensried: Coleraine Ch., 5; Conldale: First Ch., 48.62; Warren: C. J. C., 50; Wayne: Mrs. A. P., for Gloucester School, 5; Women's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer, 10.

OHIO—\$651.27

Chatfield: Gorman Plotlat Ch., 25; Cleveland: Euclid Avenue Ch., 50; Columbus: First Ch., 125; South Ch., 50; Mansfield: S. S., 6.37; Oxford: M. F. L., 50; Shaker Heights: Plymouth Ch., for Pleasant Hill Academy, Pleasant Hill, Tenn., 325; Willoughby: F. L. P., 20.

MICHIGAN—\$565.49

(Donations, 322.15; Legacy, 233.34)

Port Huron: N. E. F., 5

Michigan Congregational Conference, by C. C. Vaughan, Treasurer, \$292.05.

Woman's Home Missionary Union of Michigan, \$34.10 (10 of which for Day Nursery in Porto Rico, 4.10 for Pleasant Hill Acad., and 20 for Pilgrim Ch. Bed, Pleasant Hill).

Legacy

Grand Rapids: Adelaide M. T. Herriek, 700 (Reserve Legacy, 466.66); 333.34.

WESTERN DISTRICT

ILLINOIS—\$1,824.55.

Alton: First Ch., 53. Beardstown: Ch., 15.
 Carpenterville: First Ch., 3.17. Champaign:
 First Ch., 6.48. Chicago: Bryn Mawr, Commu-
 nity Ch., 20.69; Morgan Park Ch., 9.56; New
 First Ch., 21.08; Park Manor Ch., 24; Rogers
 Park Ch., 50; Summerdale Ch., 1.34; Tabernacle
 Ch., W. S., 2.14; Thomas Memorial Ch., 8;
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 land Avenue Ch., 12.63; F. H. T. for Fort Berth-
 old Mission, 100; Downers Grove Ch., 2.59.
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 P. G. P. for Straight College, 5. Geneseo:
 First Ch., 12.49. Glen Ellyn: Ch., 9.20. Hins-
 dale: Union Ch., 35.61. Kewanee: Ch., 12.20.
 Lacon: Ch., 2.94; S. S., 91c. La Grange: First
 Ch., 300. Lily Lake: S. S., 1. Moline: First
 Ch., 79.44. Odell: Ch., 24. Paxton: Ch., 3.24;
 Mrs. G. B. S. for Marion, Ala., 5. Peoria:
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 ton: Ch., 10.37. Rockton: Ch., 2.08. Seward:
 Ch., 2.04. Sterling: Ch., 90.56. Villa Park: Ch.,
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 West Pullman: First Ch., 5.12. Winnetka: Ch.,
 440. Woodstock: Ch., 8.40. Wyoming: Ch.,
 12.48.

IOWA—Legacy, \$232.34.

Manson: W. M. Soc. Package goods for Rio
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 acy, 666.66), 333.34.

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MINNESOTA—\$556.67.

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 Through the Congregational Conference of
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MISSOURI—\$421.61.

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 Webster Groves: First Ch., 25.

Congregational Woman's Home Missionary
 Union of Missouri, by Mrs. Chester B. Curtis,
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KANSAS—\$3.00.

Bazine: German Ch., 3. Kansas City: First
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 ton: Ch., 3.05. Franklin: Ch., 4.05. Friend:
 Ch., 8.12. Grand Island: Ch., 11.81. Havelock:
 Ch., 4.05. Lincoln: First Ch., 20.25. Norfolk:
 Zion German Ch., 4. Omaha: First Central Ch.,
 24.30. Paisley: Ch., 4.05. Waverly: Ch., 4.62.
 Weeping Water: Ch., 4.98. Wilcox: Ch., 18.

NORTH DAKOTA—\$24.00.

Elgin: Gohannesthal German Ch., 7; Phila-
 delphia German Ch., 2. Jamestown: Cong.
 S. S. for Fort Berthold Mission, 10.
 The Congregational Conference of No. Dak., 5.

SOUTH DAKOTA—\$34.00.

Delmont: Zoar German Ch., 3. Isabel: Zion
 German Ch., 1. Parkston: German Parish, 30.

COLORADO—\$4.00.

Rocky Ford: Immanuel German Ch., 4.
 ARKANSAS—\$10.67.

Through the Woman's Home Missionary
 Union of Missouri, by Mrs. Chester B. Curtis,
 Treasurer, 10.67.

WYOMING—\$21.19.

Cheyenne: First Ch., W. H. & F. M. S., 21.19.

OKLAHOMA—\$53.00.

Congregational Conference of Oklahoma, Mrs.
 Mary S. Rowe, Treasurer, \$53.

NEW MEXICO—

Gallup: W. M. Soc., goods for Rio Grande
 Industrial School.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$1,339.49.

Berkeley: North Ch., 35.84; Miss C. T., 10.
 Ceres: Smyrna Park, 5.72. Kenwood, 1.21. Oak-
 land: First, 724.26. Palo Alto: 8.18. San Fran-
 cisco: L. S. S., 22. Saratoga: Mr. & Mrs. C. D.
 B., 25. Tipton: S. S., 48c.

Northern California Indian Association, for
 Building Fund, 250.

Woman's Home Missionary Union of North-
 ern California, 268.80.

CALIFORNIA (SOUTHERN)—\$1,081.74.

Alpine: 1.20. Avalon: 3.48. Bloomington:

2.40. Buena Park: 3.12. Chula Vista: 15.
 Claremont: 49. Corona: 14.99. Dehoma: 60c.
 Eagle Rock: 6.15. Escondido: 22.16. Glendale:
 12. Hawthorne: 36c. La Mesa: Central, 5.64.
 Lawndale: 1.80. Long Beach: 91.20. Los An-
 geles: First, 70.19; Berean, 12; Bethany, 9.69.
 Colgrove, 1.92; East, 2.41; Ch. of the Messiah,
 27.62; Garvanza, 8.40; Mayflower, 2.16; Mt.
 Hollywood, 19.29; Park, 11.76; Pilgrim, 3.84.
 Moreno: Woman's Union, goods for Rio
 Grande School. National City: 4.57; First,
 Friends, 18. Pasadena: First, 250; Pilgrim,
 2.67; Westside, 2. Pomona: 1.25. Ramona: 2.75.
 Riverside: 15. Redlands: 45.40. Redondo: 2.40.
 San Bernardino: First, 24. San Diego: First,
 35; Whittier, 30; Logan Heights, 6.60; Mission
 Hills, 18.00. Santa Ana: 44.76. Santa Barbara:
 First, 12.46; Japanese, 2.40. Sierra Madre: 6.
 Tehachapi: 12.50. Whittier: Rev. E. D. for
 Marion, Ala., 5. Willow Brook: 4.20. Yucaipa:
 3.85.

W. H. M. U. of Southern California, 109.27.

OREGON—\$151.05.

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 German Ch., 4.

Woman's Home Missionary Union of Oregon,
 144.05.

WASHINGTON—\$212.70.

Avon: 1. Bellingham: Mrs. A. K., for Marion,
 Ala., 10. Cheney: 4. Clear Lake: Y. P., 2.50.
 Colfax: 20. Colville: 2.50. Deer Park: 2. Elk: 5.50.
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 Stevenson: S. S., 1. Tacoma: Plymouth, 2.50.
 Woman's Home Missionary Union of Washing-
 ton, 92.40.

UTAH—\$15.00.

Vernal: G. A. D., 15.

IDAHO—\$12.50.

Kellogg: S. S., 8.75; Y. P., 3.75. Post Falls:
 Buds of Promise, S. S. Papers, for Lincoln
 Academy.

HAWAII—\$86.15.

Kahuku: Hawaiian Ch., 1.10. Kalapana: 2.
 Kalihl: Union Ch., 19. Kamahele: C. E., 5.
 Kohala: Japanese, 1.05. Honolulu: R. W. Cas-
 tle, 50.00; J. Kaalouahl, 2.50; S. K. Kamalopih,
 2.50; Sam Kapahu, 3.

THE SOUTH

NORTH CAROLINA—\$103.00.

Beaufort: Graduating Class (1921), 13. Bricks:
 J. W. A., for Jos. K. Brick School, 5. Garry-
 burg: Rev. A. T. T., for Jos. K. Brick School, 5.
 High Point: W. M. Union, goods for Lincoln
 Academy. Mount Pleasant: W. M. Union, goods
 for Lincoln Acad. Rocky Mount: Carolina
 Building Supply Co., for Jos. K. Brick School,
 15. Weldon: Dixon Lumber & Millwork Co.
 for Jos. K. Brick School, 50.

Woman's Missionary Union of North Car-
 olina, Mrs. F. R. Flynn, Treasurer, for Ryder
 Memorial Hospital, 15.

TENNESSEE—\$123.80.

Nashville: Union Ch. of Fisk University, 100.
 Pleasant Hill: J. C. A., for Pleasant Hill Acad-
 emy, 23.80.

GEORGIA—\$2.00.

Atlanta: Little Zion Ch., 2.

ALABAMA—\$315.00.

Beloit: Ch., 3. Demopolis: Mrs. L. B. for
 Jos. K. Brick School, 12. Mobile: Dr. E. T. B.,
 50; E. S. P., 50; J. T. P., 50; Dr. G. H. W., 50;
 Dr. H. R. W., 100, for Emerson Institute, Mo-
 bile, Ala.

LOUISIANA—\$1.00.

Mounds: Mount Horeb Ch., 1.
 Congregational World Movement, \$4,605.53
 A. M. A. League, \$193.97

SUMMARY OF RECEIPTS FOR OCTOBER, 1921

Donations \$19,454.97
 Legacies 4,341.64

Total \$23,796.61

DIAMOND JUBILEE FUND

Donations received to October 31, 1921—\$2,655.00

ENDOWMENT FUND

Romeo, Mich.: Estate of Elizabeth B.
 Dickinson (2,000.00, less Inheritance
 Tax, 100.00), Elizabeth B. Dickinson
 Fund for Grand View Normal Institute,
 Grand View, Tenn. \$1,900.00

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The
**AMERICAN
MISSIONARY**

February

1921



Lincoln Memorial

WASHINGTON, D.C.

The American Missionary

Published by

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY-SCHOOL EXTENSION SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

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289 Fourth Avenue, New York

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The
**AMERICAN
MISSIONARY**

**March
1921**



The American Missionary

Published by

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THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
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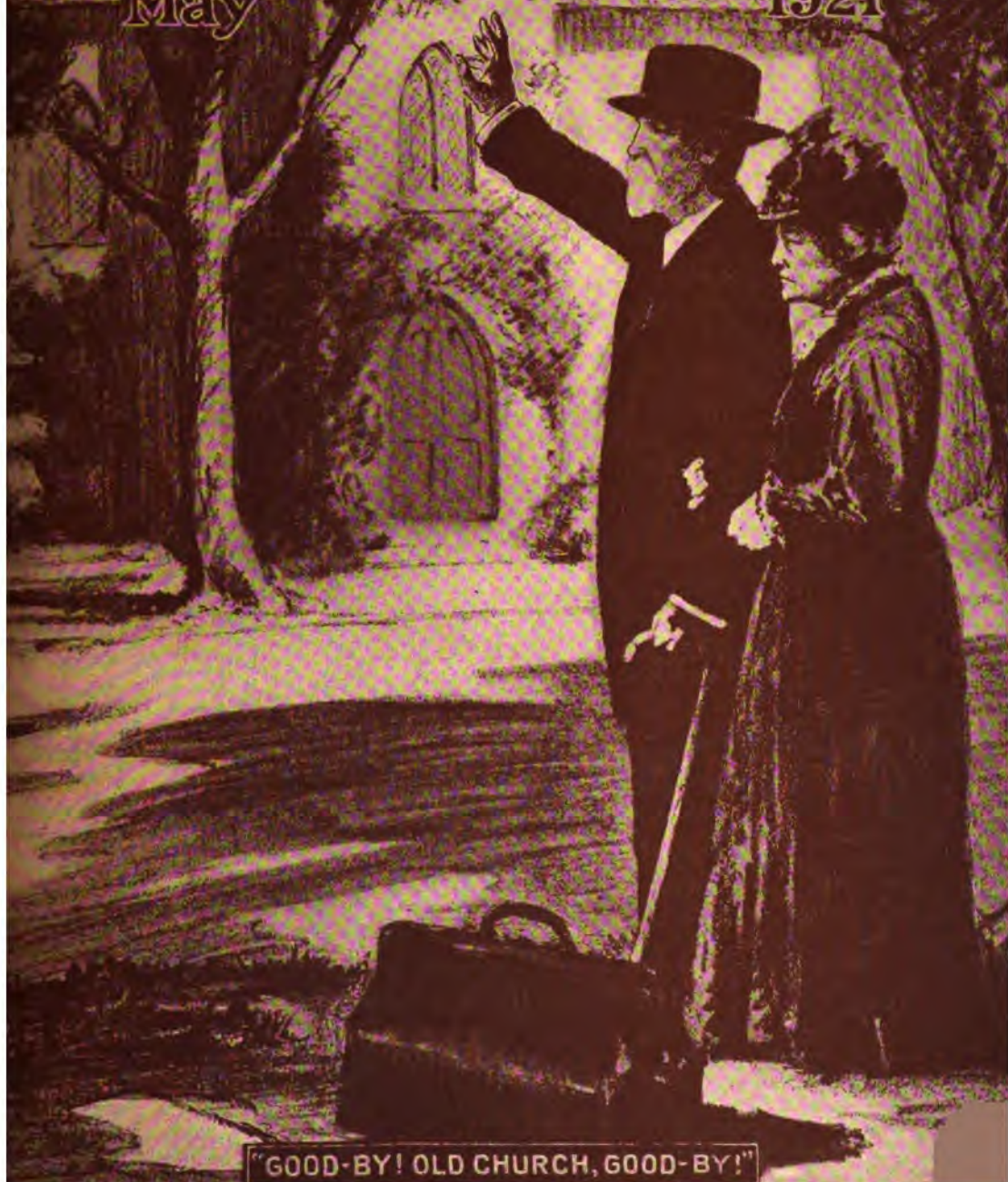
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May

1921



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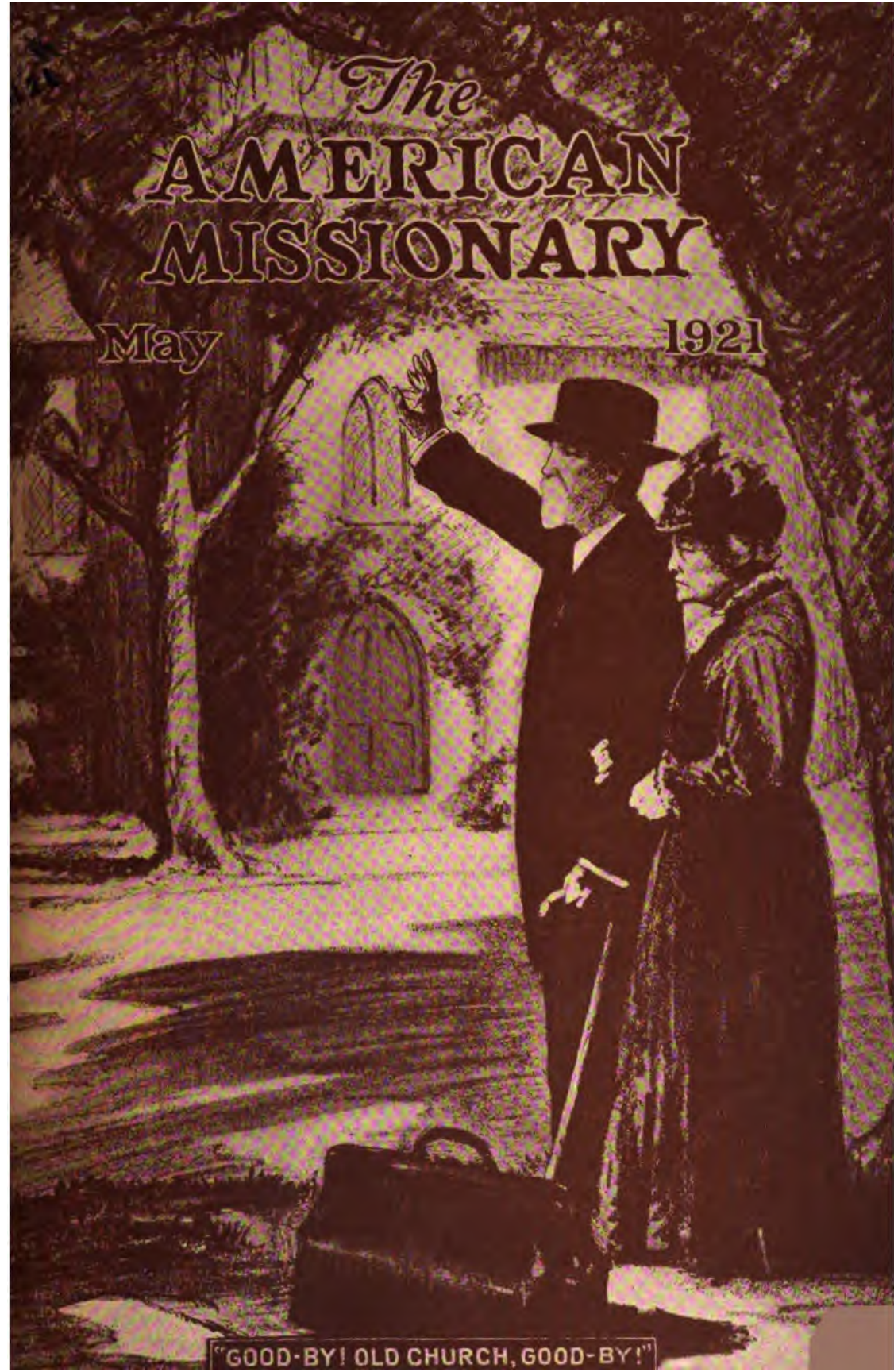
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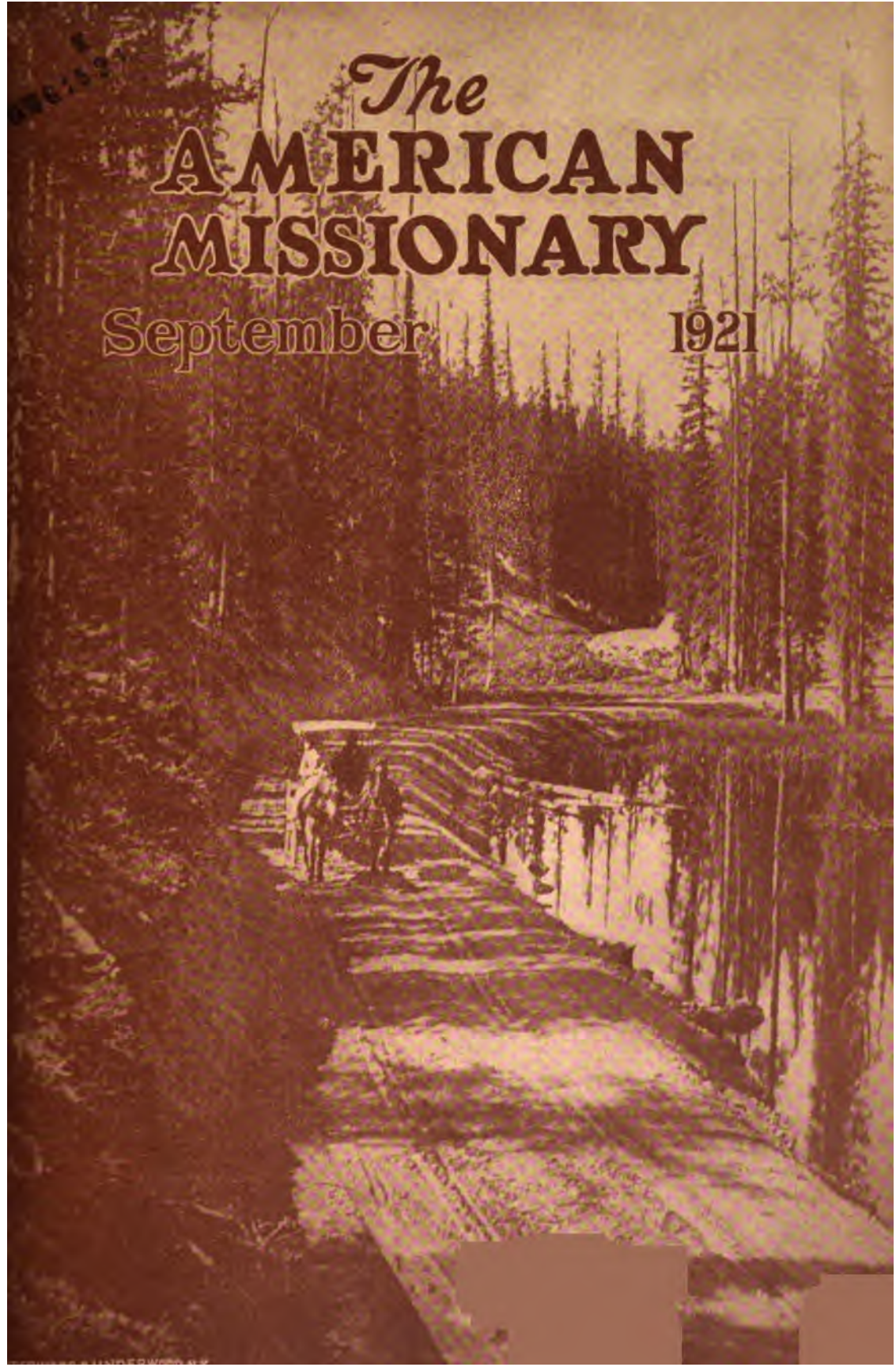
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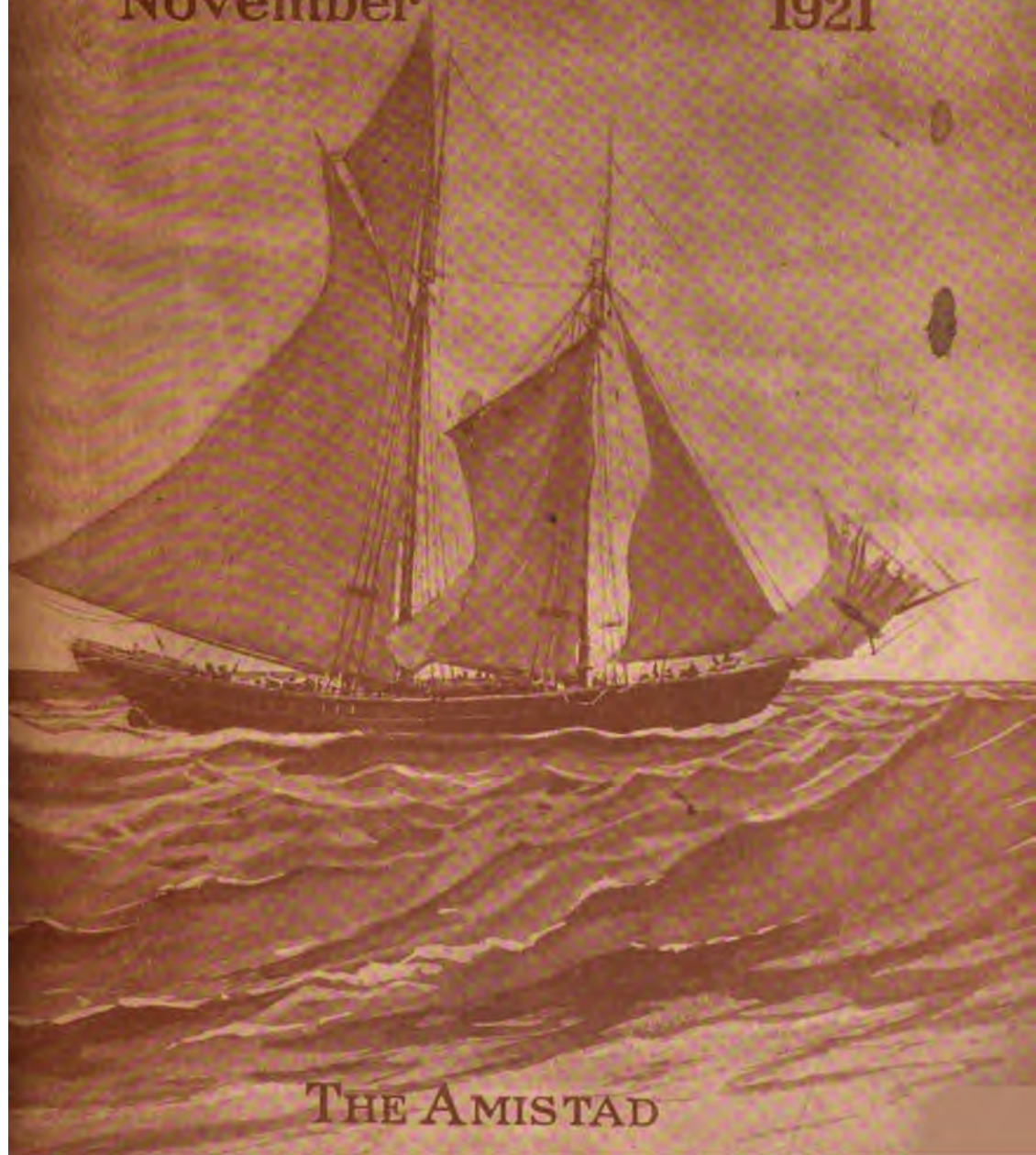
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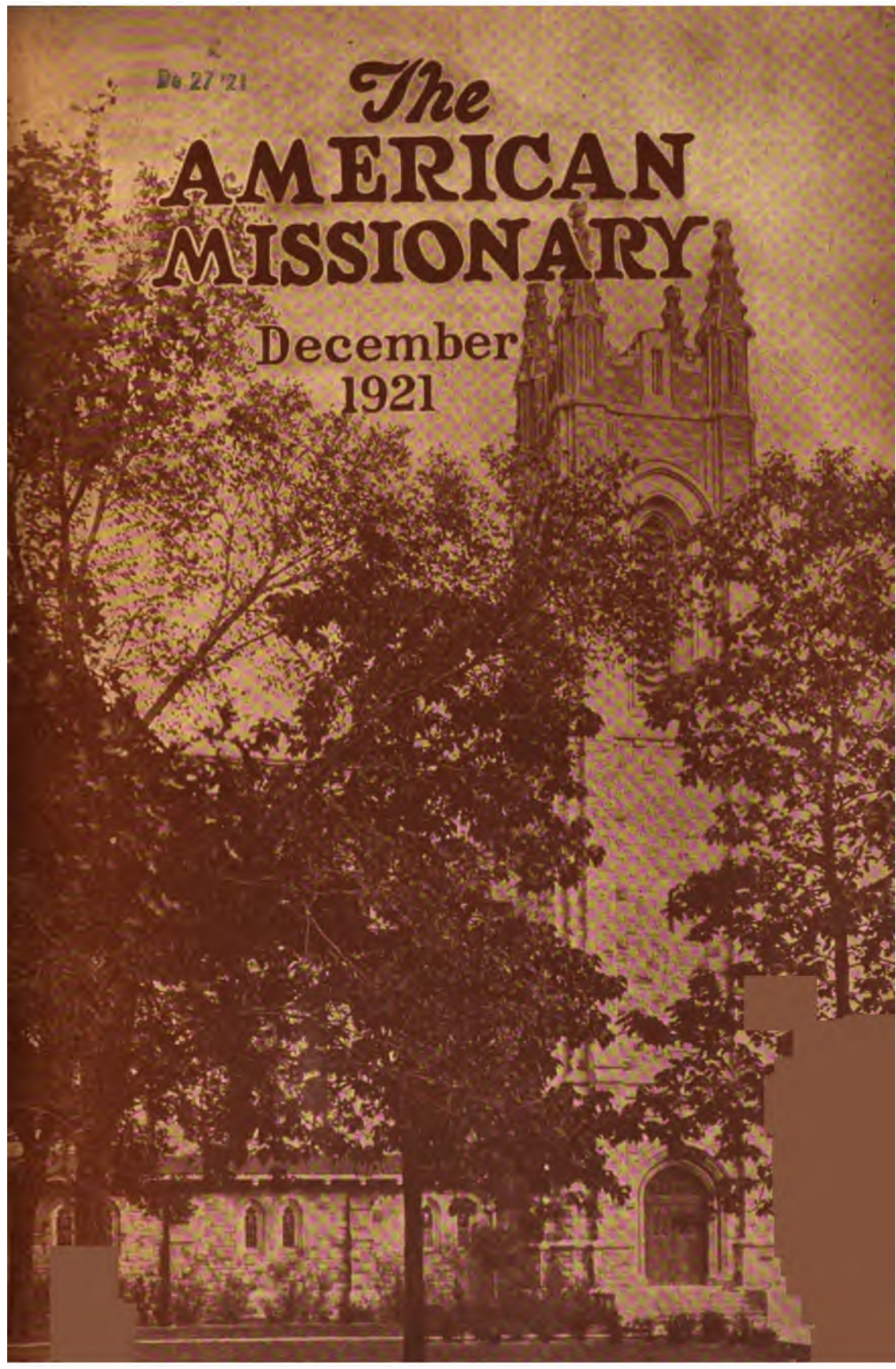
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